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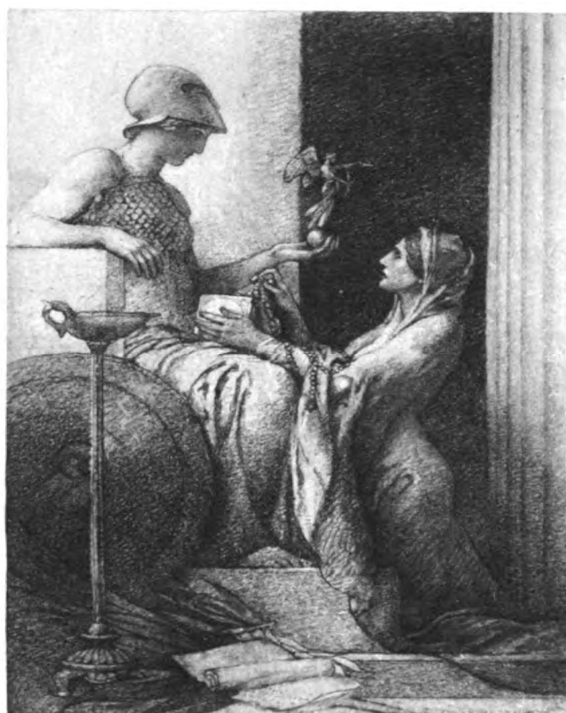
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G A Z E T T E E R
OF THE
BOMBAY PRESIDENCY.

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**VOLUME XIII.**  
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THA'NA.

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*Under Government Orders.*  
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Bombay
PRINTED AT THE
GOVERNMENT CENTRAL PRESS.
1882.

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THIS account of Thána owes its completeness to the varied contributions and careful revision of Mr. W. B. Mulock, C.S., the Collector of Thána. Much valuable help has also been received from the Rev. A. K. Nairne, formerly of the Civil Service; Mr. E. J. Ebdon, C.S.; Mr. W. W. Loch, C.S.; Mr. A. Cumine, C.S.; Mr. F. B. Maclaran, C.E.; and Mr. G. L. Gibson, Deputy Conservator of Forests.

The original element in the Hindu history is from translations of land-grants and other inscriptions kindly prepared by Pandit Bhagvánlál Indrají; the fulness of all that relates to the Portuguese is due to the knowledge and courtesy of Dr. Gerson DaCunha; and the references to German authorities to the kindness of Father H. Bochum, S.J., of St. Xavier's College, Bombay. Other contributors are named in the body of the book.

The unusually numerous and important Places of Interest form a separate volume.

JAMES M. CAMPBELL.

November 1882.

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THANA.

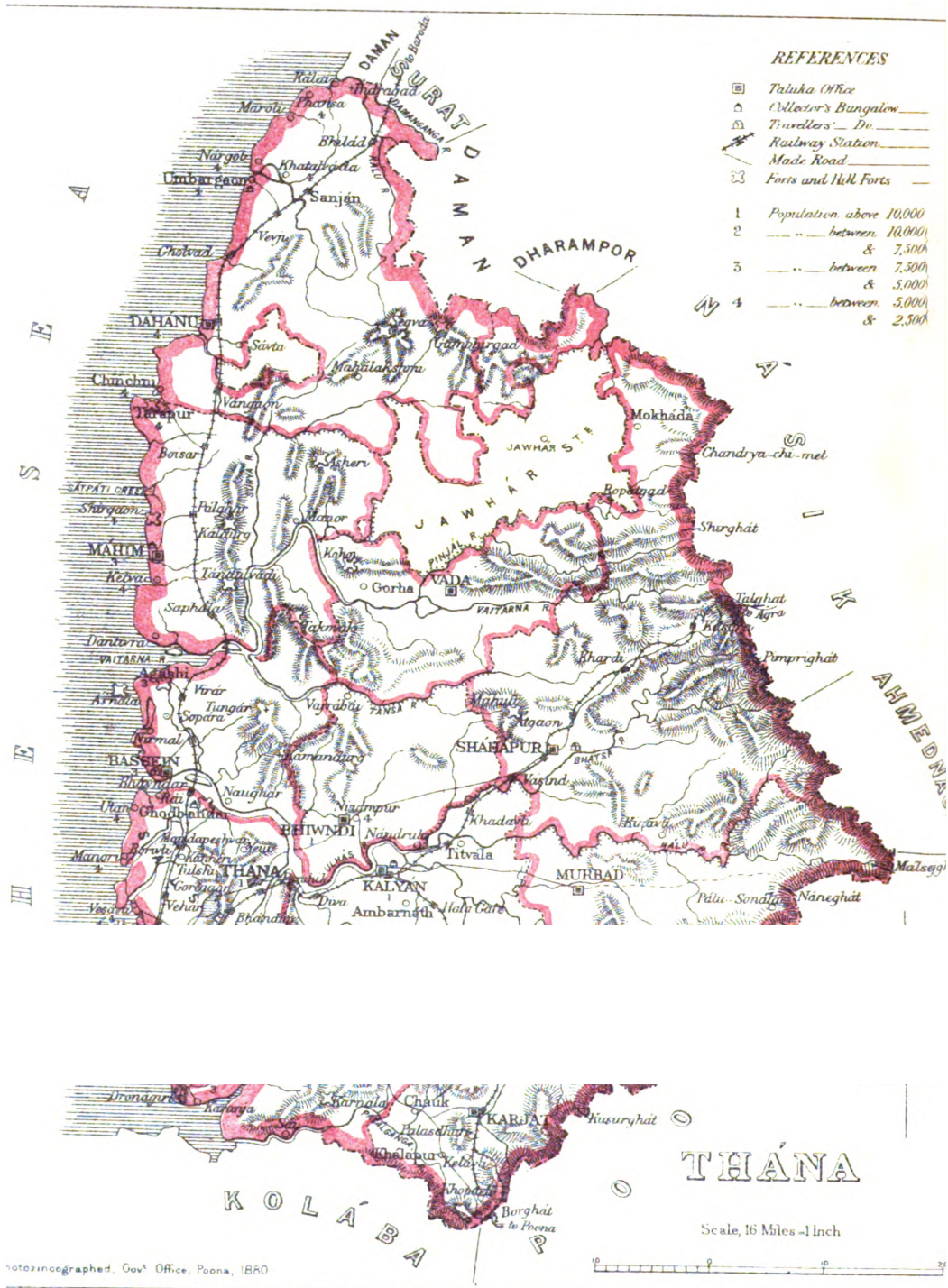
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THÁNA.

CHAPTER I. DESCRIPTION¹.

Thána, lying between 18° 42' and 20° 20' north latitude and 72° 45' and 73° 48' east longitude, has an area of about 4250 square miles, a population of over 900,000 souls or 212 to the square mile, and a realizable land revenue of £138,107 (Rs. 13,81,070).

In the south, for about eighty of its entire length of 105 miles, Thána varies from sixty-five to thirty-seven miles in breadth, and includes the whole belt of land between the Sahyádrí hills and the sea. North of this, it suddenly contracts to a strip of coast land about twenty-five miles long, which gradually narrows from twenty to five miles in breadth. In the extreme north, for about thirteen miles, the district is separated from the Portuguese territory of Daman and the district of Surat by the Kálu and Damanganga rivers. Then the line, with Daman to the east, runs south for about twenty-eight miles, when it turns about eighteen miles to the east, and there meets the lands of Dharampur and Násik. From this, for about forty-five miles south-east to near the Tal pass, Thána is separated from Násik, at first by some isolated peaks the western end of the range to which Anjaniri, Trimbak, and Harsh belong, and afterwards by no well marked boundary, the east of Mokháda and the west of Násik being almost on the same level. From the Tal pass, for about sixty miles to the south-east and then forty miles to the south-west, the Sahyádrí hills separate Thána from the districts of Násik, Ahmednagar, and Poona. In the south, Thána is divided from Pen in Kolába by a line, that, starting near the Bor pass, stretches about eighteen miles north-west till it meets the Pátálganga river, and then, keeping from two to four miles south of the river, runs about ten miles west to the sea. On the west, the sea line, beginning from the south of the Bombay harbour, is much broken by the great gulf, which over thirty miles long and from six to fifteen deep, surrounding the islands of Uran, Hog Island, Elephanta, Bombay, and Sálsette, stretches from the north coast of Álibág in Kolába to Bassein. Beyond Bassein, the coast, broken only by the estuary of the Vaitarna, stretches north, till, from Dáhánu to the mouth of the Damanganga, it gradually draws back towards the north-east. Except two tracts near the north of the district, a larger about 500

Chapter I. Description.

Boundaries.

¹ This chapter is compiled from materials supplied by the Rev. A. K. Nairne, late Bombay Civil Service; Mr. A. Cumine, C.S.; and Mr. G. L. Gibson, District Forest Officer.

Chapter I.

Description.

Sub-division.

and a smaller about thirty square miles in area, which together form the state of Jawhár, all the lands within these limits belong to Thána.

For administrative purposes the district is distributed over eleven sub-divisions, with an average of about 380 square miles, 200 villages, and 81,800 inhabitants. The details are :

Thána Administrative Details, 1880.

NAME.	AREA.	VILLAGES.											POPULATION, 1881.	POPULATION to the square mile.	LAND REVENUE.
		Government.				Alienated.				Total.					
		Villages.		Hamlets.		Villages.		Hamlets.		Total.					
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Government.	Alienated.	Total.			
Dáhanu ...	643	212	...	646	...	...	...	...	212	...	212	108,615	169	£ 12,684
Máhim ...	419	185	5	105	...	3	...	...	190	3	193	76,889	183	11,765
Váda ...	309	143	11	48	...	13	...	9	154	13	167	36,497	118	4,895	
Bassein ...	221	88	...	66	...	4	...	...	88	4	92	68,668	311	12,671
Bhiwndi ...	250	185	7	79	...	9	...	14	192	9	201	75,092	300	13,925	
Sháhápúr ...	870	261	11	468	...	10	...	17	272	10	282	107,140	123	11,995	
Sálsotte ...	241	85	18	90	...	28	...	39	103	87	140	107,219	445	15,350	
Kalyán ...	278	210	11	153	...	13	...	2	221	15	236	77,658	279	13,907	
Murbád ...	351	169	1	235	...	3	...	4	170	3	173	63,932	182	9,060	
Panyel ...	307	186	52	113	...	31	...	9	238	40	278	98,466	321	19,814	
Karjat ...	353	257	17	178	...	13	...	1	274	14	288	80,105	227	12,061	
Total ...	4242	1981	133	2171	...	127	21	119	...	2114	148	2262	900,271	212	138,107

Aspect.
Coast.

Thána can be best described under the two divisions of coast and inland. The line of coast naturally falls into two parts, to the north and to the south of the Vaitarna. To the south, the great gulf that runs from the north of Kolába to Bassein must, in quite recent times, have stretched far further inland than it now stretches. Idrisi's description of Thána (1153), that it stands on a great gulf where vessels anchor and from which they set sail,¹ may have been sufficiently exact when the sea filled the great marsh through which the Thána strait now runs, and spread towards Bhiwndi and Kalyán over wide tracts now half dry. As late as 1808, Sálsette included seven islands, Sálsette proper, Trombay, Juhu, Vesáva, Marva, Dárávi, and Rái Murdha.² Though these islands can still be traced, Dárávi, in the north-west, is the only part that cannot now be reached without a boat. So too, much of the present Bombay was till lately a group of small islets, and, up to the time of Bishop Heber (1825), Bassein and the villages near it, as far as within two or three miles of the Vaitarna, formed an isolated tract known as the Island of Bassein. The backwater, that separated this strip of coast from the mainland, opens southward, east of

¹ Elliot's History, I. 89.

² In Reg. I. of 1808, LXXIV. 6 and 7; the seventh island Rái Murdha seems to have been left out by mistake. In 1825 Col. Jervis' map shows the west coast of Sálsette broken into eight large and four small islands. See the Reprint, Bombay, August 1856.

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Konkan.]**THÁNA.****3**

the railway bridge over the Bassein creek. It is navigable for craft of about twenty tons as far as the railway bridge near Mánikpur station, and was once connected by a deep channel with the creek on which Bolinj and Supára stand, and which has its mouth in the Vaitarna. Even from the south side the whole backwater is still, from the ancient trade centre, known as the Supára creek. The views from Tungár hill, ten to twelve miles north-east of Bassein, and from Uran in Bombay harbour, show how large an area is still flooded at spring tides, and how completely the whole coast belt of rice-land is intersected by salt water channels. The appearance of the ground leaves little doubt that, in the north, islands were once formed by the branch of the Bassein creek that went up to Bhiwandi and the river which comes down from Kalyán, and, in the south, that the strait from Trombay to Thána was once a broad belt of sea; that a salt water channel, stretching from Panvel to Kalyán, cut off from the mainland the Parshik hills to the east of the Thána creek; and that Trombay and Karanja were islands separated from the mainland by water not by marsh. Many of these changes are due to the artificial raising of sunk lands. But it is the steady deposit of silt, from the mud-charged waters of the gulf, that has made these reclamations possible. In the south the hill islands of Karanja, Elephanta, and Trombay, with their palm and brushwood-covered slopes, and their fringes of bright green mangrove bushes, relieve the dull inland stretches of marsh, salt pans, and bare rice-fields, and command views of singular beauty. Further north the Thána and Bassein strait, winding among rugged wooded hills, is at all times picturesque, and in September and October is wonderfully beautiful, the hill sides covered to their tops with shining green, the streams bright with running water, the hedges gay with creepers, and the trees in rich and varied leaf.

North of the Vaitarna, whose broad waters open a scene of almost perfect loveliness, the shores are flat, with long sandy spits running into muddy shallows, the rivers are little more than streams, and the creeks are small inlets that seldom pass more than ten miles from the coast. Divided by wide wastes of salt marsh, tracts of slightly rising ground, covered by palmyra trees, stretch to the foot of the hills which rise close enough and sufficiently high and varied in outline, to mask the flatness of the nearer view. All along the coast, especially near Bassein, the villages are thriving and populous. In the outskirts of many are dreary salt marshes, with ugly patches of reclaimed land bounded by deep salt water ditches; and round all of them, wide treeless rice flats broken only by low mud banks, lie bare and untilled during most of the year. But closer at hand, there are often palm gardens, sugarcane fields, and betel leaf or plantain orchards, sheltered by high hedges, and the villages themselves are well shaded, most of them with ponds fringed by large trees, and, in the rains and cold weather, gay with water lilies.

Inland, the district is well watered and well wooded. Except in the north-east where much of it rises in large plateaus, the country is a series of flat lowlying rice tracts broken by well marked

**Chapter I.
Description.****Aspect.
Coast.****Inland.**

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Chapter I.
Description.**Aspect.**
Inland.

ranges of hills. From their widespread tillage and want of trees, the southern sub-divisions, in spite of some ranges of high hills, are barer and tamer than the rest of the district. In Murbád and east Kalyán the hillocks and lower slopes of the higher ranges are well clothed with teak coppice, and many dells among the Malangad hills have fine evergreen groves. Inland from Bombay, in Sálsette and towards the Sahyádrí hills, much of the country from the intermixture of wood and tillage is exceedingly pleasing. The undergrowth is thick and rich, and, though of no great size, some of the commonest trees, the tamarind, the *karanj*, and the palmyra, are of remarkable beauty. Streams are everywhere abundant, and, till the end of the cold weather, are well supplied with water. On all sides, hills rise from the plain bold in outline, and, except where the black rock is too steep for soil, well covered with trees. During the rains the country near the foot of the Sahyádris is specially beautiful. A foreground of cactus brightened by gay sprays of *Gloriosa superba*, then the rich green of the rice fields broken by a pool or a sheet of black rock, behind the fields trees or grassy knolls, and a background of hills veiled in heavy rain clouds or with glistening peaks of golden green.

In the south-west of Váda, in the north-west of Bhiwndi, in the central belt of Máhim, and in parts of Bassein, are well wooded tracts of rich rice land, tilled by Kunbi cultivators who live in comfortable well built houses. With these exceptions, the country north of Sálsette and east of the Baroda railway is almost unbroken forest. Only here and there are patches cleared for tillage, and hills and valleys are alike covered with thick brushwood and young forest. Most of the cleared ground yields the poorer grains; only a small portion is given to rice. There are no roads, and the people, chiefly half settled forest tribes, live in scattered hamlets. In the ten miles in the extreme north of the district, the country becomes more level and the soil grows deeper and less rocky. The timber is finer, and there are considerable numbers of *moha* trees. But the people are equally wild and unsettled, and their tillage and style of living are in no way better than in the wilder lands to the south. The plateaus in the north-east include much of the Jawhár state, the whole of the petty division of Mokháda, and the division of Peint which though part of Násik, belongs geographically to Thána. These plateaus, about 1500 feet above the level of the sea, with poor soil and gashed by deep wooded gorges through which the Sahyádrí streams force their way west, form a step between the Konkani lowlands and the upland plains of the Deccan. Except that the air is somewhat fresher and less moist, these plateaus differ little from the rest of the district.

Hills.

From the Tal pass to the extreme south, the rugged picturesque Sahyádrí hills, the chief beauty of inland Thána, with their base in the Konkani and their peaks in the Deccan, form an unbroken natural boundary. North of the Tal pass, there is no well-marked division between Thána and Násik. Opposite Mokháda are the two high hills, of Vatvad, and, about a mile to the south, Básgad, the west end of the Anjaniri and Trimbak range, from which a spu

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Konkan.]**THANA.****5****Chapter I.
Description.
Hills.**

running west forms the watershed between the Damanganga and Vaitarna valleys. North of Bâsgad is the Ámboli pass leading to Trimbak, and, about two miles south are two more passes, the Chandryáchimet and Humbáchimet. The next point is the Shir pass opposite Khodála in Mokháda. Then the line is broken by the Vaitarna valley, behind which rises the prominent peak of Válvihir, a high scarped hill near Igatpuri. South of the Vaitarna and to the north of the Tal reversing station stands the fort of Balvantgad. From this point, to the extreme south of the district, the Sahyádris, throwing, at intervals, narrow rugged spurs far across the plain, stretch, in an irregular line, first about forty miles to the south-east and then about sixty miles to the south-west, a mighty wall from 2000 to 3000 feet high, its sheer black cliffs broken by narrow horizontal belts of grass and forest, and its crest rising in places in isolated peaks and rocky bluffs from 1000 to 1500 feet above its general level. From Kására at the foot of the Tal pass, the large flat-topped hill to the south-east is Vágháchápathár or the Tiger's Terrace. The pointed funnel-shaped peak over its shoulder is Kalsubái, and the less pointed hills to the south are Alang and Kulang. Several passes lead to these hills. The first is the Pimpri pass a little to the north of the Vágháchápathár, leading to the shrine of Pir Sadr-ud-din at Pimpri. South of this are the Mándha and Chondha passes leading to Kalsubái Alang and Kulang. The curious conical peak, somewhat lower than the rest, is called Bhaváni. Past Bhaváni, the farthest point seen from Kására, where Sháhápur and Murbád meet, is the great mass of Ajáparvat. So far the line of the Sahyádris lies a little east of south. From Ajáparvat it runs more east to the great hill of Harishchandragad and the Mahálshet or Málsej pass. From the Málsej pass it runs west as far as the Nána pass which is close to the south of the hill fort of Bahirugad and north of the hill fort of Jivdhan. From the Nána pass the main line runs south for five miles to the Ámboli pass in the village of Palu. About two miles south-west of this pass, and about one-third up the face of the cliff, is a rock-cut temple called Ganpatigarad, with, according to the local story, an underground passage to Junnar in Poona. In a deep valley two miles south of this cave is the Khopoli or Don pass, inaccessible to cattle, and near it is the Tringadhára pass which men without burdens can alone climb. The Sahyádris now run a little south of west to three curious conical hills, Machhindarnáth, Gorakhnáth, and Nemináth. Gorakhnáth or Gorakhgad, the central peak, is fortified and has about fourteen reservoirs and a rock-cut cave entered by a steep and ruinous flight of stone steps. Machhindarnáth to the north is inaccessible.¹ Further south are the Ávapa pass and Shitgad, a fortified peak on a high plateau. Close to it a path leads five miles south to the great hill of Bhimáshankar. Further on, beyond a spur that divides Murbád from Karjat, another pass called Ransil leads to Bhimáshankar. Near this, on a spur running into the Konkan, is a curious peak, known as Tungi, whose extreme

¹ Some thirty-five years ago, a Gosávi trying to climb it reached a place from which he could not get out, and, after staying there for nineteen days, fell dead.

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point may generally be seen from the railway near Chinchavli. South of this are the Sávla and Kusur passes. Near Sávla, at deep break in the Sahyádris line, is a fortified peak called Kothaliga visible from Neral or Chinchavli. South of this peak, near the Karjat railway station, stands the great part-fortified mass of Dhál separated by a saddle-back from the main line of the Sahyádris. Between Dhák and Khandála is the great ravine called Kátaldára or the Cliff Door, close to which are the Kondána caves and the pass in the hills known as Konkan Darvāja or the gate of the Konkán. The double-walled hill-fort seen from the railway across this ravine is Rájmáchi. South of this the district ends near the great rock known to the people as Nágphani, or the Cobra's Hood, and to Europeans as the Duke's Nose.

Besides the main range and the western spurs of the Sahyádris wild ranges of hills and striking isolated peaks rise over the whole. The long axes of most of the main ranges lie north and south, and seem, as in the hills over Bhiwandi, to be the remains of basalt dykes whose toughness withstood the power that plane the rest of the country. None of these outlying spurs and ranges rise higher than the Sahyádris. The loftiest are Takmak (2616 in the west, Mátherán (2500) in the south, Tungár (2300) in the west, and Gambhirgad (2270) in the north.¹ Most of the higher hills were formerly fortified, and some of them were celebrated places of strength, but the fortifications are now decayed and useless, though they still add to the picturesqueness and interest of the hills. Old forts are also found on many of the lower hills, though not in anything like such numbers as in the South Konkan, for the Maráthás, the great hill-fort builders, never cared for Thána as they cared for Ratnágiri.

The ruggedest tract in the district, roughened by many separate ranges, is a belt, from ten to twenty miles broad, that runs parallel to the coast from ten to thirty miles inland. In the south of the tract are the Sálsette hills, and further north, in Bassein, rises the lofty peak of Kámandurg (2160), so beautiful a feature in the water journey from Thána to Bassein. Connected with Kámandurg on the north, is the flat laterite-capped hill of Tungár (2300) with well wooded sides and poorly clothed top, commanding, on a clear day, a magnificent western view, with the Vaitarna to the north and the Bassein creek to the south. North of Tungár is a cluster of hills of which Báronda, Jivdhan and Nilemora are the most marked peaks, and on an offshoot from the Takma range, to the east of the Tánsa, are two heights known as Kála and Dhamni. To the north-east, across the Tánsa, rises the steep black head of Takmak (2616) with its two fine basalt horns. In spite of its height and the picturesque outline of its peaks, Takmak is, except from one or two points, too shut in by other hills to make much show. Parallel to this western range, eight or ten miles further east, a line of hills, starting from Bhiwandi and cut in two by the Tánsa river, runs north almost to Mano

¹ The heights are taken from the first Trigonometrical Survey. In many cases they probably require correction.

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In this line, about eight miles north of Bhiwandi, rising gently from the west is the hill of Dyahári, and, across a saddle-back ridge, the old Marátha fort of Gotára (1800), a tapering peak that falls sharply to the Tánsa just above Vajrábái. Across the Tánsa, about ten miles further, Madagli or the Keltan hill, in shape and height much like Gotára, is separated by a narrow valley from Takmak. These ranges, running north, together form a barrier, which, ending in Jogmandi peak, turns the Vaitarna many miles out of its course. To the west, between the railway line and the Surya river, an unbroken chain of hills, whose chief peak is Káldurg (1550), stretches about sixteen miles parallel to the coast. In this line are three hill-forts, Tándulvádi (1600) at the extreme south of the range, Káldurg opposite to Pálghar railway station, and Asáva near Boisar, each with remains of old fortifications and reservoirs. In the south-west corner of the Máhim sub-division is Pophli hill, locally known as the home of Meghráj the Lord of Clouds. The coast range continues in Dáhánu as far north as Vása south of the Varoli. In this range the highest hill is Barad (1760), which, sloping gently from the west, falls sharply to the east, with steep slopes and sheer rocky scarps, hewn in places into water cisterns the only traces of former inhabitants. North of the Varoli there are only a few detached hills of no great height the chief being Indragad (405) in the extreme north. In the east of Dáhánu near the border of Mokháda and Jawhár, are a few hills of considerable size, of which the curious cone of Mahálakshmi (1540) known as *Musal* or the pestle, of Segva, and of Gambhírgad (2270), are the highest. Further inland, to the north-east of Manor, rise the remarkably jagged peaks of the semi-circular hill of Pola, one of which is called Adkilla or citadel, and, further to the north, the flat-topped hill crowned by the famous fort of Asheri. About eight miles south of Manor, across the Vaitarna from Keltan and Takmak, noticeable for miles round, stands the compact solitary fortified hill of Kohoj (1906), rising sheer from the plain and crowned by two remarkable knobs of trap rock.

Between this rugged tract and the Sahyádris, the country is comparatively level, broken by few considerable hills. Of these the hill most to the west, in the south of Váda, is Dávja, very steep below and sloping above, seen for many miles, and, with its two spurs, looking like a three-peaked hill. The smaller hills in Váda are near Kápri in the east, the Indgaon hills in the north-west, and the Ikna and Domkávla hills on the south-east border. Far grander than Dávja, about four miles north-west of the Sháhápur station, the long flat-topped mass of Máhuli (2000) rises, like a great block of masonry, sheer out of the plain. The sides of the hill are richly wooded, but, on the laterite-capped top, the trees, which are chiefly *hirdás*, *Terminalia chebula*, are stunted and poor. North of this, Bhopatgad, the only considerable hill, is crowned with a fort which overlooks Kurlod on the north of the Pinjál river, and rises perhaps 500 feet above the general level of the neighbouring high country. From the east the ascent is about five hundred feet, but from the west it must be at least 1500 feet, for its slopes form the face of the Mokháda tableland.

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In the south the country is again mountainous. Panvel is completely hemmed in by hills. On the west the Parshik range runs north to the Kalyán creek, and on the east and north are Prabal, a flat-topped massive hill, formerly a fort; and the curved range of Chanderi, stretching from the long level back of Mátherán west to the quaintly-cut peaks of Tavli and Báwa Malang (2400) or Malangad. About eight miles to the north-east, across the Tánsa in Kalyán near Badlápúr, is the Muldongri hill with a temple of Khandoba on its top. In the south of Panvel, long spurs lead to the precipitous fortified peak of Mánikgad (1800), whose top can be reached only from the south. Across the Pátálganga stands Karnála, known in Bombay as Funnel Hill from the lofty basalt column, one of the Pándavs' forts, that rises from the centre of its square flat top. In north Karjat, several long ridges run for miles west from the Sahyádris, and in Khálápúr in south Karjat are the Madap range, the spurs of Mánikgad, and several other hills of considerable height.

Rivers.

Rising in the western slopes of the Sahyádris, at the furthest not more than fifty miles from the sea, none of the Thána rivers drain a large enough area to gain any size or importance. There is much sameness in their courses. Dashing over the black trap scarps of the Sahyádris, their waters gather in the woods at the base of the cliffs, and, along rocky deep-cut channels, force a passage from among the hills. In the plain, except where they have to find their way round some range of hills, their course lies westward between steep banks from ten to thirty feet high, over rocky beds crossed at intervals by lines of trap dykes. During the rains they bear to the sea a large volume of water, but in the fair season the channel of most of them are chains of pools divided by walls of rock. After they meet the tide, from eight to thirty miles from the sea, the wind among low mangrove-covered salt marshes, along channel of mud, with occasional bands of rock, in many places bare at low tide and at high water navigable for boats of from five to six tons. So greatly does the tide change the character of the rivers that most of them have two names, one for their upper courses a fresh water streams, the other for their lower reaches as salt water creeks.¹

Vaitarna.

Except some small streams in the north and south, the drainage of the district gathers along the two valleys of the Vaitarna and Ulhás, whose estuaries form the northern and southern limits of the Bassein sub-division. The VAITARNA, the largest of the Thána rivers, rising in the Trimbak hills in Násik opposite the source of the Godávári, enters Thána at Vihigaon near Kására, and, for about sixteen miles, flows west through a deep defile among high hills. From Kalambhai, at the eastern border of Váda, the river flows about twenty miles west, across more level lands, till, near the ancient

¹ Thus the Kámvádi is known near the coast as the Bhiwandi creek. There is sometimes a third religious name as Tárámati, the Bráhma name for the south Kál or Málej river. Mr. W. F. Sinclair, C. S., in Ind. Ant. IV. 283.

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settlement of Gorha, the spurs of the great Takmak range drive it about ten miles north to the town of Manor. Within two miles of Manor, the stream meets the tidal wave, and up to Manor vessels for twenty-five tons (100 *khandis*) can ply. Near Manor the river, after rounding the northmost spur from Takmak, passes south-west for about six miles, and, flowing about eight miles to the south, turns sharply to the right, and, for the last seven or eight miles, flows west falling into the sea at Agáshi. During these last twenty miles, the Vaitarna passes through a country of great beauty, and is a fine broad river with, in many places, a good depth of water.

The chief of the Vaitarna's tributaries are, from the right, the Berjha or Pinjál, which, rising from Násher in Mokháda, falls into the Vaitarna at Álmán in Váda. It forms for much of its course the boundary between Jawhár and Thána. On the way, about ten miles north-east of Álmán, the Berjha is joined from the left by the Loháni, which flows by Udhla and Sáida. About twelve miles west near Karajgaon, two miles south-east of and above Manor, comes the Deherja, after a course of about twenty-five miles south-west from Jawhár. Eight miles further, near Khámloli, it is joined by the Surya, after a course of about thirty miles south-west from Gambhirgad, through parts of Jawhár and Dáhánu, and the Asheri petty division of Máhim. Near Chichora the Surya is joined on its right by the Susári from the north. The TÁNSA, the only tributary from the left, in whose bed are the famous hot springs, rises near Khardi in Sháhápur, flows by the north front of the great hill of Máhuli, borders the north of Bhiwandi, passes the celebrated holy place of Vajrábái, and, entering Bassein, runs for nine miles through that sub-division, falling into the Vaitarna at Chimana about eight miles from the sea. The Tánša is a large important river tidal for many miles and navigable for eight. The loading stations of Usgaon, Khánivda, Bhátána, and Chimana, have water for vessels of 12½ tons (50 *khandis*) burden.

The sacredness of its source, so near the spring of the holy Godávári, the importance of its valley one of the earliest trade routes between the sea and the north Deccan, and the beauty of the lower reaches of the river, brought to the banks of the Vaitarna some of the first of the Aryan settlers. Many seers, among them Nárad, Vashishta, and Indra, resorted to it, and, for bathing and sacrifice, came the superhuman Yakshas, Gandharvas, and Kinnars. It is mentioned in the Mahábhárat as one of the four sacred streams,¹ and was said to have been brought by Parashurám, the sixth incarnation of Vishnu. From the old settlement of Gorha, on the right bank about eight miles above Manor, perhaps at that time (150 A.D.) the limit of navigation, the Vaitarna seems to have been known to Ptolemy as the Goaris river.² With the modern

¹ Dr. G. DaCunha, Bassein, 123.

² Bertius, 198. It would almost seem as if Ptolemy had copied from some other map, which, failing to mark the Sahyádrí water-parting, gave the impression that the Vaitarna and Godávári were the same river.

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Ulhás.

Hindus the Vaitarna has a high fame for holiness and sin-cleaning. He who bathes in the Vaitarna where it joins the ocean, and gives alms, will be free from Yam's torments. Yearly pilgrimage are made on the eleventh of *Kártik vadya* (October-November) and once every sixty years on the festival of *Kapila-chhath* its waters have a specially purifying power.

The ULHÁS, the other great Thána river, rising in the ravines little to the north of the Bor pass, after a north-west course of about eighty miles, enters the sea at Bassein. Leaving the spurs of the Bor pass, the Ulhás flows, by the celebrated caves of Kondána and the eastern base of Mátherán, about forty miles north-west to the ancient town of Kalyán. In Karjat, in its course northward, it is joined on the right by the Chilhár from the east, and, about seven miles further north, by the Poshri which brings with it from the east the waters of the Dhávri. In Kalyán, about twelve miles further the Ulhás receives from the right the Barvi, a stream formed by the united waters of the Mohgadi and Murbádi. A few miles above Kalyán it meets on the right the combined waters of the Bhátsa and Kálu. Of these the Bhátsa, formed by the junction at Pálhe about five miles south of Khardi of the Kásári from the Talpa and the Korla from the Mándha pass, has a south-western course of about forty-five miles, and the Kálu a western course of about fifty miles from the Málsej pass. As far as Pishebandar, about nine miles above Kalyán, the Kálu is navigable to country-craft of about ten tons. Below Kalyán, to which vessels of fifty tons can still sail, the Ulhás, broadening into an estuary, winds, for about seven miles through a marsh relieved by picturesque well-wooded hills. As it leaves the mainland, widening into a salt-water strait from half a mile to a mile broad, with the Sálsette hills on the left, it passes north, and is there joined from the right by the Kámvádi or Bhiwandi creek. Then, turning to the west, it winds through thirteen miles of most varied hill and forest, till, broadening to about two miles, it falls into the sea at Bassein. The Ulhás appears in Ptolemy as the Binda river, almost certainly called after Bhiwandi, as trade has not yet begun to centre at Kalyán and as the Kámvádi was the probably a large outlet.

Of smaller streams there are, in the north, the Varoli rising in the inland parts of Dáhánu and with a north-western course of about twenty-five miles, falling into the sea at Umbargaon, and about twelve miles further, in the extreme north of the district, the Kálu falling into the sea at Kálai after a northern course of about thirty miles. In the north of Máhim there is the Ganga. In Panvel several streams from the west slopes of the Mátherán hills, with short courses of from five to ten miles, gather to form the Kálundri river. This, about nine miles from the sea, meets the tidal wave at Panvel, and

¹ The river near Agáshi is so famed for holiness, that in Benares people labour at Bassein pilgrims for undertaking such long a journey when they have the Vaitarna at their doors. The sacredness of the river has given rise to a Gujaráti saying 'Nav khand prithvi, dashmo khand Káshi, ane agáshmo Agáshi.' The earth has no divisions, the tenth is Káshi (Benares) and the eleventh Agáshi. Mr. Rámú Kásidás Modi.

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for the rest of its course, is, at high tides, navigable to vessels of thirty tons. Were it not for the important trade that formerly passed by this creek to Panvel, the Kálundri is scarce worthy of separate mention. In the extreme south the Pátálganga, rising in the Bor pass, with a winding western course of about thirty miles, falls into the south-east corner of the Bombay harbour. The Pátálganga is passable for boats of about twenty-five tons to Sáí about six miles from its mouth, and for boats of about twelve tons to Ápta eight miles above Sáí.

All along the coast are many small creeks, such as those at Vesáva and Manori in Sálsette, and the Bhiwndi, Chinchni, and Dáhánu creeks. The Thána or Bassein creek is not properly a creek, but a depression or backwater reaching from the head of the Bombay harbour to Bassein. Its shallowest point is just south of Thána, where a ridge of rocks affords a foundation for the Peninsula Railway bridge. About two miles north of Thána it receives the Kalyán creek or estuary of the Ulhás, and further on, the Bhiwndi and Lakhivli creeks. The land floods of all these rivers pass north by Bassein, the ridge of rock near Thána keeping the water out of Bombay harbour. Except the Thána creek, which is navigable throughout, these inlets, though at their mouth broad and deep, shoal and grow narrow within ten miles of the coast.

With so low a coast and shallow water so far from shore, it is not surprising that there should be a number of islands along the sea margin of the Thána district. The most famous of these is Bombay. The largest is Sálsette whose western belt is formed of what was formerly a string of small islands. Historians speak of the island of Bassein, and a narrow creek, the Supára Khádi, still runs between the island and the mainland, crossed only by the railway and the bridges at Bolinj and Gokhirva. In Bombay harbour lie the islands of Karanja, formerly held by the Portuguese; Hog island, with its hydraulic ship-lift; and the small rocky Ghárápuri, in which are the celebrated caves of Elephanta. Off Agáshi in the Bassein sub-division is the island of Arnála, containing a well preserved fort, called Sindhudurg or the Ocean Fort, with Musalmán remains, and a Sanskrit or Maráthi inscription above the east gate, and an old Hindu temple inside.

The district has no natural lakes, but in the hills in the centre of Sálsette, lie the two artificial lakes of Vehár and Tulsi, which supply Bombay with water. The Vehár lake, about fifteen miles from Bombay, is formed by damming the valley of the Gopar river which ran into the Sion, or Shiv, that is boundary creek, and two centuries ago, sometimes overflowed the northern part of the island of Bombay. The dams were finished and the delivery of water into Bombay was begun in 1860. The lake covers an area of about 1400 acres, and has a gathering ground, exclusive of the area of the water surface, of about 2550 acres. It is formed by three dams, two of which had to be built to keep the water from flowing over ridges on the margin of the basin which were lower than the top of the main dam. The quantity of water supplied by the reservoir is about 8,000,000 gallons a day, that is a little more than ten gallons a head

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for the present (1881) population of Bombay. Within the watershed of the lake tillage or the practice of any craft is forbidden, and the wildness of the surrounding country keeps the water free from the risk of outside fouling. For many years the water was pure, but of late the growth of weeds has somewhat injured its quality. There are, at present, no means of emptying the lake, clearing it out, or filtering it, but the Bombay municipality has under consideration various schemes for improving the water. The cost of making the Vehár reservoir and of laying the pipes to bring the water into Bombay was £373,650 (Rs. 37,36,500). As fear was felt that the quantity of water drawn from the gathering ground of Vehár might prove too small for the wants of Bombay, the Tulsi lake, close by it, was in 1874 formed at a cost of £45,000 (Rs. 4,50,000), and its water kept ready to be drained into Vehár. In 1877, at a cost of £330,000 (Rs. 33,00,000) a new scheme was undertaken for bringing an independent main from Tulsi to the top of Malabár Hill in Bombay. This source of supply gives an additional daily allowance of six gallons a head for the whole population of the city, and provides water for the higher parts of Bombay which are not reached by the Vehár main.

Besides Vehár and Tulsi, twenty-four lakes and reservoirs call for notice. Of the twenty-four, one is in Dáhánu, one in Máhim, one in Váda, one in Sháhápur, two in Bassein, one in Bhiwndi, eight in Sálsette, two in Kalyán, one in Murbád, four in Panvel, and two in Karjat. The Gaontaláv at Deheri in Dáhánu, 1386 feet long and 693 broad, with masonry retaining walls, has a maximum depth of fifteen feet. The water lasts throughout the year and is used for irrigation. It was made by one Barjorji Frámji who was rewarded by a grant of land. The Bájártaláv at Kelva Máhim, in the Máhim sub-division, eighty feet long and eighty broad, with masonry walls and approaches, has a maximum depth of twenty feet, and holds water all the year round. The Mothátaláv at Váda, in the Váda sub-division 1650 feet long and 1155 feet broad, has a maximum depth of twelve feet, and holds water throughout the year. The Khardi reservoir at Khardi in the Sháhápur sub-division, 396 feet long and 363 feet broad, built by Government about thirty-five years ago when the Bombay-Agra road was in progress, has masonry walls and approaches and a maximum depth of fifteen feet. It holds water all the year round, but is not used for irrigation. The two reservoirs in the Bassein sub-division are the Nirmal lake at Nirmal, and the Dhavpáni-tirth at Málonda. The Nirmal lake, 4488 feet long and 1551 feet broad, holds water for about eleven months, and has a maximum depth of ten feet. Of this lake the story is told that a giant was killed on its site, and his blood had the effect of hollowing the ground and filling the hollow with water. Close by is a Hindu temple where a yearly fair is held. The Dhavpáni-tirth, 800 feet long and 275 feet broad, has a maximum depth of fifteen feet and holds water all the year round. It has masonry approaches but no retaining walls. The Vairála lake, at Kámatghar in the Bhiwndi sub-division, 516 feet long and 2821 feet broad, with masonry walls and approaches, has a maximum depth of twenty-one feet and holds water all the year round. Of this lake it is told that, when completed, it was

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found to hold no water. One of the villagers was warned in a dream, that, before it would hold water, the earth must be propitiated by the sacrifice of a man and his wife. On this, a man and his wife went at night to the centre of the hollow and touched a large boulder when the lake instantly filled and the victims were drowned. It is said to have been built to supply the town of Bhiwndi with water. Latterly it has been repaired by the municipality and joined to Bhiwndi by pipes.

The eight lakes and reservoirs in Sálsette are Másunda, Atála, Ghosála, Haryála, Makhmáli, and Siddheshvar at Thána, Diga at Mulund, and Motha reservoir at Bándra. The Másunda lake, 1200 feet long and 1016 broad, has a maximum depth of sixteen feet and holds water all the year round. It has masonry approaches, but is only partially provided with retaining walls. The Atála reservoir, 462 feet long and 454 feet broad, has a maximum depth of twelve feet and holds water all the year round. It has both masonry retaining walls and approaches, and its water is used for irrigation. The Ghosála reservoir, 825 feet long and 495 feet broad, has a maximum depth of sixteen feet and holds water all the year round. Its water is used for irrigation. The Haryála reservoir, 569 feet long and 363 broad, with masonry approaches and a retaining wall on one side only, has a maximum depth of twelve feet but holds water for ten months only. The Makhmáli reservoir, 300 feet long and 247 broad, like the Haryála reservoir holding water for ten months only, has a maximum depth of sixteen feet. Its water is used for irrigation. The Siddheshvar reservoir, 652 feet long and 627 broad, has a maximum depth of twenty feet. Its water, which lasts for ten months, is used for irrigation. The Diga lake, 1089 feet long and 454 feet broad, has a maximum depth of thirteen feet and holds water all the year round. The Motha reservoir, 1048 feet long and 516 broad, with masonry retaining walls and approaches, has a maximum depth of thirteen feet and holds water all the year round.

The two Kalyán lakes, Shenála and Rájála, are both in the town of Kalyán. The Shenála lake, 1212 feet long and 885 feet broad, with masonry retaining walls and approaches, is said to have been made by Yusuf Ádil Sháh of Bijápur in 1508 (914 H.). It holds water throughout the year and has a maximum depth of fifteen feet. The Rájála lake, 2640 feet long and 1320 feet broad, holds water throughout the year and has a maximum depth of ten feet. The Motha reservoir at Murbád in the Murbád sub-division, 414 feet long and 414 feet broad, has a maximum depth of eleven feet and holds water all the year round.

The four lakes and reservoirs in the Panvel sub-division are Vadála, Krishnála, and Isráli at Panvel, and Bhimála at Uran. The Vadála lake, 2046 feet long and 1650 feet broad, with masonry retaining walls and approaches, has a maximum depth of eleven feet. The water lasts throughout the year and is used for irrigation. For the repairs of this lake a grant of land is held by one Bhávsing Suklalsing. The Krishnála lake, 1122 feet long and 924 feet broad, with masonry walls and approaches, was made by a person named

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Lakes.

Bápat. It holds water all the year round and has a maximum depth of nine feet. The Isráli reservoir, 660 feet long and 396 feet broad, with masonry walls and approaches and holding water throughout the year, was made about twenty years ago, by one Karamsi Hansráj, at a cost of £8000 (Rs. 80,000). The Bhimála reservoir, 450 feet long and 440 broad, has a maximum depth of ten feet and holds water for ten months only. It was constructed by one Manoel De Souza.

The two reservoirs in the Karjat sub-division are the Bhivpuri reservoir at Humgaon, and the Nána Phadnavis reservoir at Khopivli. The Bhivpuri reservoir, at the foot of the Kusur pass on the road to Poona, 258 feet long and 236 feet broad, with masonry walls and approaches, has a maximum depth of twenty feet and holds water all the year round. It was made by Párvatibái, wife of Sadáshiv Chimnáji Peshwa, at a cost of £7500 (Rs. 75,000).¹ The Nána Phadnavis reservoir, 512 feet square, was, as the name shows, made by Nána Phadnavis, the Peshwas' minister (1772-1800). It has masonry walls and approaches, and has a maximum depth of twenty feet. The water lasts throughout the year and is used for irrigation. Besides these lakes there were, according to the 1879-80 returns, 11,163 wells of which 562 were with, and 10,601 without, steps.

Geology.

Except in alluvial valleys, the district consists almost entirely of the Deccan traps and their associates. In Bombay island the lowest rocks are trap of different varieties. Above the traps there is, in many parts of the island and passing under the sea, a stratum of stratified rock varying in depth from a few feet to seventy feet. This sedimentary rock is in places, both in the west and east of the island, covered with a mantle of basalt from a few feet to twenty feet thick.² North of Bombay a vein of basalt runs from Bándra along the shore in nearly a straight line, in the form of a narrow dyke. At Vesáva it exhibits a series of fragments of imperfect columns, and here, though black externally, it is, on the landward side, of the finest whitish green with crystals of augite, and, on the sea front, greyish white with the aspect of sandstone. When struck it rings like cast iron and leaves no doubt as to its volcanic origin.³ This white or yellowish white variety varies from compact and granular to crystalline. The last contains crystals of glassy felspar and is evidently a trachyte. The granular variety fuses with difficulty before the blow pipe, and in texture resembles a white fine-grained sand-stone.⁴ At Dongri in Sálsette opposite Bassein, and on the hill below the old fort of Kalyán are well-marked basalt columns. At the caves of Elephanta, Captain Newbold noticed that the amygdaloid graduates into a grey porphyry, imbedding yellow-

¹ There is a similar reservoir near the top of the pass in the Poona village of Kusur.

² Dr. A. H. Leith, *Geology of Bombay*.

³ *Trans. Bom. Geog. Soc.* XIII. 16. The basaltic dykes in the north of Thána may be an extension to the southward of the great volcanic centre known to exist in the Rájpipla hills. One observer, Mr. Clark, considered that he had traced distinct volcanic nuclei running in a north and south line through the Konkan. Mr. W. T. Blanford.

⁴ Capt. Newbold in *J. R. A. Soc.* IX. 36.

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ish brown crystals. This island, as well as Bombay, Sálsette, and Karanja, affords abundant specimens of the lighter coloured porphyries associated with basalt, amygdaloid, and wacke.

The most remarkable geological feature in the district from Bassein northwards is the extensive degradation and partial reproduction of land at different periods. Occasionally denuded strata are met, whose date can only be determined by the nature of their organic remains. The first place at which strata of sand-stone, similar to those of Bombay, are to be seen is Kelva-Máhim. There is a low cliff from ten to twelve feet high composed of horizontal strata, which, after some intermediate alluvial which conceals the nature of the subjacent formation, reappear at the coast under the fort and public bungalow of Shirgaon. As there has been a great destruction of land at this place, the cliff under the bungalow is interesting. It averages about twenty feet above the ordinary level of the tides. The upper five feet are alluvial, and the lower fifteen feet consist of horizontal strata of sand-stone in different states of aggregation. Nearly at right angles with the fort of Shirgaon, a point of land runs seawards of the same general aspect as the strata just described. This seems once to have been continuous with another portion reaching from the coast at a distance of about five miles to the north. It is said that the whole bay was once land. In 1836 the advance of the sea seemed to have stopped at a Musalmán burying ground where human bones were exposed. Further north, through Tárápur, Dáhánu, and Jháibordi, the road affords many opportunities of seeing sections of these strata all horizontal and evidently above the trap. Trap rock still forms the gradually diminishing hills which pass north beyond the end of the Sahyádris. Where the trap is exposed in some of the numerous creeks, it has the same weathered and water-worn look as in the Deccan rivers.¹

Hot springs are found in four sub-divisions, Máhim, Váda, Bhiwandi, and Bassein. Except those in Máhim, almost all are either in the bed of or near the Tánsa river.

In Máhim four villages have hot springs. About 800 paces from Gárgaon a spring of moderately hot and saltish water rises through a rock in the bed of the Surya river. The water smells like rotten mud. About 500 yards from the village of Konkner are two cisterns, four or five feet above the bed of the Surya river, to which the water of a spring some eighteen feet higher is brought by a watercourse. The water is as hot as can be borne by the hand and saltish. In February 1856, it was analysed by Dr. Haines and found to contain 80·46 solids in 10,000 parts or grain measures.² The specific gravity at 60° was 1006·4. Near a river, about a mile from the village of Sátivli, are four springs the water of which is unbearable to the touch and is evidently sulphurous.

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Description.
Geology.

Hot Springs.

¹ Dr. Charles Lush, M.D., in Jour. A. Soc. of Bengal, V. 2, 762-763.

² The details are : chloride of sodium, 27·79 ; chloride of magnesium, 0·39 ; chloride of calcium, 50·03 ; sulphate of lime, 1·89 ; silica, 0·36 ; and a trace of lime. Bom. Med. and Phys. Soc. Trans. V. 246, 256.

Chapter I.
Description.
Hot Springs.

The stratum is trap and then black stiff earth. Near Háloli, about fifty paces east of the Vaitarna, there is a cistern built round a spring of hottish and sulphurous water. Beside this, on the river bank just above highwater mark, is a flow of hot water.

Three Váda villages have hot springs. Near the meeting of the Pinjál and Vaitarna, about $1\frac{1}{2}$ miles from Pimplás, are two hot springs in the bed of the river. During the rains, when the river is full, the springs are not visible. The water is as hot as can be borne by the hand, and has a sulphurous smell. In the bed of the Tánsa, near the village of Nimbavli, are six hot springs, two at a distance of about 175 paces, built round with stone cisterns, and the remaining four at a distance of about 200 paces. The water is moderately hot and of a sulphurous smell. The soil is gravelly. Three miles north of Vajrábái, in the village of Nándni Gáygotha, is the Bánganga spring which, all the year round, yields a copious supply of very clear slightly sulphurous water.

In the Bhiwandi sub-division, near Vajrábái, in two villages Ákloli and Ganeshpuri, are several hot springs in the bed of and near the Tánsa river. The temperature of the water ranges from 110° to 136° , and bubbles of gas of strong sulphurous smell rise from the water. Of the Ákloli springs, the water of the Surya cistern is too hot to be borne by the hand for more than a second. Four springs near the temple of Shri Rámeshvar have cisterns built round them, and in them the villagers and people from a distance bathe, as the waters have a name for the cure of rheumatism and other diseases. At Ganeshpuri, three of the springs in the bed of the Tánsa near the temple of Shri Bhimeshvar have reservoirs built round them. The temperature of the water of one of these, called Gorakh Machhindar, is so high that the hand cannot be held in it. The water of all these springs is of the same temperature throughout the year. In January 1855, Dr. Giraud analysed the water of the most copious of these springs, and found it to contain 22.44 solids in 10,000 parts or grain measures.¹ Its specific gravity at 60° was 1002.0. The spring yielded about twelve gallons of water a minute.

In the Bassein sub-division there is only one spring, near the village of Kalbhon, in a field about fifty paces from the Tánsa river. The water is moderately hot and sulphurous and the soil reddish.

Earthquakes.

Two shocks of earthquake have been recorded in Thána, one on the night of the 26th December 1849, and the other in December 1877. The 1877 shock was preceded by a 'noise like a cannon being trotted along the road.'²

Climate.

The climate, like the climate of the rest of the Konkan, is exceedingly moist for fully half the year, the rainfall being very great and often beginning in May. The south-west monsoon usually sets in early in

¹ The details are : chloride of sodium, 12.41 ; chloride of calcium, 7.07 ; sulphate of lime, 2.08 ; and silica 0.88. Bom. Med. and Phys. Soc. Trans. V. 247, 257.

² Dnyánodaya, IX. 55.

³ Mr. G. L. Gibson, January 1881. The great wave that accompanied the hurricane of 1623 would seem to have been connected with an earthquake.

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June and the rains continue to the end of September. The average fall of rain registered at the Thána Civil Hospital for the thirty years ending 1880, is 99 inches and 98 cents.¹ During this period the highest fall recorded was 156·25 inches in 1851, the next, 152·76 inches in 1878, and the lowest 64·78 inches in 1871. The supply of rain at Thána is somewhat less than the average recorded for the whole district. The following statement from the stations where the rainfall is gauged, gives for the twenty-one years ending 1880 a combined average of 102·07 inches:

Thána Rainfall, 1860-1880.

STATIONS.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.
	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.
Umbargaon...	...	...	...	...	...	...	...	...	34·07	53·74
Dáhnú...	65·43	103·50	62·45	75·63	57·66	70·51	71·21	65·43	41·21	53·83
Máhin...	54·44	96·30	71·97	81·24	44·78	68·12	74·80	63·30	58·89	80·33
Bassein...	63·31	178·90	59·83	65·66	53·96	72·17	65·90	54·79	53·58	77·14
Thána...	30·11	128·36	85·22	98·46	76·0	96·38	96·29	108·77	92·85	106·56
Váda...	...	...	...	...	...	...	...	85·48	83·90	82·81
Shiwodi...	...	...	...	...	...	...	...	88·67	90·96	94·40
Kalyán...	...	...	...	...	...	92·47	85·28	83·90	79·10	81·70
Parvel...	88·97	137·27	90·58	106·41	91·27	114·18	124·55	100·41	93·11	91·14
Karanja...	...	...	...	...	...	...	...	...	68·36	102·30
Mokháda...	82·07	88·19	74·21	100·53	78·60	94·51	97·52	96·84	83·56	81·38
Sháhápur...	79·92	87·38	112·63	105·39	150·57	104·44	113·83	101·10	102·95	79·02
Murbád...	81·86	79·94	65·0	75·47	72·92	97·35	74·91	81·80	89·82	75·14
Mátheria...	196·66	365·13	247·19	314·09	237·04	295·16	339·26	390·81	467·45	365·87
Karjat...	102·78	150·27	94·33	127·33	79·93	119·93	107·43	115·18	123·57	85·58
Khálapur...	...	...	...	...	...	...	...	...	93·38	95·34
Average...	90·05	141·62	96·34	115·01	91·18	110·29	113·72	110·49	103·53	100·70

STATIONS.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.	Ina.
Umbargaon...	50·78	27·16	65·92	60·18	76·80	95·63	37·91	30·69	116·44	65·40	63·22
Dáhnú...	63·17	30·99	64·19	49·78	83·44	80·56	47·89	36·27	119·98	64·74	61·11
Máhin...	63·19	31·18	66·42	63·64	84·06	85·38	45·69	41·38	105·74	62·33	54·52
Bassein...	54·57	29·28	59·57	56·40	100·75	85·68	55·30	64·0	112·28	73·83	81·61
Thána...	94·63	64·78	86·06	95·97	130·60	114·62	88·30	66·59	152·76	100·16	96·16
Váda...	86·61	74·78	89·22	86·22	129·95	117·59	82·60	48·53	135·43	90·67	91·23
Shiwodi...	78·40	60·27	86·36	75·71	124·56	111·90	86·71	58·96	142·82	87·62	97·71
Kalyán...	70·70	47·40	63·70	73·0	110·40	102·52	80·34	57·56	139·79	92·72	94·03
Parvel...	100·66	79·57	122·03	106·17	136·79	118·09	82·70	84·60	154·04	93·14	97·50
Karanja...	96·09	47·19	96·99	93·47	124·12	116·37	67·18	71·54	141·10	89·86	87·39
Mokháda...	89·88	75·22	98·99	85·97	101·05	113·40	77·95	55·46	127·82	110·59	96·50
Sháhápur...	83·04	91·54	101·57	79·21	107·56	123·57	87·93	67·62	156·91	113·15	105·28
Murbád...	83·0	61·41	87·98	85·34	109·46	123·95	86·69	45·86	116·11	108·03	81·94
Mátheria...	310·06	156·63	178·75	179·88	215·59	213·39	191·49	135·23	273·12	193·07	193·31
Karjat...	103·43	78·79	122·69	88·62	142·40	162·64	125·57	83·03	149·89	124·59	116·84
Khálapur...	123·78	96·29	120·65	101·50	145·03	131·52	94·84	74·68	153·55	109·64	116·51
Average...	97·24	65·21	94·61	86·31	120·14	118·51	83·61	63·86	144·86	98·15	95·36

Combined average 102·07.

¹ The details are:

Thána Town Rainfall, 1851-1880.

YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.
1851 ...	156	25	1861 ...	128	36	1871 ...	64	78
1852 ...	114	4	1862 ...	85	22	1872 ...	86	6
1853 ...	88	47	1863 ...	98	40	1873 ...	95	97
1854 ...	118	74	1864 ...	76	...	1874 ...	130	60
1855 ...	79	24	1865 ...	96	38	1875 ...	114	2
1856 ...	...	...	1866 ...	96	29	1876 ...	88	80
1857 ...	...	...	1867 ...	106	77	1877 ...	66	59
1858 ...	79	44	1868 ...	94	85	1878 ...	152	76
1859 ...	96	52	1869 ...	106	56	1879 ...	100	16
1880 ...	99	11	1870 ...	94	63	1880 ...	86	16

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Chapter I.
Description.
Climate.

Inland, the supply of rain averages considerably more than on the coast and is less towards the north than towards the south. At Mátherán the average recorded fall, 263 inches, during the twenty years ending 1880, is larger than at any other station in the Presidency. During March and April hot winds are felt inland but never on the coast, and they nowhere continue late in the day. The beautifully clear October air is unfortunately accompanied with malaria, which, except on the coast, produces an excessive amount of fever. Fever is worst in the most wooded parts, and lasts there far into the cold weather. The cold weather is much shorter and less bracing than in the Deccan or in Gujarát. It seldom sets in before December, and, even then, though the nights are pleasantly cool, in the inland parts the days are almost always hot. Altogether Thána cannot be said to have, or to deserve, a good name for healthiness.

The following table gives the results of thermometer readings at the Thána Civil Hospital from January 1871 to December 1880:

Thána Thermometer Readings, 1871-1880.

YEAR.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	65.9	89.4	86.6	90.8	63.0	91.0	63.0	91.0	63.0	91.0	63.0	90.0
1872	57.1	82.4	63.2	92.6	73.1	94.6	82.5	95.3	82.5	94.5	81.5	87.8
1873	61.2	86.7	64.2	89.3	70.6	90.3	81.5	91.5	81.5	94.1	80.1	87.8
1874	60.0	82.8	63.6	86.1	68.0	90.0	81.2	95.6	81.2	93.9	78.8	86.4
1875	57.8	84.5	61.2	89.1	68.8	95.6	76.0	97.0	76.0	96.0	85.0	87.0
1876	63.6	80.2	67.0	89.0	76.8	93.6	83.0	97.1	83.0	94.0	80.0	90.0
1877	63.6	80.2	67.1	89.1	76.8	93.6	77.3	97.1	83.0	94.0	80.0	90.0
1878	62.5	83.0	65.8	91.1	70.9	93.3	75.5	89.5	79.1	96.6	80.0	89.0
1879	63.0	94.0	66.0	85.0	72.0	94.3	78.5	98.4	82.2	97.0	80.3	90.5
1880	63.2	88.0	58.7	85.0	68.2	98.5	86.0	99.7	88.0	97.0	83.6	95.0
Average { Maximum.	...	85.1	...	88.7	...	93.4	...	95.2	...	95.5	...	89.3
{ Minimum.	61.8	...	66.3	...	70.8	...	78.4	...	79.9	...	79.2	...
Average range ...	23.3		22.4		22.6		16.8		15.1		10.1	
Mean temperature ...	73.4		77.5		82.1		86.8		87.4		84.2	

YEAR.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	62.7	87.4	68.0	91.0	63.0	91.0	63.0	91.0	69.9	91.0	66.0	91.0
1872	77.9	84.1	74.7	83.9	75.6	88.6	72.0	88.6	68.6	91.2	70.0	88.0
1873	72.7	83.2	70.3	83.3	75.1	85.0	71.8	90.6	68.7	88.9	63.2	86.4
1874	74.1	82.3	71.9	83.1	71.2	85.6	69.4	87.9	60.7	88.1	61.7	89.0
1875	79.0	84.0	77.0	83.0	74.0	84.0	75.0	88.0	69.0	88.0	64.0	86.0
1876	74.0	81.0	76.0	83.0	67.0	82.0	71.2	84.9	69.0	87.0	66.0	86.0
1877	74.0	81.0	70.0	83.0	67.0	82.0	61.2	75.9	69.0	87.3	66.0	86.0
1878	77.2	84.1	78.2	80.9	66.5	75.5	74.9	88.7	70.7	88.5	62.1	84.0
1879	79.6	83.7	77.5	80.9	76.0	82.5	75.6	85.3	65.2	86.0	62.5	84.0
1880	76.4	87.4	77.4	86.6	74.5	83.1	75.3	88.0	74.7	87.7	66.0	88.0
Average { Maximum.	...	83.8	...	83.8	...	83.9	...	86.8	...	88.4	...	86.0
{ Minimum.	74.7	...	74.1	...	70.9	...	70.7	...	68.5	...	64.7	...
Average range ...	9.1		9.7		13.0		16.1		19.9		22.2	
Mean temperature ...	79.2		78.9		77.4		78.7		78.4		75.8	

Mean annual temperature 79° 98'.

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There are great undulations in the temperature, during the different seasons of the year, the air being sometimes cooled by sea winds more especially during the south-west monsoon, and sometimes as in March and April heated by mountain currents and hot land breezes. The mean annual temperature is 79° 98'. The lowest minimum average is reached in January, and the highest maximum average in May.

Chapter I.
Description.
Climate.

CHAPTER II.

PRODUCTION.

Chapter II.

Production.

Minerals.

Stone.

THÁNA is entirely without workable minerals.¹ The laterite which caps many of the highest hills, as Mátherán, Prabal, and Máhuli, has traces of iron, and, where charcoal has been burnt, lumps of iron-slag-like clay may be found. The water in many springs also shows signs of iron. But iron is nowhere found in sufficient quantity to make it worth working. The only other mineral of which there are traces is sulphur in the hot springs at Vajrábái in Bhiwudi.

Except in the coast portions of Dáhanu, Máhim, and Bassein, trapstone is found all over the district. It is admirably suited and largely used for building. Its quality varies greatly. While most is excellent, some is very dark and so hard that it cannot be worked with a chisel, and some is soft and friable and made unfit for use by a quantity of zeolite or agate dispersed in small nodules throughout the rock, and occasionally occurring in large veins crossing the rock in all directions. Basaltic trap occurs in large quantities. It is close grained, of a light blue-grey colour, and is always more or less jointed. Ordinary trap can be quarried at from 6s. to 7s. (Rs. 3-Rs. 3½) the 100 cubic feet for good-sized rubble, and larger stones such as quoins at from 6d. to 1s. (4-8 as.) the cubic foot. A form of trap, which Mr. Blandford calls breccia or volcanic ash, is found at Kurla, Vesáva, and other parts of west Sálsette. It is rather coarse grained and varies much in colour some of it closely resembling light sandstone.² Though not very durable it makes good building stone, and has been effectively used in Bombay along with the bluer basaltic trap. A form of it which crops up at Vila Pádla, a few miles north of Báandra, is much used for grindstones, and sent to the Deccan and elsewhere. At Dárávi, an island on the north-west coast of Sálsette, basalt is found in prisms, pentagonal in section and from twelve to fifteen feet

¹ Contributed by Mr. F. B. Maclaren, C. E., Executive Engineer.

² Dr. Buist (1855) thus describes the working of the Vesáva quarries: "The sand, which seldom extends more than a few inches down, is first removed, and the rock smoothed on the surface. A space about twelve feet each way is next divided into slabs one foot square, the grooves between them being cut with a light flat-pointed single-bladed pick. These slabs are raised successively by a tool something between an adze and a mattock, a single stroke of which is in general sufficient to detach each slab from its bed. The blocks thus cut and raised are thrown aside, the bed once more smoothed, and the operation resumed till the pit reaches a depth of six or eight feet, when, as it is no longer convenient to remove the stones by hand or basket, a new pit is cut. This variety of building material is brought in vast quantities to Bombay, where a large portion of the native houses are built of it. It is not very strong, but, with plenty of cement, it makes a good and cheap wall." Trans. Bom. Geog. Soc. XIII. 17-18.

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in length. These stones are easily quarried without blasting, and have been largely used on the Bombay and Baroda railway. The laterite found on the top of Mátherán, Máhuli, and Tungár, is red, of very coarse grain, and, though, when quarried soft and easy to work, hardens on exposure. It has been much used at Mátherán for building purposes, but has not come into use in the plains as good stone is everywhere plentiful.

There is no difficulty in obtaining good road metal, and it is fortunate that this is the case, for with so heavy a rainfall no unmetalled roads would be passable during the rains. The cost of road metal delivered on the roads, with cartage of not more than one mile, varies from 11s. to 12s. (Rs. 5½ - Rs. 6) the hundred cubic feet or about eight cartloads.

A good silicious sand is found in all the creeks and rivers, washed down by the rains.

Lime, *kankar*, exists in large quantities near Ándheri and Gorái on the west coast of Sálsette. It is found just below the surface on ground washed by the tide at springs, and the beds are said to form again after a couple of years. When burnt it yields about 150 cubic feet of slaked lime for every 100 cubic feet of lime nodules, *kankar*, at a cost of about 5s. (Rs. 2-8) the *khandi* of sixteen cubic feet. This lime has only slight hydraulic properties, but very good cementing power, and may be said to be the only lime used in Bombay for building. Occasionally, in the inland parts of the district, nodular limestone occurs in black soil like that found in the Deccan. But it is so scattered and in such small nodules, that the cost of gathering it is generally more than the cost of bringing lime from the coast. At Kurla a considerable quantity of shell lime is made by burning cockle shells found in the neighbouring creeks. This lime is what is termed 'fat,' and is not suitable for masonry work. It is chiefly used for whitewashing and for eating with betel leaf. The lime that is used with betel leaves is also made of oyster-shells by burning them in empty cocoanuts smeared with a plaster of cowdung.

There is no clay suitable for making either good pottery or good bricks. The ordinary wheel tiles, flower pots, and inferior bricks, are made in large quantities at Kalyán, Panvel, and elsewhere from rice-field clay. The bricks are much used for native houses, and, as they are not required to carry weight, they answer the purpose especially if plastered. The cost of wheel-made tiles varies from 6s. to 7s. (Rs. 3 - Rs. 3½) the thousand; and English pattern bricks cost about 14s. (Rs. 7) the thousand. Rice-husks are generally used for burning.

The ¹ liquor-yielding trees of the district are, the cocoa palm, *mád*, *Cocos nucifera*; the brab or fan palm, *tád*, *Borassus flabelliformis*; the hill palm, *berli mád*, *Caryota urens*; and the wild date, *shindi*, *Phoenix sylvestris*. Of these the coconut is the most productive and can be tapped all the year round. The fan palm, as a rule, is

Chapter II.

Production.

Minerals.

Road Metal.

Sand.

Lime.

Clay.

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Trees.

¹ Contributed by Mr. A. Cumino, C. S.

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tapped for only six months in the fair season. The cold-weather, *shálu*, tapping season lasts from November to January, when the tree needs a rest of from twenty days to a month. After the rest the hot weather, *barkálu*, tapping begins and lasts from February to April. The other palms are not so productive, standing tapping for only three or four months in the year. The fan palm is the chief liquor-bearing tree. It grows wild all over the district and is found by tens of thousands in the coast sub-divisions. The trees are of different sexes: the male being called *talai*, and the female *tád*. The juice of both is equally good. The trees are also known as *shilotri*, *dongri*, and *thalzáni*, according as they have been planted by the owner or grow on uplands or on lowlands. Fan palms artificially reared grow rather more quickly than wild ones. The ground is not ploughed, but a hole, about a foot deep, is made, and the seed buried in it in *Jeshth* (May-June.) No watering is necessary, and the only tending the plant requires is the heaping of earth round the base of the stem to quicken the growth. In about twelve years it is ready for tapping, and will yield liquor for about fifty years, or, as the saying is, to the grandson of the man who planted it. In the case of the male palm, *talai*, the juice is drawn from the *lendis*, which are finger-like growths, from twelve to fifteen inches long, given out in clusters at the top of the tree. Some of the fingers in the cluster are single, others spring in threes from a common base. Each finger is beaten with a piece of stick called a *tapurni*, three times in three lines along its whole length, and all the fingers of the cluster are tied together. In three or four days, the points of the fingers are cut by the *áut*, a sharply-curved knife with a keen flat and broad blade. The points are cut daily for about a fortnight when the juice begins to come. Under the tips of the fingers earthen pots are placed into which the juice is allowed to drop, and to keep off the crows a sheath of straw is bound round the *lendis* so as to close the mouth of the jar. The female tree gives out spikes from twelve to fifteen inches long with the fruit seated all round the sides of the spike, as in a head of Indian corn. The spikes are known as *sapat koti*, *gangra*, and *pendi*, according as the juice issues when the berries, *tádgolás*, are still minute, fairly grown, or very large. In trees which yield juice while the berries are still very small, *sapat koti*, the spike is beaten, and on the third day its point is cut, and the sides rubbed with the hand so as to brush off the incipient fruit. In ten or twelve days the juice begins to drop. In trees which yield juice when the spike is fairly grown, *gangra*, the spike must be beaten on the interstices between the berries with a long stone, called a *dagdi gunda*, or, if the interstices are very fine, with an iron pin called *lokhandi gunda*. On the third day the tip is cut, and in about fifteen days the juice begins to flow. In trees which yield juice when the fruit is large, *pendi*, the parts of the spike visible between the berries, are beaten in the same way, and a month afterwards the end of the spike is cut daily for about a fortnight when the juice generally begins to come. As the *gangra* and *pendi* are cut, the fruit on the sides has to be gradually removed. A fan palm tree will yield from six to sixteen pints (3-8 *shers*) of juice every

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twenty-four hours. Almost the whole is given off during the night. When the juice has begun to flow, the fingers of the male tree and the spike of the female tree must have their points cut morning and evening. The distillation of palm juice is simple. The juice is put into an earthen jar, *madka*, and allowed to stand for five days. It is then placed over a fire, and the spirit rising as vapour passes through a pipe into another jar into which it is precipitated in a liquid form by the action of cold water. One hundred *shers* of juice yield about twenty-five *shers* of spirit.

The following are the chief trees found in the Thána forests:¹ *Ain*, *Terminalia tomentosa*, is tall and very useful. Its wood is durable and hard, and is used both for building and for fuel. The bark is much valued in tanning, and its sap yields a gum which is largely eaten. *Alu*, *Vangueria spinosa*, has worthless wood, but its leaves are a useful fodder. *Amba*, *Mangifera indica*, the mango, is valuable both for its timber and fruit. There are three well known varieties, *áphus* (alphonso), the best; *páiri*, also excellent; and *ráival*, the common sort. The *áphus* and *páiri* are believed to have been brought from Goa by the Portuguese. *Ambara*, *Spondias mangifera*, is a large tree with soft coarse grained useless wood. The fruit has an astringent bitter taste. *Apta*, *Bauhinia racemosa*, a small fibrous tree, has leaves used for making cigarettes, *bidis*. *Asána*, *Briedalia retusa*, a good timber tree, whose wood from its power of lasting under water, is much used for well kerbs. Its fruit is one of the wild pigeon's favourite articles of food. *Ashi*, *Morinda citrifolia*, the same as *Al*, has a very poor wood, but its roots yield a scarlet dye. *Avla*, *Phyllanthus emblica*, yields the emblic myrobalan which is very bitter, but much used by the natives in pickles and preserves. Its wood is strong and durable in water, and its leaves contain fourteen per cent of tannin. *Bábhul*, *Acacia arabica*, though too small to be of much value as a timber tree, makes excellent firewood and yields pods of which cattle and sheep are very fond. *Bakul*, *Mimusops elengi*, is a large and handsome tree well known for its fragrant flowers which are strung into garlands and worn by women. *Beheda*, *Terminalia bellerica*, and *Hirda*, *Terminalia chebula*, though their wood is poor, are both well known for their myrobalans. The *beheda* can be known from the *hirda* by its much greater size and its bad smelling flowers. *Bháva*, *Cassia fistula*, is a beautiful tree, especially towards the close of the cold weather when it is hung with long clusters of pale yellow flowers; its wood is valuable and its pods are much used in medicine. *Bhendi*, *Thespesia populnea*, though rarely found in a sound condition, has good wood which is used for making spokes of wheels and cartpoles; its flowers are a cure for itch. *Bhokar*, *Cordia myxa*, is a fibrous tree, whose leaves are a useful fodder and whose fruit is much eaten; it yields a viscous gum. *Bibla*, *Pterocarpus marsupium*, a large tree, yields a useful gum; its wood, though of fair quality, does not last long. *Bibva*, *Semecarpus*

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¹ Contributed by Mr. G. L. Gibson, District Forest Officer.

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anacardium, the common marking nut tree, is very little known but for its nuts; the wood is in no way useful. *Bondára*, *Lagerstrœmia flos-reginæ*, is a very beautiful flowering tree with a red and strong wood. *Bor*, *Zizyphus jujuba*, is a common tree bearing small fruit which is much eaten by men, beasts, and birds. *Burkas*, *Elæodendron roxburghii*, is an ordinary tree whose wood makes good fuel. The tree is named *támruj* in Bombay, and its wood whitish or light reddish brown is even compact and durable. It works easily and takes a fine polish. *Chámal*, *Bauhinia speciosa*, a tall handsome tree, has very soft and close-grained wood. *Chápha*, *Michelia champaca*, the well known flowering tree, has close grained wood when full grown. *Chámári*, *Premna integrifolia*, a large shrub or middle-sized tree, has a white moderately close grained wood used for rafters. *Chilhári*, *Cæsalpinia sepiaria*, is a splendid hedgeplant, and its bark is of much service for tanning. The Tamarind, *chinch*, *Tamarindus indica*, a large and handsome tree, has hard wood which is used in a variety of ways. *Chira*, *Erinocarpus nimonii*, is a common tree which grows rapidly and forms good coppice; its high stems, though not very durable, are much used for rafters. *Dándoshi*, *Dalbergia lanceolaria*, is a small tree whose wood is used for making field tools. *Dháman*, *Grewia tiliaefolia*, is a small tree, yielding small edible fruit; the wood is tough, and its bark yields a strong fibre. If rubbed over the affected part, the bark allays the irritation caused by cow-itch. *Dhávda*, *Anogeissus latifolia*, a very valuable firewood tree, produces a gum which is largely eaten by the people. Besides for fuel, its strong and tough wood is much used for cart axles and poles, and also in cloth printing. The leaves yield a black dye and are very useful in tanning. *Dháyti*, *Woodfordia floribunda*, is a small shrub bearing beautiful flowers which yield a crimson dye. *Dudhi*, *Wrightia tomentosa*, is a middle-sized tree with a smooth grey bark which gives out a thick milky juice. *Gehela*, *Randia dumetorum*, is very little known but for its fruit which is used to poison fish and for its medicinal properties. *Ghárbi*, *Entada scandens*, is a very large creeper bearing pods about four feet long. The seeds are turned to use in several ways, small snuff boxes and other articles being made of them. *Ghot*, *Zizyphus xylopyra*, supplies fodder for cattle and yields nuts whose charcoal is used as blacking. *Gorakhchinch*, *Adansonia digitata*, said to have been brought by the Arabs from Africa, grows to an immense size. Its wood is believed to possess antiseptic properties, and its bark to be capable of being made into paper. The pods are used by fishermen as buoys for nets and the seeds as a febrifuge. *Hed*, *Adina* or *Nauclea cordifolia*, is a large and handsome timber tree. Logs more than thirty-five feet long are sometimes cut out of a *hed* tree. From their durability in water and their length the logs are much prized for fish stakes. *Humb*, *Saccopetalum tomentosum*, is a fine and tall tree bearing edible fruit. The wood, though suited for house-building, is little used. *Jámbul*, *Eugenia jambolana*, is an useful tree, whose wood is very durable under water, and, when of large size, makes good planks. Its fruit is eaten and its bark is largely used in tanning. *Kákad*, *Garuga pinnata*, is a common tree making fair fuel, and supplying wood used for the beams and posts of huts and sheds. Its bark

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is soft and elastic and is much used for flooring cattle sheds. Its fruit is not unlike the *ávla* in appearance. *Kalak* or *Padai*, *Bambusa arundinacea*, is the well known and very useful giant-armed bamboo. *Kalamb*, *Stephegyne* or *Naucllea parvifolia*, is a large timber tree used like *ked* for making fish stakes. *Kanchan*, *Bauhinia variegata*, is a tree of little consequence, supplying but very poor wood. *Kándol*, *Sterculia urens*, is an ordinary tree bearing edible fruit. Though its wood is useless, its bark is fibrous and its leaves are often used in native medicines ; its sap yields a poor gum. *Karambel*, *Dillenia pentagyna*, bears fruit on which deer feed ; its wood is worthless. *Karand*, *Carissa carandas*, is a small but well known tree bearing edible berries. *Karanj*, *Pongamia glabra*, is a handsome shade tree ; the leaves are used as manure, and from the seeds an oil is extracted and used as a cure for itch. *Karvati*, *Streblus asper*, is a small tree, the dry leaves of which are used like sand-paper to rub and clean wood-work. *Kárví*, *Strobilanthus grahamianus*, which reaches its full growth in eight years, bears a cone-shaped mass of calices from which appear beautiful blue flowers. After the flowers fall the cones become covered with a sticky exudation called *mel*. The seeds remain in the cones till they dry and fall out. The stems are largely used as wattle for huts and cottages. *Kavath*, *Feronia elephantum*, is a strong tree yielding fruit much used in native cookery. It produces a valuable gum. The oil made from its fruit is supposed to be good for leprosy. *Khair*, *Acacia catechu*, is a very valuable tree both for timber and for fuel ; from its juice the substance known as catechu is made. *Khadshing*, *Bignonia xylocarpa* or *spathodea*, is a very strong tree found chiefly on high hills. Its pods are eaten, and from their seeds an oil is obtained which has a high value in native medicine. *Khírní*, *Mimusops hexandra*, famous as a shade and fruit tree in North Gujarát, does not flourish in Thána. *Khivan*, *Helicteris isora*, is a small fibre tree whose seeds are supposed to be a cure for snake-bite. *Kinhai*, *Albizia procera*, is a large and graceful tree of very rapid growth ; its heartwood, which is dark in colour, is very durable and strong, and is much used for making rice-mortars, *ukhli*. Its bark, pounded and thrown into ponds and pools, stupifies fish. *Kokamb*, *Garcinia purpurea*, a common tree, yields a very pleasant fruit. By boiling the seeds, an oil is obtained which is much mixed with clarified butter, and is often used as an ointment for sun-burns. *Koketi*, *Sterculia guttata*, yields fibre and an edible fruit. The wood is very poor and is rarely used. *Koshimb*, *Schleichera trijuga*, is an useful tree growing best in ravines. Its very heavy and dark red heartwood is mostly used for making oil and sugar mills. Its leaves, especially the young leaves, are elegantly cut into six leaflets three on each side, and have very beautiful red and yellow tints. *Kuba*, *Careya arborea*, is a fibrous barked tree furnishing a fairly good wood used for field tools. The bark is commonly used in dyeing. *Kuda*, *Wrightia tinctoria*, is said to have medicinal properties. When of large size the wood is good. *Kura*, *Ixora parviflora*, is a small tree used for torches. *Mershingi*, *Spathodea falcata*, is a rare tree whose wood, though of a fair quality, is not much used. *Moha*, *Bassia latifolia*, is a well known tree, whose flowers yield liquor and whose fruit yields oil. Its wood, though of a good quality, is seldom used.

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Mokha, *Schrebera swietenoides*, a middle-sized tree, yields fair firewood. The wood is close-grained hard and durable, and has some of the qualities of boxwood. *Nána*, *Lagerstroemia lanceolata*, is generally used for firewood and sometimes for fish stakes, and is also fit for house building. *Nándruk*, *Ficus retusa*, is one of the best of roadside trees. *Nimb*, *Melia indica*, well known throughout the district, is much esteemed for its medicinal properties. *Nivar*, *Barringtonia racemosa*, bearing spikes of beautiful pink flowers, is common in hedgerows on the coast. A tree of the same name, *Barringtonia acutangula*, grows near salt water beyond the tidal range. The wood is tough and heavy, and among other purposes is much used for making well kerbs and boat knees. The tree bears an edible fruit, and its bark is a fish poison. *Padvai* or *Pejvi*, *Melia azedarach*, is a large and handsome tree of the *nimb* kind. Its hard berries are strung together and worn as necklaces. *Palas*, *Butea frondosa*, is common. Its wood, though of fair quality, is not much used for building or other purposes. Its flowers yield a dye and the roots a fibre. A watery fluid gathered from its roots is considered a cure for fever, and its seeds for worms. *Palasvel*, *Butea superba*, a giant creeper, is called *palasvel* from the resemblance its leaves have to those of the *palas* tree. *Pángára*, *Erythrina indica*, is a middle-sized quick growing tree. Its wood, known as *mochi* wood in Madras, is used for making rafts, and, when hollowed, it makes good cattle drinking troughs. Palm-tapping knives, *áuts*, are sharpened on this wood. *Pánjámbul*, or water *jámbul*, *Eugenia salicifolia*, grows generally on river banks. Its wood is used for making rafters. *Páyar*, *Ficus cordifolia*, is a large shade tree, but from its awkward shape is less suited than either the *vad* or the *nándruk* for roadside planting. *Petári*, *Trewia nudiflora*, a small bush-like tree, has a soft wood which is used for several purposes. *Phanas*, *Artocarpus integrifolia*, the well known jack tree, bears a large fruit which is much prized by all classes. It is often planted as a shade tree by the roadside and its wood is excellent. *Phalári*, *Albizia stipulata*, is a large tree, but except that its leaves supply fodder, it is of little use. Of the *Pimpal*, *Ficus religiosa*, there is a very beautiful tree at Vadavli twenty miles north of Bhiwandi with a girth of 46 feet 9 inches. *Pun*, *Sterculia foetida*, resembles *koketi* in almost all points. *Rán Undi*, or forest *undi*, *Ochrocarpus longifolius*, yields fair wood and a favourite fruit. *Ritha*, *Sapindus emarginatus*, the common soapnut tree, is grown in many parts of the district. Teak, *ság*, *Tectona grandis*, though never found large except in some remote places, grows throughout the district in great abundance.¹ An oil employed as a remedy in certain cattle-diseases is extracted from its wood. *Sávar*, *Bombax malabaricum*, the well known silk-cotton tree, has very light wood which is hollowed for canoes and water troughs. It grows to a large size. Its cotton is used as tinder. *Shembat*, *Odina wodier*, yields fair firewood

¹ Dr. Hové, who travelled through the district about the year 1786, states that large teak then abounded in Thána. In 1820, according to Hamilton (Description, II 150), the teak forests lying along the western side of the Sahyádris to the north and north-east of Bassein, supplied the Bombay dockyard.

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The wood is also used in building huts. *Shiris*, *Albizzia odoratissima*, is a large tree whose leaves yield good fodder. *Shisav*, *Dalbergia latifolia*, is a useful timber tree, but seldom grows to any great size. *Shivan*, *Gmelina arborea*, is a large tree of the teak kind yielding edible fruit; its glossy wood takes a high polish and is much used in panneling. *Sura*, *Casuarina equisetifolia*, grows freely near the sea especially in Sálsette; its wood is heavy, strong, and tough, and makes good fuel. *Tárbor*, *Flacourtia* or *Xylosma*? a tree found generally on high hills, bears a sub-acid red coloured fruit enclosing three or four seeds in its strong and thick pulp. It is not known if its wood is in any way useful. *Tembhurni*, *Diospyros melanoxylon*, is everywhere common. The black heartwood of old trees is used for cart wheels and for bracelets, and, instead of sandalwood, is ground into a paste and smeared over the face and body after worshipping the gods. The leaves, like those of the *ápta*, are so much used in rolling cigarettes that shiploads are every year sent to Bombay. *Tetu*, *Calosanthus indica*, a useless tree as far as its wood goes, is said to have healing buds and leaves. *Tivar*, *Avicennia tomentosa*, a firewood tree, generally grows in salt marshes. *Tivas*, *Ougeinia dalbergioides*, a large but scarce tree, grows best in the north of the district. Its hard and heavy heartwood is used for house building and for field tools. *Tokar*, *Bambusa*, is of two kinds, the common unarmed bamboo, *vulgaris*, and the male armed bamboo, *stricta*; the second variety is not hollow, and is therefore known by the name of *bhariv tokar*. *Toran*, *Zizyphus rugosa*, is a small tree bearing edible fruit. *Ukshi*, *Calycopteris floribunda*, is a creeping shrub, which, when cut young, sends out a watery fluid. Its tough and strong wood is much used for making field tools. *Umbar*, *Ficus glomerata*, is the wild fig-tree. *Undi*, *Calophyllum inophyllum*, is a very handsome tree growing near the coast. The wood is very useful, and from its nuts a thick oil is extracted. *Vad*, *Ficus indica*, is a well known shade tree. *Varas*, *Spathodea quadrilocularis*, has soft easily worked wood and leaves much eaten by cattle. *Vávli*, *Ulmus integrifolia*, is a large and common firewood tree whose leaves are given to cattle as fodder.

The forest products are timber, firewood, charcoal, bamboos, *kárví*, *ain* and other barks, and *ápta* and *tembhurni* leaves.

Timber comes to market in two forms, dressed and undressed. The dressed timber is generally larger than the undressed, and consists chiefly of house beams and posts, large rafters, keels and knees for boats, door and window-frames, and rounded *hed* and *kalam* logs for fishing stakes. Most of the undressed timber is for rafters. The best wood comes to the Bassein marts chiefly from Jawhár, Váda, and a few private villages. The traders, Christian cartmen chiefly of Chulna, Mánikpur, Gokhivra, Sándor, and Barhánpur in Bassein, are known as Vádvals or gardeners. They purchase fallen timber from Government chiefly in Váda, and also buy the right to cut green wood in Jawhár, as well as, though this source of supply is nearly exhausted, from villages and holdings whose owners have forest rights. Government sell felled or fallen timber at about 14s. (Rs. 7) the cart for teak and 10s. (Rs. 5) for other

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timber. In Jawhár and in private villages standing wood is sold at an average rate of £1 (Rs. 10) the cart. The Vádvals are the best axemen in the district, and their carts are larger and their cattle stronger than those found in other sub-divisions. Their carts are generally drawn by buffaloes which are cheaper than large bullocks. Some, however, use bullocks as buffaloes cannot work so well in the hot weather. The cartmen start in gangs of from five to thirty carts travelling by night and in the cool of the day, and get over about fifteen miles a day with empty and ten with laden carts. Each cart has a driver, who is at the same time an axeman, and who is helped by a boy. On reaching the place where the timber is to be cut they camp near water, which is absolutely necessary for buffaloes, and the cattle are turned loose in charge of some of the older boys. The rest of the boys stay in the camp and prepare food from the provisions brought in baskets on the carts. The axemen go in different directions to look for and fell suitable trees, searching till they find enough to yield as many cartloads of squared timber as they need, and noting trees for removal on future trips. This search lasts, as a rule, over several days during which the cattle are allowed to rest. They are then employed in dragging the logs to open spaces or to the camp where the wood is shaped with considerable skill, the object being to get as full a cartload as possible without overloading the cattle or lessening the value of the timber either by over or by under dressing. The men work together, and the carts are generally laden in ten or twelve days. The loading is a work of considerable skill as the weight must be carefully balanced and fastened firmly on the carts. If not properly balanced the load will either choke the cattle or weigh them down. The cattle rest while the loading and squaring goes on and are fresh to start home again. The trip averages about twenty days. The timber is laid close to the cartmen's villages in fields, or in salt water mud, and here customers come to choose and buy. A cartload of dressed timber in Bassein measures about thirty cubic feet, and, on an average is worth £3 (Rs. 30), of which, on an average, Government receive 12s (Rs. 6). The cutters are often in the hands of moneylenders who advance money and have a lien on the timber. When at this work the Vádvals expect, for every cart, including man boy and cattle to make at least 1s. 6d. (12 as.) a day.

In the rest of the district the timber trade is chiefly in the hands of Memans, though a few Márwár Vánis, Pársis, and Bráhmans have a share. These dealers buy the forests of private villages, and wood that Government have cut and sold by auction, and also the right to trees in occupied lands and in Jawhár. They have this wood roughly dressed and squared by cartmen whom they employ to bring it to boat and railway stations, and who are, as a rule, paid by the trip. Some dealers, chiefly at Sávtá and Manor, who are also traders in rice, own many carts and employ their own men and cattle. In Máhim the chief cartmen are Vanjáris. Compared with the Bassein Vádvals, the Vánjáis are poor woodmen, their carts are small, and their cattle weak. They work, as a rule, for dealers, and are paid by the trip. Rafters delivered at wood stores are generally shaped by Káthkaris, who are paid about 4s. (Rs. 2) the score for

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dressing and rounding them. Other wood is either left undressed, or is very slightly dressed in the forests, and not touched again at the boat stations. The Bhiwandi cartmen come next to those of Bassein, but they do not deal in timber and for many years have not done a large trade. In Sanján and its neighbourhood, Musalmán cartmen take the place of the Máhim Vanjáris. These are the chief carters employed in the wood trade. But, besides them, hundreds of Kunbis and others own carts, and in the fair season occasionally carry timber but almost always undressed wood. The chief ports to which timber is sent are Bhávnagar, Cambay, Balsár, and Bombay. Timber is sold by the piece or by the score, and not by the cubic foot, though the measurement of *gaj* and *tasu* is generally understood.

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The firewood trade is chiefly in the hands of Memáns, besides whom, one or two Pársis, and a few Márwár Vánis and other Hindus are also engaged. The dealers buy the rights of survey occupants and *inám-dárs*, as also the wood cut and sold by Government, and the right to take dead wood at so much the *khandi*. The *khandi*, at which Government sell wood, is seven hundredweights, or twenty-eight *mans* of twenty-eight pounds each. Among traders the *khandi* varies in size. Thus, while a *khandi* of billets, *chipli*, of dry wood is taken at twenty-eight *mans*, a *khandi* of logs is taken at thirty-one *mans*, and, if these logs be cut into drums, *ganderis*, the *khandi* is of thirty *mans*. If traders buy standing wood, they generally arrange with the cartmen to cut and stack the wood at boat or railway stations at a fixed rate for each cartload, or, where, as at some boat stations, the traders are also rice dealers and landholders owning carts and cattle, they use their own carts and men. When a trader contracts to bring Government dead wood from the forest, the cartmen are generally paid by the trip. The rates vary with the class of wood brought, and are always the subject of hard bargaining. The best kinds of firewood are *khair* and *dhávda*, and dead *khair* roots are highly valued for goldsmith's work. Fuel is also brought in headloads, *bhárás*, weighing about fourteen pounds each. These come chiefly from the Government forests. Contracts to remove headloads of fuel from the Government forests are sold to dealers who pay up to 4s. (Rs. 2) the hundred loads. Poor people bring these loads to wood stores where the contractors buy them, generally at $\frac{1}{2}$ d. ($\frac{1}{2}$ anna) each. Long round billets, *ondás*, of dry wood are also brought by poor people and bought by the thousand. The chief places from which wood is exported are, by sea, from Sanján and Sávtá¹ in Dáhanu; from Morámba, Manor, Dahisar, and the small ports on the Vaitarna and Tánsa rivers in Bassein and Máhim; from Bhiwandi; and from Ápta in Panvel; and by land from the Kására, Khardi, Atgaon, Vásind, and Titvála railway stations on the Násik, and from Badlápúr and Neral on the Poona branch of the Peninsula railway. All the fuel that finds its way to boat stations is sent to Bombay in drums and billets. The consignees in Bombay are nearly all Khojás and charge five per cent for selling the wood

Firewood.

¹ The site of the boat station, though called Sávtá, is in Saroli across the river. Mr. E. J. Ebdon, C.S.

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consigned to them. Some wood, specially cut in lengths of about 5½ feet, is bought for use in the Sonápur burning ground at Bombay.

Charcoal is made by dealers who buy the right to trees from holders of survey numbers and private lands, and, as a rule, employ Káthkaris paying them 4s. (Rs. 2) for each cartload. Charcoal is made both from green and dry wood, the former chiefly in the south and the latter in the north. It is sold at about £4 10s. (Rs. 45) the hundred *bidás* or round baskets, eighteen inches wide and sixteen deep.

Bamboos.

Bamboos are brought in large quantities from Dharampur, Mokháda, Máhim, and Dáhanu, to Manor, Sanján, and Sávtá, and in smaller quantities to Sáya, Dahisar, and Bhátána. The Dharampur and Mokháda bamboos find their market at Sanján and Sávtá, and the Jawhár bamboos at Sávtá. The rest go to other boat stations chiefly to Manor. At present the best bamboos come from Mokháda. Dealers buy the bamboos from Government at an average rate of 4s. (Rs. 2) the hundred. At Sanján the best are worth £6 (Rs. 60) the thousand. The canes are cut by Várlis, Káthkaris, and Dhor or Tokria Kolis, at a cost of about 10s. (Rs. 5) the thousand, the cost of cartage representing a further average outlay of £1 10s. (Rs. 15). The cutting is very seldom done by the cartmen who simply cart the ready cut bamboos to wood stores. The cartmen are generally the dealers' servants, except near Sanján where they are Musalmáns and Dodiás. The carts go in bands of ten to thirty, load at once, and travel in company. An average cartload has three hundred bamboos. The canes are cut from December to June. The shoots rapidly reach their full height, but, those of the large *kulak* or *padai* bamboo, take at least two years to harden and become fit for rafters. Shoots of the *goda* bamboo, from six months to a year old, are used by Buruds for making baskets, winnowing fans, and mats for room walls, grain storing, and cart covers. Two year old bamboos are preferred for export, as their sides are solid and do not shrink. The chief demand for bamboos is from Káthiáwár, the most prized being thin-skinned hollow bamboos about eight inches in girth. There is little trade in the large *kalak* and *padai* bamboo, which, when full grown, runs to ninety feet high and eighteen inches round, or in the small variety known as *jith*. The former died out about ten years ago and the new crop is not ready. A full grown bamboo of this kind sells for 1½d. (1 anna). In growing bamboos strict watch has to be kept, as the forest tribes are very fond of digging and eating the shoots. The small bamboo, *jith*, is in great local demand for dunnage to roofs and for fencing.

Kárví.**Leaves.**

Kárví, *Strobilanthus grahamianus*, which grows for eight years and then dies, is largely used for the inner walls of houses. It is not much exported. *Tembhurni* and *Ápta* leaves are very largely gathered for export to Bombay, where they are used for making cigarettes, *bidis*. The trade is chiefly in the hands of Kámáthis and Musalmáns. The sale of the right to purchase leaves generally fetches about £150 (Rs. 1500) a year. *Myrobalans*, *hirdás*, are found in Mokháda, Sháhápur, in one Váda village, and in small quantities on the Chanderi or Mátherán range. The yearly crop is estimated at less than 200 *khandis* of seven hundredweights each. Thákurs and Kolis gather and dry the *hirdás* between October and January.

Myrobalans.

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Collections are now made by the forest department, the gatherers being paid at the rate of 12s. 3d. (Rs. 6-2) for each *khandi*. *Ain* bark is largely used by fishermen for dyeing their nets. A considerable quantity comes from private lands and from Jawhár. Every year departmental cuttings yield from 150 to 250 *khandis* of bark which is sold to Kolis at 10s. (Rs. 5) the *khandi*. *Chilhári* and *shembáti* bark is also used but not in such large quantities.

Next to those of Kánara and Khándesh, the Thána forests are the largest and most valuable in the Presidency. Its Government reserves, stretching over 1664 square miles or about forty per cent of the entire area, lie chiefly in Sháhápúr, Dáhánu, Máhim, Váda, Sálsette, and Bassein. Of the whole area 135 square miles were regularly marked off and set apart as Government forests before 1878. The remaining 1529 square miles were added in 1878. Of the whole area, 625 square miles have been provisionally gazetted as reserved and 1039 square miles as protected forest. These areas are merely approximate and the work of settlement and final selection is still in progress.

The following table shows in detail the present distribution of the forests :

Thána Forests, 1879.

	RESERVED.		PROTECTED.		TOTAL.	
	Miles.	Acres.	Miles.	Acres.	Miles.	Acres.
Dáhánu	147	11	170	376	317	387
Máhim	71	606	167	168	239	134
Bassein	39	523	73	542	113	425
Váda	99	332	50	560	150	252
Sháhápúr	32	610	225	619	258	589
Mokháda	62	62	...	...	62	62
Bhiwadi	21	212	68	495	90	67
Kalyán	35	262	41	197	76	459
Sálsette	23	516	31	135	55	11
Murbád	20	437	111	228	138	55
Karjat	53	330	31	353	85	43
Panvel	11	134	66	381	77	515
Total	625	195	1039	214	1664	409

In north Dáhánu, the northern watershed of the Varoli and Kálu rivers, west of Gambhírgad, is not well wooded, and, so much of it as is west of the line of rail, is bare. The country is more like Surat than Thána. The wild date, *Phoenix silvestris*, abounds in the ravines and stream beds. Further south the country is well wooded and the forests on the slopes of the principal hills, Gambhírgad, Barad, Mahálakshmi, and Segva, and on the coast range, are full of promising though not very large timber. The bamboo is not common, but teak is plentiful, and with it are found *ain*, *hed*, *kalamb*, *nána*, *bonda*, and other trees. Much timber-yielding flat land between the hills has been entered in the names of survey occupants and branch lopping has severely damaged the growth of *ain*, *hed*, and *kalamb*. Except in the nooks and ravines of some of the higher hills, where are old stately trees, the timber is almost all young. Up to fifty years ago the country was under wood-ash tillage, which the Várlis and Kolis still try to carry on by stealth. Within the last twenty years these forests were ransacked for

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sleepers for the Baroda railway, and for wood for the coast villages and for export, so that there are now only the remains of what were once, and the promise of what some day may be, fine forests. Excluding the petty division of Umbargaon, Government have reserved in Dáhanu all rights to trees, except that for field and house purposes survey occupants may use trees growing on their holdings, other than teak, *tivas*, and blackwood. Fair weather tracks, fit for timber carts, run to all parts of the sub-division. For about nine miles between Vasa and Ambesari and Ráytali, the range of hills which runs parallel to the sea blocks the way to the coast. No other tracks cross these hills except at Aine and Vanai in the Ásbonda valley. Forest produce goes by sea, from Sanján and Sávtá, and from some smaller boat stations such as Dáhanu, Gholvad, Chinchni, and Vángáon. The drawback to Sávtá, as a place of export, is that wood from the inland forests is taxed in passing through the Ganjád sub-division of Jawhár. For this reason, except north Jawhár timber which goes to Sávtá, the inferior port of Sanján secures most of the Dharampur and Daman produce. In addition to the export by sea, forest produce is also sent from the Vángáon, Dáhanu Road, Gholvad, Vevji, Sanján and Bhilád railway stations.

Máhim.

The Máhim forests form three belts, to the west of the Baroda railway line, between the railway and the range of hills that runs nearly parallel to the railway from one to four miles inland, and to the east of the range of hills. The only forests to the west of the railway line are near Boisar station and on the Pophli hill in the south-west corner of the sub-division. The tract between the railway and the hill range has much teak especially in the north. Branch lopping and the fuel and timber demands of the coast villages have destroyed the *ain* and other trees of which traces show that there were once dense forests. The west face of the hill range is fairly clothed, but their store of timber is not to be compared with that on their eastern slopes. The whole country east of the coast range is well wooded. The best forests are on the slopes of the fortified hills of Asáva, Káldurg, and Tándulvádi. There are also reserves of some value about Asheri fort and the ranges near it, and in the villages of Barhánpur, Somta, Mendhvan, Gháneghar, Pola, Boránda, Khadkavna, Bára, Kondgaon, and Karsud in the north-east. The forests near Asheri are within easy reach of the Manor boat station and the Boisar railway station, and are full of young wood of good quality. The Takmak forests are in the villages of Jáyshet, Gánja, Dhekála, Khaira, and Háloli in the south-east, on the slopes of the high fort of Takmak, and between ranges that run north and south from this fort. These forests have a rich young growth of bamboos and of almost every kind of Thána forest timber, and are within eight miles of the boat stations on the Vaitarna. The remaining forests are on the range which runs parallel with the Vaitarna north and south, from Dahisar to Umbarpáda. The timber is similar to that in Asheri and Jáyshet, but *ain* and bamboo do not flourish on the western slopes. These reserves are nowhere more than five miles from water carriage. For sixteen miles along the course of the Vaitarna there are extensive forest

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near the creek with tidal boat stations at every mile or two. From this creek and from the Máhim reserves within nine miles of its bank, it is believed that when systematic forest arrangements are complete, a yearly supply of more than 7500 tons (30,000 *khandis*) of firewood can be exported. Except in the Asheri petty division, transferred to Máhim from Dáhánu or Sanján, and in two villages which belonged to Váda or Kolvan, where Government have kept all rights in trees wherever growing, survey occupants own the trees on their land except teak and blackwood. There are fair weather roads all over the sub-division. In the range, which runs from Dáhánu to the extreme south of Máhim, four passes, at Shirgaon, Khánivdi, Mahágaon, and Bára, are fit for carts. From Bára, as far south as the bank of the Vaitarna, there is no road for carts. The Vaitarna flows through the sub-division for about twenty-five miles, and vessels of twenty-five tons (100 *khandis*) can sail to Manor. Besides from Manor, forest produce goes by sea from Sáya, Dahisar, Khámoli, Umbarpáda, Tándulvádi, and other boat stations along the Vaitarna, and from Muramba, Tárápur, and Sátpáti on the coast. By land it goes from the Saphála, Pálghar, and Boisar stations of the Baroda railway.

The whole of Váda is well wooded. The chief reserves are in the east, where there is one forest block of thirty square miles with no inhabitants and no private rights. This tract, stretching from the Pinjál to the Vaitarna, is cut from the rest of Váda by low hills through which there are only two passes fit for carts. There is much fine wood, but it cannot be profitably brought to market until a road is opened to Khardi station and the existing passes improved. Álmán, a flat forest in the alluvial soil of the Vaitarna, almost an island, contains some of the finest *ain* and teak in the district and a plentiful growth of bamboos. The other reserves are on and round the chief hills. The forests round the Kohoj hill are, on an average, eight miles from Manor. The forests on the Indgaon hills, on the part of the Takmak range that lies in Váda, on the slopes of the Ikna and Domkávla hills on the Sháhápur border, and on the Dauji hill and the hills near Khopri, are all rich in teak, *ain*, *dhávda*, and other trees. In the red soil in the east *dhávda* is found in perfection and all other trees thrive. Government rights in all trees in occupied lands have been reserved, survey occupants being allowed to use for house and field purposes but not for trade the trees, other than teak, blackwood, and *tivas* growing on their land. In the fair season carts can travel over the whole except the east of the sub-division. For sea export the markets are Manor, Sáya, Bhiwndi, and Bhátána, and for land export the Átgaon and Vásind stations of the Peninsula Railway.

The part of Bassein to the east of the Tungár range lies in the Vaitarna watershed and is generally well wooded. In the coast strip to the west of the Tungár range, the forests are extensive, the chief being on the slopes of Tungár and Kámandurg, in the Pelhár, Káman, Chichoti, Poman, and Páya villages in the south-east, and in the villages of Nágla and Sasunavghar, which border the Bassein creek for two miles. The cluster of hills in the north has a fair

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Chapter II.**Production.****Forests.****Bassein.**

amount of forest, teak, as well as *khair*, being plentiful. East of Tungár, in the valleys formed by the Tungár, Gotára, and Dyahári ranges, and the Takmak, Kála, and Dhamni hills, the forest growth is promising, and, at no distant date, will yield large returns. Until eight years ago these forests were freely cut by the people of the coast villages, and by sugar boilers not only for their own use but for export to Bombay. *Ain, hed, kalamb, nána, bonda*, and teak grow in profusion. As the survey gave the occupants the property in the trees growing on their holdings, the occupied area is somewhat bare of timber; but the Government lands are well wooded. The chief forests are the portion of the Takmak block in Sakvár, Bhátána, and Medha; and of the Gotára block in Sáyván, Karjop, Gátegar, and the Tungár hill slopes. The timber is the same as in other sub-divisions, except that *hirda* does not occur and that *dhávda* does not flourish. Fair weather cart tracks give an easy outlet for forest produce to Bassein and the large coast villages. On the Tánsa before it joins the Vaitarna are four boat stations, Usgaon, Bhátána, Khánivda, and Chimana, from within six miles of which, it is estimated that, by 1885 when the forests are ready to work by rotation, besides bamboos, about 3750 tons (15,000 *khandis*) of wood can be shipped yearly. Another boat station within nine miles of the south of the sub-division is Ju-Nándrukhi in Bhiwndi.

Bhiwndi.

The north of Bhiwndi, lying in the Vaitarna watershed, is comparatively flat and well-tilled, and, except fruit trees and teak, is bare of trees. But the ranges of hills that run north and south are fairly covered with timber. The flat lands near the Tánsa have a thick growth of teak, with *ain* and other common, or *injáyali*,¹ trees, but branch lopping has greatly injured these forests. As far as the Gotára hill eight miles north of Bhiwndi there is no real forest such as there is in Máhim, Dáhánu, and Váda, although thirty years ago this country was covered with very fine timber except close to the rice fields. The change was caused by the railway demands, and since then by the gradual clearing from occupied lands of all wood except teak and blackwood. As occupied lands became stripped of timber, there was a considerable drain on Government lands, and, within the last few years, for fuel and wood-ash manure, cultivators have cut freely all over lands not included in first class forest reserves. The hills in the east and west of the sub-division are well clothed with timber. Máhuli to the east has good forests, and, in the west, are very large and valuable reserves on the slopes and in the valleys of the Kámandurg, Gotára, and Dyahári hills. From their size, the free growth of the young trees, and from their nearness to the boat stations of Ju-Nándrukhi and Bhiwndi, these are the most important forests in the sub-division. In central Bhiwndi, except on the hills near Láp, Kháling, and Koshimbi, there is little forest. Forest produce finds an easy outlet along fair weather cart tracks. The chief boat stations, Pisha, Bhiwndi, and Ju-Nándrukhi, communicate with the Thána creek, and, from them, timber and firewood can be shipped to Bombay at any time of the year.

¹ *Injáyali*, literally common or base, are those trees which, unlike teak, blackwood, and *tivas*, are not considered the property of the state.

The Sháhápúr forest lands are divided into two groups by the Peninsula Railway. North of the railway and east of Khardi the forests are on the sides of the ravines, and on the slopes of the hills through which the Vaitarna and Pinjál flow. Every village has some forest. The best reserves are the Palinja forest in the villages of Sávarda and Ámbra; in Suryamál, Gomghar, Kinista, Kurlod, Botoshi, Kevnála, Anjup, and Dápur in the south of Mokháda; and in Assa, Kogda, Ahira, Alra, Bobdari, Kirmiri, Vavaj, and Ruighar in the north. Teak and bamboo are plentiful, and in the northern forests are of good quality. Myrobalans are found chiefly in the villages of Káshti, Kinista, Kevnála, Suryamál, Gomghar, Talasri, and Sáida. In this part of Sháhápúr survey occupants, of whom there are few, were allowed to use for house and field purposes but not for sale, all trees in their holdings except teak, blackwood, and *tivas*. With this exception, Government have reserved all rights in trees. There is little trade in wood, the country being so rugged that carts cannot be used except in a few of the northern villages and along the valley of the Pinjál. Wood for the Deccan has to be dragged by bullocks up the Shir, Humbáchimé, and Chandryáchimé passes. West of Khardi, in the north-west corner of Sháhápúr, on the confused mass of hills between the Vaitarna and Tansa, is a considerable area of good forest, the best being the Bhuishet forest on the Aghai side of the Ikna hill. South of this and still north of the railway line, the country is well wooded, the chief forests being on the slopes and in the valleys of the Máhuli range, as in Khor, Pevli, Khosta, Bhávsa, Dahágaon, Kátbáv, Máhuli, and Kinista. Government own all trees in all lands, except in the villages of Koshimbra, Pevli, Khor, Boránda, Vándra, Kátgaon or Kátbáv, Dahágaon, Selavli, Vásind, Bhátsai, Sárnál, Páli, and Sána near Máhuli, which were transferred from Bhiwandi at the time of the settlement. The timber marts for north Sháhápúr are, for export by land, the railway stations, and by sea Pishebándar and Bhiwandi. South of the railway, for about fifteen miles from the Sahyádris, are a series of plateaus seamed by river channels. The hills are rocky and bare. Most of the forest in the ravines of the Chor and Bhátsa rivers in the villages of Páthola, Kalbhonda, and Pálheri, is very good, while that on the plateaus is, as a rule, poor. Government own all trees in all lands, survey occupants having the right to use trees growing on their lands for field and house purposes. As this tract is much cut by ravines, the forests are difficult to work and there are few cart tracks for the export of produce. The markets are the Kására, Khardi, Átgaon, and Vásind railway stations. The Ágra road runs through the sub-division side by side with the railway. A road to open up the Chor river by the villages of Bábra and Jámbulvád is soon to be made. West of this tract, and south of the railway the country, though passable by carts, is very rough. *Dhávda* grows to a great size especially in the deeper ravines, and teak, *ain*, *hed*, and *kalamb* of considerable size and good form are found in large quantities. The hills near the railway south of Vásind, and at Khera, Satgaon, and Sarangpuri, are well clothed. But the south of Sháhápúr is rather bare chiefly because, in the Kinavli petty division which formerly belonged to Murbád,

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the survey gave the occupants proprietary rights in the trees on their holdings, except teak and blackwood. The only fair forests in Kinavli are about Ápta and Mána Khind and round the Dhusai hills, and near Ámbarja and in the Kálu river reserve. The last, an island of about 300 acres in the Kálu river, is full of large though not very well grown timber. *Hirda* is found on Máhuli and in the rugged country under the Sahyádris about Dholkhamb. *Dhávda*, teak, and *ain* are very plentiful. Except in Dahágaon and Kátbáv where young trees are coming up in great numbers, *khair* is not so common as in the coast sub-divisions.

Sálsette.

The Sálsette forest lands may be divided into two groups, those on the mainland between the Bombay creek and the Parshik hills, the belt of land known as Kherna *patti*, and those on the island of Sálsette. The Parshik range is poorly clothed. On the island there are good forests in the Vehár watershed, in the Yeur valley at Káshi Mira and Ghodbandar, and some valuable *bábhul* woods near the Borivli station of the Central India Railway. With these exceptions there is hardly any Government forest in Sálsette. All of it is in the hands of large proprietors such as Messrs. Wádia, Habibbhái, Byránji Jijibhái, and Telang. Considering their nearness to Bombay and the large population of Sálsette, the forests are of good quality and are full of young wood, straight, and well grown. Two railways and two roads give easy access to the Bombay market which can also be reached by the Thána creek.

Kalyán.

The Kalyán forests are on the Chanderi or Malangad range and in the ravines and hill slopes on the borders of Karjat and Murbád. The rest of the sub-division is comparatively bare. Teak is common, but, except in the forests on the Chanderi range, unreserved or *injáyali* trees are scarce. The survey settlement gave the occupants the ownership of the trees in their lands except teak and blackwood. The result is that the uplands and a great portion of the Government lands have been cleared. The sub-division is well supplied with good fair-weather tracks and navigable creeks. The chief export centres are Kalyán and the Badlápúr and Titvála railway stations.

Murbád.

Murbád has no large reserves. The timber bearing tracts are on the Sahyádris slopes and along the borders of Kalyán and Sháhápúr. Near the Málsej and Nána passes the Sahyádris are well clothed. In the rough tract that stretches from five to ten miles from the foot of the Sahyádris the uplands are tilled, but there are forests in the ravines. Away from the Sahyádris, the north and central villages have a large quantity of small scattered teak and some blackwood. Other trees are rare as, at the time of survey, they were made over to the occupants and have since been cleared. The sub-division is well supplied with fair-weather cart tracks. The Titvála, Badlápúr, Vásind, and Neral railway stations are the chief timber marts.

Panvel.

The only forests in Panvel are round Mánikgad, on the Chanderi range, and on the slopes of Karnála, Kalha, and Ránsai. These forests are poor, and, though there is some teak on Mánikgad, it is

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of little size or value. The central hills and the Parshik slopes are very bare from the great demand of the large Bombay and coast population, and the occupied lands have been almost stripped of timber. The Poona-Thána road offers an easy outlet for forest produce, and timber and firewood are always in demand at Panvel. But the export is small and chiefly from private lands and villages.

Though there are some good reserves, Karjat, exclusive of Khálápur, is not a forest country. The chief forests are near the Sahyádris, towards the border of Kalyán, and on the slopes of Mátherán. Near the railway, between Karjat and Neral, there is a large area of land without any forest. At Khándas, Humgaon, Chochi, and Kondána in the east near the Sahyádris, and at Arda and Málá near the Kályán border, there is still much forest. In the south in Khálápur the chief forests are on the slopes of isolated hills and in ravines on Mátherán and Prabal. The uplands have little except teak, but of teak there is a good deal. Each village has its teak patch and good rafters are found, but, except in the Varoshi and Sundarvádi villages there is little other useful timber. Occupied lands are almost entirely bare. The sub-division is well supplied with fair-weather cart tracks. The chief mart is Neral on the Poona railway.

Forest receipts have risen from £6465 (Rs. 64,650) in 1870-71 to £16,072 (Rs. 1,60,720) in 1879-80. During the same time charges have risen from £4043 (Rs. 40,430) to £8487 (Rs. 84,870). The following is a statement of the yearly receipts and charges :

Thána Forest Revenue, 1870-1879.

YEAR.	Receipts.	Charges.	Revenue.	YEAR.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71	6465	4043	2422	1875-76	12,460	6401	6059
1871-72	9841	4081	5760	1876-77	12,016	6381	5635
1872-73	7080	4431	2599	1877-78	11,827	5686	6141
1873-74	8099	5096	3101	1878-79	12,060	7811	4249
1874-75	11,172	9813	1369	1879-80	16,072	8487	7585

The following history of the chief questions connected with the forest claims of holders of land in Government villages has been contributed by Mr. E. J. Ebdon, C. S., Forest Settlement Officer.¹

Before the introduction of the revenue survey the following were the leading provisions with respect to trees in Government villages : 1, The felling of teak was universally forbidden and the right of Government to do this was never questioned ; 2, The right to all other trees upon their own lands was conceded to occupants ; 3, Lands in which sporadic cultivation of dry crops was carried on, or from which the cultivator was in the habit of taking branches and leaves for *ráb* or wood-ash manure, were treated not as private lands but as Government waste ; 4, The right of the cultivator

¹ Some account of the forest rights of large proprietors, *indmdár* and *izafatdars*, is given in the chapter on Land Administration.

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to take from these lands material for *ráb* was recognised, and, as a favour and not as a right, he was allowed to cut upon them common wood for house use, but not for purposes of trade; 5, In portions of the forest the following eight trees were reserved in addition to teak: *ain*, *Terminalia tomentosa*; *bíbla*, *Pterocarpus marsupium*; *nána*, *Lagerstrœmia lanceolata*; *ásána*, *Briedalia retusa*; *hed*, *Adina cordifolia*; *dhávda*, *Anogeissus latifolia*; *kalamb*, *Stephegyne parvifolia*; *shisav*, *Dalbergia latifolia*; latterly *shisav* and *tivas*, *Ougeinia dalbergioides*, were placed on the same footing with teak.

Under the revenue survey three distinct settlements were introduced, in Nasrápur, Karjat, and the petty division of Khádápur; in Kolvan and Sanján including Váda, Sháhápur, Dáhánu, and the petty division of Mokháda; and in all other sub-divisions.

**Kolvan and
Sanján.**

In the case of Kolvan and Sanján alone were the provisions regarding trees clear and precise. In those parts of the district Government retained the ownership of all wood, the people being allowed to cut firewood and timber for field and house uses in any lands except those set aside as Imperial Forests. Teak blackwood *tivas* and bamboo were everywhere reserved, the people being allowed to cut bamboo for house purposes. No wood of any kind was to be exported or sold for export. These provisions have enabled Government to apply to Kolvan and Sanján a rule under section 75 of the Forest Act forbidding the cutting of any tree without the leave of the Collector.

The effect of the other two settlements on proprietary rights in trees is doubtful, as it is not certain whether the Survey Joint Rules or Mr. Ellis' rules are in force in the Konkan. This question, which is chiefly of interest to the holders of *varkas* or uplands, awaits the decision of Government. It does not affect teak and blackwood, which under either set of rules remain Government royalties, the High Court having in the Pendse case decided that if the Joint Rules were introduced into the Konkan they were introduced with modifications to that effect. The main points involved are whether the holder can in all cases cut the trees in his holding without leave, and whether he is entitled to the trees without having bought them at a valuation. In Resolution 5040 of 8th September 1873, Government, in consequence of abuses, withdrew from landholders the privilege which it had a few years previously conceded of purchasing at a valuation the teak trees standing on their occupancies. It was ascertained that in some cases frauds, little less than gigantic, had been perpetrated with the help of the village accountants to whom the work of numbering the trees was entrusted.

Ráb.

The subject of *ráb* or wood-ash manure attracted attention in the earliest days of the survey, that is in settling the Nasrápur sub-division in 1855. In the opinion of the superintendent of survey each rice holding had its allotted portion of what he termed *varkas* land, from which the cultivator drew material for *ráb* manure, cut grass for farm use or for sale, and in which he cultivated dry crops on payment of either a plough tax or a fixed *bígha* rate. These *varkas* plots he

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believed to be sufficiently defined by boundaries existing in the understanding of the cultivators, and not to need expensive demarcation by the survey. Accordingly he proposed a system under which the branch and grass cutting privileges were guaranteed on payment of an addition to the rice rate, proportioned to the extent of *varkas* lands available in each village. This system was sanctioned experimentally in Nasrápur with the amendment that the privilege of free cultivation of *varkas* land should attach to a minimum payment of 7s. 6d. (Rs. 3-12) of rice assessment. Those whose rice assessment fell below that minimum were to pay for their *varkas* cultivation. At the same time Government ruled that sound principles demanded the separate taxation of this class of lands for whatever purpose used, and that the definition of its boundaries was necessary to prevent encroachments, disputes, and uncertainty. In future settlements the limits of *varkas* numbers were to be laid down.

In subsequent surveys plots of land varying from fifteen to 500 acres were roughly demarcated and handed over to occupants under the name of *varkas* numbers. The holders of these numbers were placed on precisely the same footing as the holders of ordinary survey fields, although in most cases the so-called *varkas* numbers were composed of land that never had been and was never likely to be cultivated. The result was that as soon as the holders of these lands understood the position in which they unexpectedly found themselves, they began to take advantage of it by trading in their wood; and as about the same time stricter conservancy gave an impetus to trade in private wood, the *varkas* fields were rapidly stripped, and notwithstanding the expostulations of the Conservator and Collector, no measures were taken to stop the destruction of trees. The application of the term *varkas* to these lands was perhaps unfortunate. *Varkas* is properly applied to the cultivation of inferior dry crops and has no connection with the idea of *ráb*. The term *ráb* again is often misused in English correspondence for *sindád* or *tahál*. *Ráb* is strictly applied only to the material when collected or burnt; the material may be cowdung or grass; but, when it consists of wood or branches, it is called *sindád* or *tahál*, and the land from which branches are cut is called *sindádi*. The bearing of these remarks will presently be seen.

For free grazing liberal provision was as a rule made by the survey. In portions of Panvel no assignments of grazing land were made. The whole of the waste area was classed as *parigh*, or the encircling belt, and the people were allowed to graze within undefined limits.

Except in Kolvan and Sanján the matter of the people's rights to fuel and timber was not taken into consideration at the time of the survey settlements.

In 1874-75 the *varkas* settlement of Nasrápur was revised, and numbers were marked out and handed over to claimants who were thus placed on the same footing as the occupants of *varkas* numbers in other sub-divisions. The revision though extensive, was only partial and has left half the population discontented, who have grounds for claiming in the unsurveyed portion of the waste lands

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*Committee of
 1863.*

rights equal to those given to the occupants of the new *varkas* fields. Except the fact that in a very few exceptional cases the right of villages to take material for *ráb* from Government wastes has been recorded in the settlement papers, no more remains to be told of the proceedings of the survey department at the time of settlement in relation to the forest rights and privileges of the people.

About the year 1862, measures for the preservation of the Thana Forests began to be strictly enforced, and the numerous appeals against those measures led to the appointment of a committee in 1863. The committee reported that the rights of private proprietors were such as had been specially conceded to cultivators by the state, or granted in deeds, and that besides these rights the agricultural classes enjoyed certain privileges, which were, (1) the customary privilege of cutting material for *ráb* in land attached to rice fields; (2) of cutting firewood gratis in Government forests for domestic use; and (3) of free grants of wood for agricultural purposes and for dwelling houses, subject to special permission.

The committee dismissed the subject of *ráb* with the remark that the lands over which the privilege was exercised had been demarcated and assessed, and that rights in them in no way differed from those pertaining to cultivated lands generally; and that consequently the objection which Government had originally raised to their being used gratis for this purpose had vanished. The suggestions made by the committee with regard to the other classes of privileges led to the employment of officers of the survey department on the demarcation of Government forests and village forests in several parts of the district.

Demarcation.

Judging from subsequent events it seems fair to assume that during this demarcation, the real extent to which the privilege of cutting material for *ráb* was being exercised became apparent for the first time and it dawned upon the authorities that the alleged provisions of the survey were insufficient. No rules appear to have been issued for the management of the newly demarcated Government and Village Forests, but in 1867 the Collector gave an order to the Murbád mámlatdár to the effect that *ráb* was not to be cut in the Government Forest, but might be cut in Village Forests and grazing lands, or in grazing lands only where demarcation had not taken place.

It was subsequently acknowledged that the attempt of the survey to define *ráb* numbers had failed, and that in many cases no such lands had been set aside. Where no lands had been set aside for *ráb* it was said that the right of taking *ráb* from grazing lands had been admitted at the time of the settlement. This statement was made by the Collector after consultation with Colonel Francis the Survey Commissioner, so that it is to be presumed that there were grounds for it, although no other record exists of such a concession having been made in many cases where it might reasonably have been looked for.

It does not seem improbable that the application of the misnomer of *varkas* to *sindádi* land may have contributed to the confusion

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with which this subject is surrounded. An occupant when asked to point out his *varkas* plot may not have understood that *sindádi* land was referred to, and he and the survey officer may frequently have been at cross purposes. Ever since it was discovered that the committee of 1863 had erroneously stated that all lands from which *ráb* material was drawn had been surveyed and assessed, order and counter order on the subject of *ráb* have been issued. The result has been that the wants of the landholder have been carefully attended to, and that the sound policy of taxing the privilege announced in 1856 has been lost sight of.

The privilege of taking firewood from the forests had been exercised by the people with little restraint until shortly before the date of the report of the committee of 1863. In that year an attempt had been made to regulate the exercise of the privilege by restricting individuals to certain weights of fuel per head and the time of cutting to the months between August and January. These changes caused great excitement. The Revenue Commissioner recommended the demarcation of tracts for the use of the people and the matter was temporarily settled by allowing the people, pending demarcation, to cut headloads of inferior wood free of charge. The committee of 1863 regarded the firewood privilege as a right and recommended its continuance in spite of the harm it did to the forest. Government finally approved of a plan which allowed landholders free access to all but seven kinds of trees in tracts to be demarcated for the purpose. Inquiry was directed to the cases of villages that had no tree-land in their limits in order to avoid the mistake of granting them unnecessary privileges.

In the demarcation carried out by survey officers after 1863, no rules for regulating the management of the demarcated tracts were laid down, and the demarcation itself was open to the objection that it left Government nothing but valueless ground as Imperial Forest. Nor does it appear that any formal inquiry was instituted into the rights of forestless villages. It was at any rate assumed that, except the very poorest classes, the inhabitants of the coast villages were to pay for their firewood. And a few abuses of privilege were put a stop to, such as the use by sugar-boilers and liquor-distillers, for the purposes of their business, of wood obtained nominally for domestic use; and the practice by which well-to-do fishermen of the coast obtained their wood supplies by bartering fish with the wild tribes for wood, in which transaction nothing passed into the pockets of the forest department. The main points that have been insisted on in the various orders that have been issued on the subject, have been the maintenance of customary rights, the extension of the utmost consideration to the poorer classes, and the preservation of the forests by the adoption of a system of rotation and by the reservation of a limited number of the better kinds of trees.

The subject of free grants of timber for house and field uses was rather complicated before the issue of Government Resolution 335 of 21st January 1880 and 5977 of 12th November 1880, which cancelled previous rules and directed that no timber grants should be made without the sanction of Government.

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Chapter II.
Production.
Forests.

These resolutions appear to have been issued on the understanding that under the Survey Settlement occupants of land were entitled to wood for field tools. The existence of such a guarantee except in the case of the Kolvan and Sanján settlements is doubtful. Under previous orders of Government the control of grants of wood for field purposes had been placed in the hands of the forest department, while that of grants for other purposes remained with the revenue department. The establishment of depots for the supply of free timber for field purposes was fully considered in 1876-77, and abandoned for the present. In reporting on the subject of free grants the committee of 1863 expressed the opinion that the privilege was not communal but personal, and that Government could continue or stop it at pleasure; and that the improved circumstances of landholders justified the withdrawal of the privilege, discretion being left to the Collector to deal with extreme cases. This principle has since been adhered to.

Demarcations.

The following forest demarcations have received the sanction of Government: (1) Three villages in Váda by Messrs. J. M. Campbell, C. S., and F. Birkbeck, C. S., 1st class Reserves 18,836 acres, 2nd class Reserves 4259 acres, sanctioned in Government Resolution 6176 of 8th November 1873; (2) Twenty-one villages in east Váda by Messrs. W. Allen, C. S., and G. L. Gibson, Assistant Conservator, 1st class 31,793 acres, 2nd class 6,322 acres, sanctioned in Government Resolution 4242 of 24th July 1876; (3) Eight villages of Bassein and Máhim by Messrs. A. K. Nairne, C. S., and G. L. Gibson, Assistant Conservator, 1st class 17,206 acres, 2nd class 7481 acres, sanctioned in Government Resolution 5909 of 9th November 1874; (4) Thirteen villages of Kalyán by Mr. W. F. Sinclair, C. S., Special Demarcation Officer, 1st class 7075 acres, 2nd class 3743 acres, sanctioned in Government Resolution 348 of 19th January 1877. Transfer to Kaládgi on famine duty interrupted Mr. Sinclair's work; but he submitted proposals on demarcation in Sálsette, Panvel, Karjat, Kalyán, Sháhápúr and Murbád, which have not been formally sanctioned.

Fruit Trees.

The usufruct of fruit-trees in grazing and other Government waste lands is, as a rule, in the enjoyment of members of the village communities, the trees being the property of Government. No attention appears to have been given to the subject till, in 1864, Mr. C. W. Bell, C. S., directed the mámlatdár of Sálsette to take agreements from claimants on their promise to pay a nominal cess of one anna a tree in acknowledgment of the rights of Government. This cess continues to be levied in Sálsette on a large number of trees the names of the holders being registered in the village books. The produce of trees not registered is yearly sold by auction on behalf of Government. In other sub-divisions the trees have been partially registered but no assessment is levied. The effect of notices issued under the Forest Act has been to elicit a vast number of claims to this kind of property which await settlement.

**Domestic
 Animals.**
Cows.

The chief domestic animals are oxen, cows, buffaloes, sheep, goats, and horses:

Of oxen, the 1879-80 returns show a total of 142,050, and of cows

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of 125,158 head. Except in Mokháda, the east of Váda, and Sháhápur, little attention is paid to the breeding of cattle, and they are, as a rule, small and poor. In Mokháda considerable care is taken in the choice of bulls, which are generally bought from Násik graziers, the Kánadá's cattle being considered the best.¹ A good bull costs about £7 (Rs. 70); the points looked for are bone, girth, and temper, colour being not so important. Where a cattle owner has a good stock of cows he buys one or more bulls for use in his farm, but where a man has only a few cows, he borrows a bull or buys one in partnership with others. The calves are not stinted of milk. The amount of milk the mother gives is ascertained, and, if very abundant, part is taken for sale or home use, but if the yield is scanty the calf is allowed to drink it all. A pair of oxen of the ordinary breed cost from £2 10s. to £3 (Rs. 25-Rs. 30), and a cow about £1 12s. (Rs. 16). Like the oxen the cows are poor, yielding only from 1½ to two pints (¾-1 *sher*) of milk a day. Except oxen used in carts, which generally get some oil-cake, their only food is grass and occasionally rice straw. Grazing is the great resource of the Kolis, Thákurs, and Kánadá's of Mokháda. They always speak of their cattle as wealth, *lakshmi*. As their herds increase beyond what are wanted for the plough, the spare cattle, nearly always oxen, are sent to the coast for sale. A good bullock fit for sugar-mill and cartwork sells for about £4 (Rs. 40), and exceptionally fine animals for anything up to £10 (Rs. 100). During the rains the Mokháda cattle graze in the uplands, *máls*, and, as water grows scarce, many are sent to the Násik district, to the Váda, Bassein, and Máhim sub-divisions of the Thána district, and to Jawhár near large river pools. Once in eight years, when the *kárví*, *Strobilanthes grahamianus*, has flowered and is covered with the sticky exudation known as *mel*, herds of cattle gather from all sides to feed on it. In January 1880 the *kárví* on the Anjaniri and Válvíhir hills in Násik came to flower, and thousands of cattle went there to graze. In all parts of the district many calves are reared on the share system. When a man has a calf which he cannot look after, he agrees with a grazier to graze it and take care of it until it is saleable, when the price is equally divided.²

She-buffaloes are returned at 33,443, and he-buffaloes at 53,687. Buffaloes are used for tillage and draught. When not giving milk the cow-buffalo is used for tillage but never for draught.

Large numbers of cattle are owned by professional herdsmen, Dhangars and Gavlis, who sell the milk, butter, and male calves.

Horses, returned at 1353, are none of them more than ponies, stunted by poor food and careless breeding. Their price varies from 16s. to £4 (Rs. 8-Rs. 40) and averages about £1 14s. (Rs. 17).

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Animals.
Cows.

Buffaloes.

Horses.

¹ The Kánadá's are professional graziers whose head-quarters are in Ahmednagar. They are found along the Násik border and a few in Mokháda and Jawhár.

² In some villages in the part of the district north of Bassein Dr. Hové (1787) observed herds of cattle, which were the only riches of the people and of such moderate price that he could have purchased as many as he pleased at a rupee a head. They were the same as the Gujarát species with hunched backs, but only miniatures compared with those commonly met at Dholka and Limbdi. Hové's Tours, 101.

Chapter II.**Production.****Domestic Animals.***Sheep.*

Sheep and goats are together returned at 42,316. The sheep are owned chiefly by Dhangars, and the goats by Dhangars, Várlis, Thákurs, Kolis, and Kunbis. There are no varieties of breed. The milk is sold to neighbours, the animals themselves to Khátiks or butchers in the larger villages, and the wool to the blanket-weaving Dhangars in the towns.¹

Asses.

Asses are used only by Beldárs, Vadars, Kolhátis, and other wandering tribes. Pigs are found in most Christian villages.

Fowls.

The chief domestic fowl is the hen which is reared by Musalmáns, Christians, the mass of the agricultural classes, and largely by the wilder tribes. About Bhiwandi and Kalyán many Musalmáns live by buying hens in the villages, and carrying them by road in bamboo frames into Bombay for sale. Turkeys are reared to a small extent by Christians, and ducks and geese by Musalmáns.

Wild Animals.

Of Wild Animals² the chief is the TIGER, *vágh*, *Felis tigris*, which, though becoming rare, is still found at all seasons in the forests on the slopes and valleys of the Sahyádris, and in the principal detached ranges and hills such as Tungár, Máhuli, and Takmak. Scarcely any hill or forest of any size is beyond the regular beat of some tiger, who there finds food and shelter for some days during the year. About a century ago (1774), the Sálsette hills were infested with tigers who came freely down to the plains. They not only preyed on sheep and oxen, but sometimes carried off human beings.³ Some years afterwards (1787) they were so numerous in the hilly parts that Dr. Hové, while travelling in the district, hardly passed a day without starting several.⁴ Formerly the mangrove swamps of Dáhánu and Máhim, and the *karand* covered plains about Boisar in Máhim were favourite haunts of the tiger, but since the Baroda Railway put up its wire fencing, a tiger has never been heard of west of the line. They seem to dread the fencing and never cross it. The natives speak of two kinds of tiger, the ordinary tiger and one called the day-light tiger, *kirnya vágh*, which appears near houses and fields about sunset and sunrise. The day-light tiger is described as smaller, brighter, and more dangerous than the ordinary tiger. These day tigers are perhaps young ones bold from inexperience. In some one or other of the coast sub-divisions, there is generally a man-eating tiger. The very large number of man-eating tigers is probably owing to the large flocks of cattle that are herded in the woodlands and hills by young boys, who, trying to drive off the tiger when it seizes a bullock, are themselves attacked and killed. Once the tiger sees what an easy prey the boys are, he

¹ In some of the villages in the part of the district north of Bassein Dr. Hové (1787) saw sheep with long wool, which was soft and white as the finest Gujarát cotton. The inhabitants made their winter covering from this wool, and though they were made of a thick texture, they were remarkably light in proportion. Hové's Tours, 101.

² In the beginning of the fourteenth century (1324) there were, according to Friar Oderic, great numbers of black lions. Yule's Cathay, I. 60.

³ Mr. Forbes mentions the case of a tiger entering a summer-house in a garden in Thána. Oriental Memoirs, I. 428.

⁴ Hové's Tours, 98. When on a visit to the Vajrábái hot springs, he was warned to be on his guard against tigers. On his way back, after crossing the first two hills, he saw two, and in a short time three more. Ibid, 17.

takes to killing them, and nothing is commoner in inquest reports than to find that the tiger charged through a herd of cattle to kill the boy or girl in care of them, and that the first intimation the villagers had of the death was seeing the cattle galloping back in panic without their herdsman.¹ In the five years ending 1879 fifty-three human beings and 935 head of cattle were killed by tigers. During the same period ninety-nine tigers were slain.² The PANTHER, *bibla* or *ar vágh*, *Felis pardus*, and the LEOPARD, *khadya*, *kuira khadya*, or *bibla*, *Felis leopardus*, are both found in considerable numbers in the wilder sub-divisions. They generally prey on calves, goats, dogs, and fowls, but the panther sometimes kills full grown cattle. Both occasionally kill human beings. They are not easy to find owing to the very large area of forest country. During the five years ending 1879, fifty-five panthers and leopards were slain and 687 head of cattle were killed by them. The BLACK LEOPARD, *Felis melas*, has been seen in the district but is very rare. The HYENA, *taras*, *Hyæna striata*, is common in all parts of the district. It occasionally kills dogs, goats, or sickly cattle, but does little harm. It lives chiefly on dead cattle. The WOLF, *lándga*, *Canis pallipes*, is occasionally but very seldom found in Mokháda. It apparently strays there from the Deccan. The JACKAL, *kolha*, *Canis aureus*, is common all over the district. The GREY FOX, *khokad* or *lokri*, *Vulpes bengalensis*, is common towards Umbargaon. The WILD DOG, *kolsuna*, *kolsunda*, or *kolasna*, *Cuon rutilans*, is also met with.³ The BISON, *gava*, *Gavæus gaurus*, is not common but occurs in thick and large forests like those of Jawhár and Máhuli. The Tungár

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Wild Animals.

¹ Mr. W. B. Mulock, C. S.

² The details are, 26 in 1875, 38 in 1876, 19 in 1877, 7 in 1878, and 9 in 1879.

³ I have seen them in Váda, and, in 1875, I recollect a pack killing eleven sheep from one flock at Pik on the Jawhár border. Mr. G. L. Gibson. The wild dog comes into Thána from the Sahyádrí hills where, fifty years ago, they were very numerous. Captain Mackintosh (Trans. Bom. Geog. Soc. I. 200) gives the following account of them in 1836: The animal termed by us the Wild Dog is known to the natives by the name of *kolasna*, *kolasra*, and *kolasa*. It is common all along the Sahyádrí hills. It is about the size of a panther, with very powerful fore-quarters, narrow tapering loins, black and pointed muzzle, and small upright ears. The tail is long with a bunch of hair at the tip. The *kolasna* is of a darkish red, has great speed, and hunts in packs of five, eight, fifteen, and even as many as twenty-five, and is extremely active, artful, and cunning in mastering his prey. They hunt *sámbar*, *nilgai*, hyenas, deer, jackals, hares, hogs, bears, porcupines, and quails, and occasionally kill a tiger. All animals dread them. They move about during the night in search of food, but should an animal come near them an hour or two after sunrise, or shortly before sunset, they will attack it. During the day they remain quiet in their hiding places. When they are on the look-out for food and one of them finds an animal worth capturing, he barks or whistles to the rest of the pack. All are on the alert, move on rapidly and post themselves slyly round the spot. Then they gradually close on the animal, who on seeing one or two of them takes fright, and is panic-struck when he finds that enemies are posted in every direction in which he tries to fly. Paralysed with fear he stands still and the dogs, seeing his confusion, run in on him, pull him down, and tear him to pieces. A small pack have been known to gratify their hunger by tearing away mouthfuls while the animal was still alive and standing. There are few instances of their attacking villagers' cattle, but they kill stray calves if they fall in with them. Kolis never molest the wild dog. In fact they are glad to see them for they occasionally kill tigers, and in consequence are considered by the people as the protectors of their cattle. They also protect their fields, for neither *sámbar*, deer, nor hog care to go near places frequented by wild dogs.

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Wild Animals.

range used to be a favourite haunt of the bison, and they still frequent its more distant spurs. In 1871 two bison were killed on the edge of the Vehár lake in Sálsette.¹ The BEAR, *asval*, *Ursus labiatus*, was till lately found in the more remote of the rocky forest-clad hills in Sháhápúr, Bassein, and along the line of the Sahyádris. It may now be said to be extinct in Thána though heard of occasionally in Jawhár. The INDIAN WILD BOAR, *dukar*, *Sus indicus*, is common. Their young are often caught and brought up with cattle to avert the evil eye and sickness. The PORCUPINE, *sálu*, *Hystrix leucura*, is common on all the higher hills. The tiger occasionally kills and eats them, quills and all.² The ALLIGATOR, *sasar*, *Crocodilus palustris*, is found in estuaries such as the mouth of the Kalyán creek and in the deeper fresh water river pools.

Of the Deer tribe the *sámbar*, *Rusa aristotelis*, is found along the Sahyádris, and on high densely wooded hills such as those in Bassein and Sháhápúr. It is more common in the north than in the south. In May, when the wild plantain sends forth its juicy shoots, the *sámbar* and bison pass days without water. The SPOTTED DEER, *chital*, *Axis maculatus*, is found in Karjat, Murbád, Kalyán, Sháhápúr, and Bassein, but not in any number. The RIB-FACED or BARKING DEER, *bhenkar* or *dardya*, *Cervulus aureus*, is not uncommon in the better wooded sub-divisions. The MOUSE DEER, *ahira* or *pisora*, *Memimna indica*, is found in the northern sub-divisions where it is not uncommon. The BLUE BULL, *nilgái* or *rohi*, *Portax pictus*, is found in Sháhápúr, Murbád, and Kalyán, but is not common. The FOUR-HORNED ANTELOPE, *bhenkri*, *Tetraceros quadricornis*, is found all over the district.

Of smaller animals, the CIVET CAT, *javádi mánjar*, *Viverra malaccensis*, also called *gandharya* or the stinker, is found in the heavier forests such as those on Tungár in Bassein. The civet, *kasturi*, extracted from it, is much prized by the natives. The Common or Black Tree-Cat, *kál mánjar*, *Paradoxurus musanga*, is not uncommon. It is believed to drink the palm juice, *tádi*, from the pots in which it is gathered. Of the *mungus* there are two varieties, the LARGER, *kathurya*, *Herpestes vitticollis*, found in the heavier forests especially in Bassein and believed not to kill snakes, and the SMALLER, *sarpya*, *Herpestes griseus*, believed to be a deadly enemy to snakes. Of HARES, *sasás*, there are two kinds, *Lepus ruficaudatus* and *Lepus nigricollis*, both common in the district. The former, the larger of the two with a white star on the head, is known in Bassein as *pend sasa*, and the latter as *pámturya*. The OTTER, *ud*, *pán mánjar*, or *huna*, *Lutra nair*, is found in the estuaries of the larger rivers. The RED SQUIRREL, *Sciurus elphinstonei*, is met with but is very rare. The STRIPED SQUIRREL, *Sciurus palmarium*, is very common as is also the *Sciurus tristatus*, all of them called *khár* or *khári*. The FLYING

¹ Mr. W. B. Mulock, C. S.

² I cut the remains of a porcupine out of a tiger in the beginning of June 1880. The tiger's skin was full of bits of quills over which sacs had formed, and a quill had run three inches into the membrane near the nose. Mr. G. L. Gibson.

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SQUIRREL, *pakha*, *Pteromys petaurista*, is common in the northern sub-divisions and along the Sahyádris. The **ANT-EATER**, or **SCALY PANGOLIN**, *khavla mánjar*, *Manis pentadactylla*, is found on the Sahyádris. Its scales are prized as charms. The **APE**, *vánar*, *Presbytis entellus*, is common in most of the hill forests. The **MONKEY**, *mákad* or *kelya*, *Inuus pelops*, is found in the Sahyádris and in the larger hill forests.

Except the bison and the larger felines, all animals are killed by the natives in pit-falls, and by nets and snares. Large numbers of tigers and panthers, as well as other animals are shot with guns, and a smaller number with arrows. Snares are very cleverly made by the Thákurs and Várlis especially the spring noose, *hasali*, which is used for catching hares, partridges, and spurfowl.¹ *Sámbar* and wild boars are occasionally killed by burying in the mud of their wallowing places boards armed with long sharp spikes. They cast themselves on the mud and are wounded or killed by the spikes. Nets called *vághur* are used chiefly by Thákurs. Kunbis generally eat the flesh of the *sámbar*, *chital*, *bhenkri*, porcupine, hare, mouse-deer, and wild boar. Várlis and Káthkaris eat almost every animal. The flesh of tigers, panthers, leopards, and bears, is taken medicinally. A tiger's or panther's gall bag and clavicles, and their fat, milk, and urine, are much valued. A tiger's tooth ground to powder is often given to weak children. Monkeys, of which *Inuus pelops* is eaten by the Várlis and Káthkaris, are valued as yielding charms, the top of a monkey's skull, worn as an earring, being regarded as a specific for headache. Porcupine's stomach is much used as medicine, and a cap made of the fur of a jackal killed on a particular day is thought a cure for fever.

The district is everywhere more or less infested with snakes, both venomous and harmless. During the five years ending 1879 491 deaths were caused by snake-bites. The following are the chief varieties. The **Cobra**, *nág*, *Naja tripudians*, is of four kinds, white, yellow, red, and black. All except the black have spectacles on their hoods. The last two kinds are supposed to be the most vindictive. *Manyárs*, *Bungarus*, of different colours are found in the district. Of these the species known as *kadguli* is alone supposed to have fangs. Another variety known as *chátri* is supposed to wound with its tongue. The **Rock Snake**, *dháman*, *Ptyas mucosus*, is either black or red. There is a small species of rock snake called *adhela*, perhaps *Ptyas korros*. The **Chain Viper**, *ghonas* or

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¹ A circle about six inches across is made by driving six inch bamboo pegs into the ground to the depth of about three inches. A springy rod of elastic wood or bamboo, about six feet long, is driven into the ground about three feet from this circle. To the rod is attached a cord with a running knot which forms a noose, and to this knot is fastened a smaller string to the end of which a piece of stick is tied which exactly fits the circle of pegs. The knot is so arranged that it will not give way until the string tied to it is released. The rod is bent down, the noose placed round the circle of pegs on the outside, and the string which acts as a trigger is drawn down and the piece of wood tied to it is fitted into the circle of pegs so that a slight touch will release the string and let the noose fly back. When this is done a head of *nágli* is placed under the stick. When a hare smelling this tries to get it, he moves the small stick, sets free the noose and the spring or bent rod flies up drawing the noose round his neck and strangling him. Mr. G. L. Gibson.

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Snakes.

kándár, *Daboia elegans*, is generally three feet long and is of two kinds, black and red. The *kándár* is generally distinguished from the *ghonas*, the latter being considered harmless and the bite of the former highly dangerous. Probably the *kándár* is the full grown *Daboia*. The bite of another variety of the *ghonas*, known as *ághya*, causes a burning feeling all over the body. The *phursa*, *Echis carinata*, is of two kinds, red and black. Both are highly poisonous. The Common Green Tree or Whip Snake, *sarptol*, *Passerita mycterizans*, is generally about two and a half feet long and is supposed to be poisonous. Another species of whip snake is known as *harantol*. The Checkered Snake, *divad*, *Tropidonotus quincunciatus*, usually known as the water snake, is found in fresh water and is harmless. Of the Sand Snake, *dutonda*, there are two varieties, Black, *Eryx johnii*, and Red, *Gongylophis conicus*. The Indian Python, *ajgar*, *Python molurus*, is generally six to nine feet long. There is another variety of the python called *chitaya*. Besides the above, the following are mentioned as more or less poisonous: The *takshak* of reddish colour, about nine inches long; the *guhera*, about a foot and a half long; the *virola* found in water; the *kámlya*; the *khadya*, slender and short and of a dusky colour, supposed to cause instantaneous death; the *chudaya*, with black, yellow, and white stripes; the *karánda*, about a foot and a half long; the *erandya*, white and about three feet long; the *jogi*, from four to six feet long with black and white spots; and the *chapta*, or *dholya*, found in the hollows of trees, whose bite is said to be most deadly. Of harmless snakes the following are given: The *pánsarda*, from one and a half to three feet long; the *náneti*, about two feet long; and the *pánsarp* and *dundu*, both found in fresh water.

Birds.

Of the birds of Thána the Collector Mr. W. B. Mulock, C. S., has supplied the following list¹:

Vulturidæ.

Raptores. Of Vultures the Indian King or Black Vulture, *Otogyps calvus*, and the Longbilled Brown Vulture, *Gyps indicus*, are found in precipitous hill sides. The Whitebacked Vulture, *Pseudogyps bengalensis*, is common, and the White Scavenger Vulture, *Neophron ginginianus*, occurs in most parts of the district.

Falconidæ.

Of Falcons there are the Shahin, *Falco perigrinator*, the Laggar, *Falco jugger*, the Redheaded Merlin, *Falco chiquera*, and the Kestrel, *Cerchneis tinnunculus*.

Accipitrinæ.

Of Hawks there are the Shikra, *Astur badius*, and the Sparrow Hawk, *Accipiter nisus*.

Aquilinæ.

Of Eagles there are the Tawny Eagle, *Aquila vindhiana*, the Black Eagle, *Neopus malayensis*, and the Crestless Hawk-Eagle, *Nisaetus bonelli* called *morghár* or *moragh* by the Maráthás. The Crested Serpent Eagle, *Spilornis cheela*, which is common among the higher hills of Tungár, Takmak, and Máhuli is a beautiful bird whose wild cry, as it soars over the deep ravines, cannot fail to attract attention. The natives call it *pánghol* and have an idea that if it cries at night,

¹ Mr. Mulock has kept Jerdon's names and spelling.

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no animal, not even the tiger, will move or drink till daybreak. The nest with eggs has been found below Tungár, and with young on Gambhírgad.

Of Buzzards there are the Long-legged Buzzard, *Buteo ferox*, the White-eyed Buzzard, *Butastur teesa*, and the Pale Harrier, *Circus macrurus*.

Of Kites there are the Bráhmāni Kite, *Haliastur indus*, and the Common Pariah Kite, *Milvus govinda*.

Of Owls there are the Indian Screech Owl, *Strix javanica*, the Grass Owl, *Strix candida*, the Brown Wood Owl, *Syrnium indrani*, and the Rockhorned Owl, *Bubo bengalensis*. The last may be seen and its loud solemn hoot heard in most Thána forests. And in many hollow trees may be found the Spotted Owlet, *Carine brama*, the *pingla* of the natives.

Insessores. Many of the Swallow, Martin, and Swift tribe are common.

Of Nightjars the Jungle Nightjar, *Caprimulgus indicus*, and the Common Indian Nightjar, *Caprimulgus asiaticus*, with their noiseless flight and peculiar note are well known. The Maráthás call them *kápus*. The nest with eggs has been found on Tungár.

The Indian Bee-eater, *Merops viridis*, and the Indian Roller, *Coracias indica*, are found everywhere.

A number of Kingfishers occur along the coast, of which the Brownheaded, *Pelargopsis gural*, the Whitebreasted, *Halcyon smyrnensis*, the Three-toed, *Ceyx tridactyla*, the Common Indian, *Alcedo bengalensis*, and the Pied, *Ceryle rudis*, are the commonest.

The Great Hornbill, *Dichoceros cavatus*, have been found at the Bor pass.

Scansores. The Parrot tribe is represented by the Roseringed Paroquet, *Palæornis torquatus*, the Roseheaded, *Palæornis purpureus*, and the Bluewinged, *Palæornis columboides*.

Woodpeckers are numerous in the forests and draw attention by pecking or hammering on trees, and by their very harsh cry. The Yellowfronted, *Picus marathensis*, and the Blackbacked, *Chrysocolaptes festivus*, are the most common.

Of Barbets the *tuktuk* or the Coppersmith bird, *Xantholæma hamacephala*, is heard everywhere from the middle of Thána town to the deepest forests. The Malabár Green Barbet, *Megalæma inornata*, and the Small Green Barbet, *Megalæma viridis*, are both plentiful.

The Indian Koel, *Eudynamys honorata*, is common everywhere, and its distracting cry is heard throughout the hot weather.

The Coucal or Crow-pheasant, *Centrococyx rufipennis*, is also very common, and its deep mournful note sounding suddenly close at hand is often startling.

Tenuirostres. The Violeteared Red Honeysucker, *Cethopyga vigorsi*, and the Purple Honeysucker, *Cinnyris asiatica*, are found throughout the district. The latter builds in the Collector's garden

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*Buteoninæ.**Milvinæ.**Strigidæ.**Hirundinidæ.**Caprimulgidæ.**Meropidæ.*
*Coraciadæ.**Halcyonidæ.**Bucerotidæ.**Psittacidæ.**Picidæ.**Megalæmidæ.**Cuculidæ.**Centropodinæ.**Nectarinidæ.*

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Laniadae.

in Thána. Both the European, *Upupa epops*, and the Indian Hoopoe, *Upupa ceylonensis*, are plentiful.

Dentirostres. The Shrike family seems less represented in the Konkan than in the Deccan. The Rufous-backed Shrike, *Lanius erythronotus*, and the Common Wood Shrike, *Tephrodornis pondicerianus*, have been recorded.

Campephaginae.

The Orange Minivet, *Pericrocotus flammeus*, and the Small Minivet, *Pericrocotus perigrinus*, are abundant.

Dicrurinae.

The Drongo Shrikes are common in the forests, and the Common Drongo Shrike or Kingcrow, *Buchanga atra*, is found everywhere. The Whitebellied Drongo, *Buchanga caerulea*, is pretty plentiful in the forests and its nest has been found in March. The Large Racket-tailed Drongo, *Edolius malabaricus*, called by the natives *goshia* or *bhimráj*, is found in all the deeper forests. Its song before daybreak is, perhaps, the most musical note that is heard in the Thána woods.

Muscipidae.

The Paradise Flycatcher, *Muscipeta paradisi*, though not common is occasionally seen. During the last two cold seasons one has visited the Collector's house in Thána, and moves from window to window apparently catching flies and spiders. The Whitespotted Fantail, *Leucocerca pectoralis*, is very common, and the Verditer Flycatcher, *Stoporala melanops*, the Blue Redbreast, *Cyornis tickelli*, and the White-tailed Robin, *Erythrostera parva*, are not uncommon.

Merulida.

Of Thrushes the Malabár Whistling Thrush or Lazy School Boy, *Myiophonus horsfieldi*, the Yellow-breasted Ground Thrush, *Pitta brachyura*, and the Blue-Rock Thrush, *Cyanocinclus cyanus*, the Blue-headed Chat Thrush, *Petrophila cinclorhynchus*, the Whitewinged Ground Thrush, *Geocichla cyanotis*, and the Blackcapped Blackbird, *Merula nigropileus*, are found.

Timalinae.

Of Babblers there are the Yelloweyed Babbler, *Pyctorhis sinensis*, the Nilgiri Quaker Thrush, *Alcippe poiocephala*, the Whitethroated Wren Babbler, *Dumetia albogularis*, the Spotted Wren Babbler, *Pellorneum ruficeps*, the Southern Scimitar Babbler, *Pomatorhinus horsfieldi*, the Large Grey Babbler, *Malacocercus malcolmi*, and the Rufoustailed Babbler, *Malacocercus somervillei*.

Brachypodidae.

Of Bulbuls there are the White-browed Bush Bulbul, *Ixos luteolus*, the Redwhiskered Bulbul, *Otocompsa fuscicaudata*, the Common Madras Bulbul, *Molpastes haemorrhous*, the Common Green Bulbul, *Phyllornis jerdoni*, and the Malabár Green Bulbul, *Phyllornis malabaricus*.

Oriolinae.

Of Orioles there are the Indian Oriole or Mango Bird, *Oriolus kundoo*, and the Bengal Black-headed Oriole, *Oriolus melanocephalus*.

Sylviadae.

Of Robins there are the Magpie Robin, *Copsychus saularis*, the Shama, *Cercotrichas macrura*, the Indian Black Robin, *Thamnobia fulcata*, the Whitewinged Black Robin, *Pratincola caprata*, and the Bushchat, *Pratincola indica*.

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Of Redstarts there are the Indian Redstart, *Ruticilla rufiventris*, the Blue Woodchat, *Larvivora supercilialis*, the Indian Bluethroat, *Cyanecula svecica*, and the Lesser Reedwarbler, *Acrocephalus dumetorum*.

Of Wren Warblers there are the Indian Tailor Bird, *Orthotomus sutorius*, the Ashy Wren Warbler, *Prinia socialis*, the Common Wren Warbler, *Drymœca inornata*, and the Rufousfronted Wren Warbler, *Franklinia buchanani*.

Of Tree Warblers there are Sykes' Warbler, *Hypolais rama*, the Brown Tree Warbler, *Hypolais caligata*, the Bright Green Tree Warbler, *Phylloscopus nitidus*, Tickell's Tree Warbler, *Phylloscopus affinis*, and the Olivaceous Tree Warbler, *Phylloscopus indicus*.

Of Wagtails there are the Pied Wagtail, *Motacilla maderaspatensis*, the Blackfaced Wagtail, *Motacilla dakhnensis*, the Grey and Yellow Wagtail, *Calobrates melanope*, the Indian Field Wagtail, *Budytes viridis*, and the Yellow-headed Wagtail, *Budytes citreola*.

Of Pipits there are the Indian Tree Pipit, *Anthus trivialis*, the Indian Titlark, *Corydalla rufula*, the Large Titlark, *Corydalla striolata*, the Indian Grey Tit, *Parus nipalensis*, and the Southern Yellow Tit, *Machlolophus aplonotus*.

Coniostres. Of Crows there are the Indian Corby, *Corvus macrorhynchus*, the Common or Ashynecked Crow, *Corvus splendens*, and the Indian Magpie, *Dendrocitta rufa*. Of Starlings there are the Common Myna, *Acridotheres tristis*, the Dusky Myna, *Acridotheres fuscus*, and the Rosecoloured Starling, *Pastor roseus*.

The Common Weaver Bird, *Ploceus philippinus*, is abundant everywhere. The Amadavads are the Spotted Munia, *Amadina punctulata*, and the Pintail Munia, *Amadina malabarica*.

Of Sparrows there are the House Sparrow, *Passer domesticus*, and the Yellownecked Sparrow, *Gymnoris flavicollis*.

Of Buntings there is the Black-headed Bunting, *Euspiza melanocephala*, and of Finches, the Common Rose Finch, *Carpodacus erythrinus*.

Of Larks there are the Blackbellied Finch Lark, *Pyrrhuloxia grisea*, the Social Lark, *Calandrella brachydactyla*, the Small-crested Lark, *Spizalanda deva*, and the Southern Crowncrest, *Spizalanda malabarica*.

Gemitores. Pigeons and Doves are numerous. The Southern Green Pigeon, *Crocopus chlorigaster*, is rare along the coast but is more plentiful inland; the Nilgiri Wood Pigeon, *Palumbus elphinstonii*, has been found frequently on Tungár; the Blue Rock Pigeon, *Columba intermedia*, builds on Takmak and its nest has been found in the broken stumps of brab palms.¹

The Ashy Turtle Dove, *Turtur ruficola*, the Spotted Dove, *Turtur suratensis*, and the Common Ring Dove, *Turtur risorius*, are all found.

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*Drymoicinae.**Phylloscopinae.**Motacillinae.**Ampelidae.**Corvinæ.**Sturninae.**Fringillidae.
Estrildinae.**Passerinae.**Alaudinae.**Treronidae.**Columbidae.**Turturinae.*

¹ Mr. Gibson mentions having found the Imperial Pigeon, *Carpophaga sinensis*, at Tungár.

Chapter II.**Production.****Birds.***Phasianidæ.*

The Bronze-winged or Emerald Dove, *Chalcophaps indica*, is far from rare on Tungár and other hills.

Rasores. There is no instance on record of a Sand Grouse having been shot in Thána.

The Peacock, *Pavo cristatus*, is found in every forest. The Grey Jungle Fowl, *Gallus sonnerati*, though rare is found in some parts of the district; the Red Spur Fowl, *Galloperdix spadiceus*, known as the *kokátri*, is very plentiful. Nests with eggs in them are often found in the hot weather.

Tetraonidæ.

Partridges are represented by the Painted Partridge, *Francolinus pictus*, the Grey Partridge, *Ortigonis pondiceriana*, the Jungle Bush Quail, *Perdicula asiatica*, the Rock Bush Quail, *Perdicula argoonda*, and the Painted Bush Quail, *Microperdix erythrorhyncha*.

Coturnicinæ.

The Large Grey Quail, *Coturnix communis*, is found in the cold weather along the edges of the rice-fields. In Panvel over a hundred couple have been killed by two guns in one day. The Blackbreasted or Rain Quail, *Coturnix coromandelica*, the Blackbreasted Bustard Quail, *Turnix taigoor*, and the Button Quail, *Turnix dussumieri*, are also found.

Otitidæ.

Grallatores. No instances are on record of the Bustard, *Eupodotis edwardsi*, the Florikin, *Sypheotides aurita*, or the Courser Plover, *Cursorius coromandelicus*, being found in Thána. The Grey Plover, *Squatarola helvetica*, the Golden Plover, *Charadrius fulvus*, the Large Sand Plover, *Ægialitis geoffroyi*, the Lesser Sand Plover, *Ægialitis mongola*, the Kentish Ringed Plover, *Ægialitis cantiana*, and the Indian Ringed Plover, *Ægialitis philippensis*, are all found, as are also the Redwattled Lapwing, *Lobivanellus indicus*, and the Yellow-wattled Lapwing, *Lobipluia malabarica*. The Stone Plover or Bastard Florikin, *Edicnemus scolopax*, is rare. The Oyster-catcher or Sea Pie, *Hæmatopus ostralegus*, is found on the sea coast.

*Charadridæ.**Esacinae.**Hæmatopodidæ.*

No instance of the Large Crane, *sáras*, *Grus antigone*, has been recorded, but as it is found in Párdi in South Surat it probably occurs in the north of the district. The Common Crane, *kalam*, *Grus cinerea*, and the Demoiselle Crane, *Anthropoides virgo*, are believed to be unknown.

Scolopacinae.

Longirostres. The Pintailed Snipe, *Gallinago sthenura*, the Common Snipe, *Gallinago gallinaria*, the Jack Snipe, *Gallinago gallinula*, and the Painted Snipe, *Rynchæa bengalensis*, are all common; the three first are found in large numbers in the cold weather. The Painted Snipe breeds in the district; its eggs and young have been found in November. A Woodcock, *Scolopax rusticola*, was shot in Sálsette in 1879.

Numeninae.

The Curlew, *Numenius lineatus*, and the Whimbrel, *Numenius phæopus*, are common in the creeks and on the coast.

Tringinae.

The Ruff, *Machetes pugnax*, the Curlew Stint, *Tringa subarquata*, and the Little Stint, *Tringa minuta*, the Spotted Sandpiper, *Rhyacophila glareola*, the Green Sandpiper, *Totanus ochropus*, the Common Sandpiper, *Tringoides hypoleucus*, the Greenshanks, *Totanus glottis*, the Red-shanks, *Totanus calidris*, and the Stilt or Longlegs, *Himantopus candidus*, are all fairly plentiful.

Totantinae.

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Latitores. The Pheasant-tailed Jacana, *Hydrophasianus chirurgus*, and the Bronzewinged Jacana, *Parra indica*, are found on the weeds and lotus leaves of most ponds. The Purple Coot, *Porphyro poliocephalus*, and the Bald Coot, *Fulica atra*, are both plentiful. The Water Hen, *Gallinula chloropus*, the Whitebreasted Water Hen, *Gallinula phœnicura*, the Pigmy Rail, *Zapornis pygmæa*, the Ruddy Rail, *Rallina fusca*, and the Bluebreasted Rail, *Hypotaenidia striata*, all occur.

Cultirostris. Of Storks and Herons there are the White-necked Stork, *Dissura episcopa*, the Blue Heron, *Ardea cinerea*, the Purple Heron, *Ardea purpurea*, the Smaller White Heron or Egret, *Herodias torra*, the Little Egret, *Herodias garzetta*, the Ashy Egret, *Demigretta gularis*, the Cattle Egret, *Bubulcus coromandus*, and the Indian Pond Heron, *Ardeola grayii*. The Indian Pond Heron is plentiful all over the district. Every year they build in large numbers in the tamarind trees in the Collector's garden in Thána. The people attach a certain sanctity to the heron. With the Gujarát poets he is a model to ascetics, who if they only meditate like the heron and let their hair grow like the air-roots of the banyan tree are sure of unending happiness. A heron on one leg in deep mud pensively waiting for his prey is certainly a study of patient isolated abstraction.

The Little Green Bittern, *Butorides javanica*, is found everywhere along the creeks and coast lines; the Chestnut Bittern, *Ardetta cinnamomea*, is also not uncommon, and the European Bittern, *Botaurus stellaris*, though rare has been found. The Night Heron, *Nycticorax griseus*, is common in the mangrove swamps and roosts in some *ashok* trees in the Collector's garden in Thána.

The Spoonbill, *Platalea leucorodia*, has been seen on the wing, but is believed never to have been shot in the district.

The Black Ibis, *Geronticus papilosus*, is rare but has been seen in Mokháda.

Natatores. The Flamingo, *Phœnicopterus antiquorum*, has been seen flying in a flock over Thána, and every cold weather a large number visit the sand-spits near the village of Kálai on the coast to the north of Umbargaon. The Ruddy Sheldrake or Bráhmāni Duck, *Casarca rutila*, is believed never to have been recorded.

The White-bodied Goose Teal or Cotton Teal, *Nettapus coromandelianus*, the Whistling Teal, *Dendrocygna javanica*, the Shoveller, *Spatula clypeata*, the Gadwall, *Chanelasmus streperus*, the Pintail Duck, *Dafila acuta*, the Wigeon, *Mareca penelope*, the Common Teal, *Querquedula crecca*, and the Redheaded Pochard, *Fuligula ferina*, are all found, but they are wild and scarce as native hunters are constantly harassing, netting, and killing them for the Bombay market.

Mergitores. The Little Grebe or Dabchick, *Podiceps minor*, is very abundant and breeds in most ponds.

Vagatores. Of Gulls and Terns the Great Black-headed Gull, *Larus ichthyetus*, the Brownheaded Gull, *Larus brunneicephalus*, the Laughing Gull, *Larus ridibundus*, the Gullbilled Tern, *Sterna anglica*, the European Tern, *Sterna hirundo*, the Little Tern, *Sterna*

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Production.Birds.
*Parridæ.**Ciconidæ.**Ardeidæ.**Tantalidæ.**Ibisinæ.**Phœnicopteridæ.**Anseridæ.**Podicipidæ.**Laridæ.*

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Production.

Fish.

saundersi, the Large Sea Tern, *Sterna bergii*, and the Smaller Sea Tern, *Sterna media*, are known to occur.

Piscatores. The Little Cormorant, *Phalacrocorax pygmaeus*, and the Indian Snake Bird, *Plotus melanogaster*, are both common.

The Sea Fisheries are important and support a large section of the population.¹ The rivers and ponds are fairly stocked with small fish, but good sized fish are rare. The sea-fishing season begins about *Ashvin shuddha 6th* (September), and, with the exception of the first one or two months of the rains, continues more or less all the year round. As all classes, except Bráhmans and Vánis, are fish eaters, fish is much sought after, and, all the year round, especially during the rains and hot months, the rivers and ponds are constantly swept by Kumbis and Thákurs, and, near the coast, by gangs of Son Kolis. Besides in nets, fresh water fish are caught by the rod and hook, or, and this is a favourite employment of the wilder tribes, by burning torches over the water at night and chopping the fish with a sickle as they rise to the surface to gaze at the light. Fish traps are also much used. Besides by nets and long lines, sea fish are caught by walls and weirs, the fish coming in with the tide and being stranded inside of the wall as the water ebbs. Fish are also poisoned by an intoxicating preparation called *máj*, made of pounded *kinhai* bark or of *gehela* nut, or they are stupefied by the juice of the milk bush, *Euphorbia tirucalli*. Rod fishing in the rivers is the special employment of the Ráikaris, but during the rains many Hindus and Musalmáns catch fish in this way. Fish traps are of two kinds. The larger, called *kiv*, is a frame of bamboo or *kárví* stalks ten or twelve feet long placed not quite horizontally just below the central gap in a stone dam. The water sweeps the fish on to the frame and they can neither get up nor down. This trap is used only during and just after the rains. The smaller trap, *malai*, is a cylinder of slit bamboos, one or two feet long, closed at one end and with an elastic funnel pointing inwards at the other. It is fixed in a dam of weeds and sand which is run across the lower end of a river pool. The fish going down stream can pass only by entering the funnel and when once in cannot get out. The small trap, *malai*, is removed every day, but the great trap, *kiv*, and its dam, are permanent and are a property of some value.²

Fishermen.

Though fresh water fishing is carried on for amusement by the

¹ This account of fish and fisheries has been contributed partly by Mr. G.L. Gibson and partly by Mr. A. Cumine, C. S.

² Before the passing of Act XIX in 1844 Kolis, Mángelás and Vaitis used to pay a poll-tax called *ang-dena* of 2s. 6d. (Re. 1-4) for the privilege of fishing in the sea and rivers. There were oyster fisheries in the river near Máhim which before the construction (1845) of the causeway yielded an inferior sort of oysters. Besides oyster fisheries in Máhim, there were (1851) in the district, 129 salt-water and 161 fresh water fisheries. Of the 129 salt water fisheries twenty-eight were in Sanján, five in Máhim, one in Kalyán, eleven in Bhiwndi, twenty-two in Bassein, twenty-four in Sálsette, fifteen in Taloja, and twenty-three in Panvel. Of the 161 fresh-water fisheries thirty were in Kolvan, forty-eight in Murbád, five in Kalyán, and eighteen in Bassein. The Kolvan and Murbád fisheries did not pay rent, but those of Kalyán and Bassein together paid about £13 (Rs. 130). Collector's Letters 28th October 1850, 28th November 1850 and 31st May 1851 in Collector's File, II. (1827-1851).

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Musalmáns and agricultural classes, and though all the wild tribes and particularly the Káthkaris fish largely for a living, perhaps the only professional fresh water fishermen are the Ráikaris, and even they combine fishing with gardening. The Karádi Kolis in Panvel, and the Máchhis and Mángelás, also called Divars, in Dáhánu, the Uraps and other Christian Kolis in Bassein, and the Thalkars in Sálsette, are professional fishermen, but the mass of the sea-fishing population are Son Kolis. In June and July when boats cannot put to sea, some of the Kolis take to tillage, but most of them busy themselves in preparing new ropes nets and sails.

Pearls are found in the Thána creek from Belápur to Thána. There is no local record to prove that pearls were found in old times nor does their existence appear to have been known to the people in the district till lately. But Pliny (A.D. 77) speaks of pearl fisheries near Perimula, which is probably Symulla that is Chaul, and Idrisi (1100) says that pearls were fished near Supára. The shells, *shimplás*, are flat and round. The pearls, which are of a pale whitish colour, vary in size from a poppy seed to a grain of millet. They are sometimes found of the size of a pea. Except some that are sold in the district and are used by the natives in medicine,¹ they are bought by pearl merchants in Bombay and sent to China. Pearls are sold by the *tola* which costs about 14s. (Rs. 7) to collect, and sells at from 16s. to £1 2s. (Rs. 8-Rs. 11). For the last two years the right of fishing has been sold by Government; it realised £10 4s. (Rs. 102) in 1878 and £21 8s. (Rs. 214) in 1879.

The following is a list of the chief sea fishes that are found along the Thána coast. The first number after each name refers to the Plates in Day's Fishes, and the second to the Figure in the Plate; *Baga*, *Trichiurus* nauticus, 47, 5; *baila*, *Monacanthus choirocephalus*, 179, 3; *bakvad*, *Apogon ellioti*, 17, 1; *bánggra*, *Thynnus thunnina*, 54, 6; *bendev*, *Macrones vittatus*, 98, 3; *bhing*, (?); mullet, *boi*, *Mugil*, of several sorts, 74 and 75; *bombil*, *Harpodon nehereus*, 118, 1; *borsula*, *Trygon* ?; *chiri*, *Upeneoides sulphureus*, 30, 3; flying fish, *chiri*, *Exocæstus evolans*, 120, 5, and others of the same class; *dabhur*, *Lutianus madras*, 14, 3; *dánta*, *Chirocentrus dorab*, 166, 3; *dántri*, *Sciæna aneus*, 45, 5; *dhoma*, *Sciæna vogleri*, 45, 1; *dhondera*, *Sciæna osseus*, 46, 3; *gol*, *Sciæna glaucus*, 46, 2; *gomeri*, *Pristipoma guoraka*, 20, 1; *halva*, *Stromateus niger*, 53, 4; *isul*, *Muraena tessellata*, 171, 4; *Muraena thyrsioidea*, 172, 3, and others of the same class; *kadav*, *Lutianus yapilli*, 13, 6; the hammer-headed shark, *kanera*, *Zygæna blochii*, 184, 4; *karaila*, *Lutianus marginatus*, 13, 5; *kattate*, *Engraulis purava*, 157, 2; *kavatis*, *Sciænoides microdon*, 45, 2; *kend*, or *kendav*, of three sorts, *Tetrodon viridipunctatus*, 176, 5; *Tetrodon gymnodontes*, and *Tetrodon nigropunctatus*, 180, 4; *khadar*, including several of

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Fish.

¹ The natives attribute aphrodisiac virtues to pearls and use them as a nervine tonic. They triturate the pearls in a hard mortar adding lime juice till effervescence ceases; the mass is dried in the sun and then reduced to fine powder. The powder is now mainly citrate of lime and is administered in the form of a confection. The powder mixed with lead sulphuret, *surma*, is also applied to the eyelids as a cooling medicine. Mr. J. C. Lisboa, G.G.M.C.

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the larger *Carchariidæ*, grow to a great size, their fins are sent to China and from their livers oil is made; *khájra*, *Lates calcarifer*, 1, 1; *khargota*, *Therapon theraps*, 18, 6; *kokeri*, *Synagris* ?; *kombda*, *Pterois miles*, 37, 2; *lashya*, *Lutianus quinquelinearis*, 14, 1; flat fish, *lemta*, *Platophrys*, of several kinds, 92; *laska* or *luchuk*, *Echeneis neucrates*, 57, 1; *maiya*, *Lactarius delicatulus*, 53, 2; cuttle fish, *mákol*, *Sepia officinalis*, of two kinds, and *dariya* and *shit*, of which the latter yields the 'cuttle bone'; *mándil*, *Coilia dussumieri*, 158, 8; *mása*, *Sciænoides biauritus*, 47, 1; *modi*, *Gobius*, of several kinds; sword-fish, *mormása* or *rája*, *Histiophorus brevirostris*, 47, 3; *nivti*, *Boleophthalmus* of several sorts, among them *B. boddaerti*, 65, 2; *pákhat* which includes the sting-ray,¹ *Trigon uarnak*, 194, 1, and the devil-fish, *Dicerobatis eregoodoo*, 193, 1; *pharat* or *phalla*, *Menemaculata*, 53, 5; *pimpal*, *Drepane longimana*; saw-fish, *pákh* or *ving*, *Pristis cuspidatus*, 191, 3, which sometimes grows twenty feet long;² *rávas*, *Polynemus*, ?; pomphlet, *saranga* or *sarangotle*, *Stromateus cinereus*, 53, 3; *shendya*, *Polynemusheptadactylus*, 42, 5; *shepera*, *Platycephalus scaber*, 60, 4; dog-fish of three sorts, *shinavra*, *kirvat*, and *muskuti*, *Chiloscyllium indicum*, 188, 3; *shinghali*, *Macrones chryseus*, 99, 3; *suddhi* or *sole*, *Cynoglossus*, 98; *surmai* or *tovri*, *Cybius guttatum*, 56, 4; *támb*, *Synagris bleekeri*, 24, 1; *toli*, *Belone strongylurus*, 118, 6; *vákti*, *Trichiurus savala*, 47, 4; *yekalchori*, and *yekhru*, *Serranus salmoides*, 4, 3. Trepang, or Beche de mer, is also found. Oysters both rock and bank, cray fish *poshya*, prawns *kolambi*, shrimps *ambar*, and crabs of many sorts abound. Good oysters are found along the Bassein, Máhim, and Dáhanu coasts as also in the Thána creek.

Nets.

Long lines are used about Bombay and as far north as Vesáva in Sálsette. They are not used north of Vesáva. In that part of the coast a torch is sometimes tied to the bow, and fish, drawn by the light, are caught in a net that hangs from the boat.

Of nets the most important are the stake nets, which are used as far north as Dántivra in Máhim. The shallowness of the water enables the fishermen to have stake nets upwards of twenty miles from land.³ Even at this distance from the shore, the right to put up nets in certain places is carefully fixed by custom and occasionally forms the subject of a law suit. Of the stake nets there are two kinds, *dol* and *bhokshi*. The *dol* nets, which are much larger than the others, being sometimes twenty fathoms long, are used in the open sea, while the *bhokshi* are generally set in

¹ Of these the sting-ray grows to a great length and size. I have a tail thirteen feet long. The devil-fish is said sometimes to be as much as twenty-feet broad. Mr. G. L. Gibson.

² The saw-fish is often offered before Hindu deities and at the shrines of Musalmán saints; a large one may be seen in the Máhim shrine.

³ The early Portuguese considered these stake nets one of the wonders of India. Don Joao de Castro (1540) speaks of the great stockades of trees as large as a ship's mast able to stand against wind and tide in forty feet of water about five miles from shore. They were works that would have done Cæsar honour and showed how much art can do when it sharpens the mind through hunger not through knowledge. *Primeiro Roteiro*, 184.

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creeks with the closed end down stream. The stakes are from seventy-five to 100 feet long and are generally made of two or three logs of wood nailed together. They are placed upright between two boats often loaded with stones, and the boatmen drive them a few feet into the mud by hauling at ropes fastened to the tops of the stakes. At high tide the ropes are tied to the boats, and, as the tide falls, the weight of the boats forces the stakes firmly into the ground.

The nets are huge pointed bags, the meshes growing smaller and smaller towards the closed end. The mouth is fastened to the stakes and kept open, the rest of the net being stretched out and the end made fast. North of Dántivra nets with ropes are used. The ropes are made of date leaf fibre bound with green palmyra leaf matting. Each net has four ropes, two on either side. The ropes are fixed by stones tied to them below, while buoys of light wood keep them at the surface. The upper jaws of the net are made fast to two of the ropes, one on each side, and, on the other two the lower jaws of the net are slightly weighted and allowed to run down and open the net to its full extent. When new a *dol* costs from £6 to £7 (Rs. 60-Rs. 70). A large one measures 130 feet long, and is seventy feet broad at the mouth. It is formed of several parts called by different names and joined together. In Bándra the following names are in use: The part at the mouth is called the *mod*, the part next to that the *chirent*, then the *katra*, then the *majávla*, and last of all the *khola* and *sal*. In Yedvan the mouth part is called the *khurka*, the next the *gharb*, then the *pátis*, of which there are three, then the *kapáti* of three *vasangs* or enlargements formed by adding meshes to the width of the net, and lastly the *ganpa*, *khola*, and *jál*. Large fish such as the *singháli*, *kájra*, and pomphlet, are caught in the mouth parts, whose meshes, or *arsijas*, run up to six inches square. Small pomphlet and other similar fish are caught in the *pátis*. In the *kapáti* are three distinct divisions, the *bombil mār*, the *vágti mār*, and the *mándil mār*. Small fry of different kinds are caught in the rest of the net. Another net in common use is the *jál*, a long net eight or ten feet broad with very large meshes and floats of wood fastened all along one side. It is taken into twelve or fourteen feet of water, stretched to its full length and let go. As one side has and the other has not floats, the net is carried along perpendicularly and the fish swimming against the tide run into it. As the net floats along, the Kolis keep rowing from one end to another pulling it up bit by bit and picking out the fish. The *vavra* is a small *jál*, about four feet broad and often made of cotton. It has floats along one side and shells along the other, and the fish are generally frightened into it. The *mág* is a long net which is fastened perpendicularly to poles set along the shore. It is laid down at low tide with the lower end buried in the mud. At high tide it is pulled up like a wall, and, as it is above low water mark, the fish between it and the land are all caught when the tide has ebbed. In creeks and shallow water the following nets are used. The *ásu*, or *ákhu*, a small net shaped like the *dol*, but fastened to an oval piece of pliant wood, generally *toran*, the oval being about six to seven feet at its greatest width. These nets

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are set at openings left in the stone walls that are built round plots of land on the coast and on sides of creeks above low tide level. The fish swim in at high tide, and as the water ebbs and the walls begin to show, the fish make for the openings and are caught in the net. The *árásu* has a semicircular mouth, like an *ásu* cut in half. It has a wooden handle three or four feet long by which the flat side of the mouth is pressed against the bottom, while the fisherman, by stamping in the mud in front of it, frightens the fish into the bag. The *vedi* is a large rectangular flat net with a bamboo pole all along either end. Four men hold it across the stream at an angle of 45°, while two others run splashing down the stream holding a straw rope between them and driving the fish before them into the net. The *gholva* is the same shape of net but very much smaller and can be used by two men. The netted bag in which caught fish are kept is called *jelna*. Nets require peculiar treatment. They are made of hemp grown on the coast, and usually prepared by the fishermen. The best hemp is grown in Máhim and Umbargaon. When the nets are finished they are boiled for twenty-four hours in a mixture of lime and water, in the proportion of one part of lime to ten of water. They then require a soaking in *vagal*, a mixture of *ain* or *chilhári* bark and water, every fifteen days. The *vagal* is prepared by soaking the bark in water for many days in large jars of about twenty gallons each.

Boats.

The boats used in the coasting trade are the *phatemár* and *padáv*. The boats used for fishing are the *balyánu* which is smaller than either of the above and generally of about four tons (15 *khandis*), and the *hodi* which when small is called *shepel*. Both are built by native carpenters, the *balyánu* being made of teak and the *hodi* generally of mango or jack. The fishermen prepare their own sails and nets. The ropes are made of coir from Malabár and the sails of cotton cloth from the Bombay mills. The boat and nets are generally owned in shares. The captain, or *tándel*, gets two shares, the crew, or *chappris*, one share each, and one is set apart for the owner of the boat. Nets are generally owned by each of the fishermen and are used by the boat's crew in turn, one being dried while another is set and others being dyed or repaired. In the case of stakes, where the money value is great each stake costing as much as £8 to £15 (Rs. 80-Rs.150), the shares are matters of special arrangement.

Curing.

The fish are dried by women and boys. *Bombil*, *vágti*, *motka*, and shrimps *sode*, are dried in the sun in large quantities, the two former on bamboo frames, and the two latter on prepared plots coddunged and beaten flat. *Bombils* are hung with their jaws. Interlaced Rays' fins, young dog-fish, *gol*, *bhing*, and a few others are also dried in small quantities.

Markets.

Bombay is the chief market for fresh fish, and the trade goes on during the whole year. The largest fish are almost all sent to Bombay. The smaller fish are sold to some extent in local towns, and, what is not sold fresh, is dried and disposed of to dealers or kept for household use. *Bombil*, *vágti*, *mándil*, and *sode* are the most important kinds of dried fish. The chief dealers are Memans,

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the greater part of the trade of the district being in the hands of one Abba Kachhi of Bhiwandi. The leading merchants lend money to smaller dealers, who go to the fishing villages and make advances to the fishermen to be recovered when the season begins. When the dry fish are ready the dealers complete their purchases and remove the fish. The chief dealers make a profit of about $6\frac{1}{2}$ per cent (an anna in the rupee), and the retail dealers about twice as much. The prices of dried fish at the fishing stations are : *Bombils* of the best sort, from 10s. to 12s. (Rs.5-Rs.6) the bundle of 4000, and of the second sort from 6s. to 8s. (Rs. 3-Rs. 4); *mándils* and *dhomás* 1s. 6d. the quarter (as. 12 the man); *sodes* 6s. the quarter (Rs. 3 the man); small *sukhats* 1s. 6d. the quarter (as. 12 the man); large *sukhats* 3s. the quarter (Rs. 1-8 the man); and *vágtis* from 6s. to 8s. (Rs.3-Rs.4) the bundle of 4000. Most of the fish is paid for in cash and some of it in grain. Large dealings go on between the fishing and agricultural classes, the former taking salted and dried fish inland and exchanging them for grain. *Bombils* and *mándils* are the fish chiefly consumed by the agricultural classes.

Dried and salted fish are also brought into the district from foreign ports. Sun-dried *kas* and salted *surmai* come from Maskat, Sare, Makrán, and Gwádar Abás. *Surmai* of the best sort sells from £2 10s. to £5 (Rs.25-Rs.50), and the poorer sorts for 10s. (Rs.5) the hundred. *Kas* is sold at 1s. the quarter (as. 8 the man).

Fish from Gwádar and Armar cost at the ports, for salted *gols* from 14s. to £1 10s. (Rs. 7-Rs.15) the hundred; for *pálás* from 2s. 6d. to 6s. (Rs. 1½-Rs. 3) the hundred; for *surmais* from 16s. to £2 (Rs. 8-Rs. 20) the hundred; for *halvás*, *phallais*, *khupás*, and *dántális*, from 5s. to 6s. (Rs. 2½-Rs. 3) the hundred; and for *dhomás* from 1s. to 3s. the quarter (as. 8-Rs.1½ the man). Karáchi *gols* cost from £1 10s. to £2 (Rs.15-Rs.20) the hundred, and *mushis* and *singhális* from 5s. to 6s. (Rs.2½-Rs.3) the hundred.

Fish, especially *bombils*, are also largely imported from Diu. Diu *bombils* at the port cost from 6s. to 10s. (Rs.3-Rs.5) the bundle of 4000. Small fish, such as *dhomás* and *mándils*, are sold at about 1s. 3d. the quarter (as. 10 the man); *gols* cost £1 10s. to £2 (Rs. 15-Rs. 20) the hundred; *sarangás* 5s. (Rs. 2½) the hundred; and *pálás* from 4s. to £1 (Rs.2-Rs.10) the hundred.

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CHAPTER III.

POPULATION¹.

Chapter III.
Population.
Early Tribes.

THE local or early element in the Thána population is unusually strong. The early tribes are found in considerable numbers throughout the district, they are almost the only people in Kolvan in the wild north-east, and they are the majority everywhere, except in some of the richer coast tracks in the south and along the broad valleys that lead to the Tal, Málsej, and Bor passes. According to the 1872 census, the early population of the district included nine leading tribes with a total strength of nearly 380,000 souls or forty-five per cent of the total population. These were in order of strength, Ágris 120,000, Kolis both sea Kolis and hill Kolis 80,000, Várlis 70,000, Thákurs 55,500, Káthkaris 34,000, Dublás 8600, Vaitis 4500, Konkans 4500, and Dhodiáhs 3000. Except the Mahádev Kolis, who are said to have come from the Deccan in the fourteenth century, these tribes seem to have been settled in the district from pre-historic times.

Besides these early tribes, their small dark frame, their love of strong drink, their worship of un-Bráhmánic gods, and their want of village communities, show that the Thána Kunbis have a larger strain of local or aboriginal blood than the Kunbis of Gujarát or of the Deccan.

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The additions to the population during historic times may be arranged under four classes, according as they took place under the early Hindu dynasties (B.C. 200 - A.D. 1300), during Muhammadan and Portuguese ascendancy (1300-1740), under the Maráthás (1670-1818), and since the beginning of British rule. The history chapter gives the available details of the early Hindu conquerors and settlers. Except the Mauryás (B.C. 315-195), the Kshatrapas (A.D. 78-328) and some of the Anhilvada generals (970-1150) who entered by land from Gujarát, these conquerors and settlers may be brought under two groups, those who came from the Deccan and those who came by sea. Of Deccan conquerors and settlers there have been, of overlords the Ándhrabharityás (B.C. 200 - A.D. 200), the Chálukyás (300-500), the Ráshtrakutas (767-970), the revived Chálukyás (970-1182), the Devgiri Yádavs (1182-1294), and of local rulers the Silhárás (813-1187). Of immigrants by sea, besides the early Bráhman settlers on the Vaitarna and at Supára, who

¹ The chief contributors to this chapter are Messrs. W. B. Mulock, C. S., A. Cumine, C. S., G. L. Gibson, and E. J. Ebdon, C. S.

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probably came from Gujarát and Sind, there were very ancient settlements of Arabs;¹ in the seventh and eighth centuries more than one band of Pársi refugees from Musalmán rule in Persia; from the earliest spread of Islám to the Musalmán conquest of the Konkan (640 - 1350) coast settlements of Arab and Persian traders and refugees; Solanki conquerors from Gujarát probably in the tenth and eleventh centuries; and Hindu immigrants from Káthiáwár to escape Arab and other Musalmán invaders.²

The Pársis and the descendants of the Arab and Persian Musalmáns still form separate and well-marked communities. But among the names of the present Hindu castes and tribes no sign of the early Hindu conquerors appears. Some of these conquerors, like the Kshatras, may have been foreigners who never settled in the Konkan, and others, like the Ráthods or Ráshtrakutas of Málkhet, may have been overlords who rested content with the tribute or the allegiance of the local chiefs. Still there were some, such as the Chálukyás and Yádavs, who were at the head of tribes which came south as settlers as well as conquerors. And though the names of existing castes and tribes bear no trace of these early conquerors and settlers, inquiry shows that, except Bráhmans, Writers and some Craftsmen, almost all classes are partly sprung from old Rajput settlers, and are careful to keep the names of their clans as surnames and to follow the Rajput rule forbidding marriage between members of the same clan.³

The short sea passage, straight before the prevailing fair weather wind, made the Thána coast a favourite resort for refugees and settlers from Káthiáwár. It seems probable that some of the early Bráhman and Rajput settlers in the Deccan entered it from the west across Thána and through the Tal and Bor passes. And in later times one large settlement seems to have supplied the foreign element in the Palshe Bráhmans, Pátáne Prabhus, Páchkalshis, Chavkalshis, Somvanshi Kshatris, Sutárs, Mális, and according to their own statement in some of the Ágris and Bhandáris, in fact

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¹ According to Reinsud (Ab-ul-feda, I.-II. cccxxxiv) Arabs were settled at Sofála in Thána in very early times. Agatharcides (B.C. 180) speaks of Sabæans sending from Aden colonies and factories to settle in India. (Vincent's Commerce of the Ancients, II. 329). Probably, adds Vincent, this process had already been going on for ages, as early as we can suppose the Arabs to have reached India. Ptolemy's (A.D. 150) Map of India has a trace of Arabs in the word Melizigeris, the latter part of the name being the Arabic *fajira* an island. This word remains, though apparently applied to a different island, under the Maráthi form Janjira.

² A reference to the close connection between Central Thána and Somnáth during the ninth and tenth centuries is given in the History chapter.

³ This inquiry has lately been begun and the results are incomplete. From what has been ascertained it would seem that Mauryás or Mores are found among Maráthás, Talheri Kunbis, Mithágris, Ghadses, Chitrakathis, and Mhárs; Solankis or Chálukyás, under the forms Solanki Shelke and Cholke, are found among Maráthás, Talheri Kunbis, Ágris, Kolis, Dhangars, Thákurs, Gosávis, Gaulis, Ghisádis, Ghadses, and Chitrakathis; and Yádavs and Jádavs among Maráthás, Talheri Kunbis, Bhandáris, Ágris, Kolis, Chitrakathis, Thákurs, Várlis, Káthkaris, and Mhárs. Of other early Rajput tribes there are traces of Pavárs among Maráthás, Talheri Kunbis, Ágris, Kolis, Ghisádis, Ghadses, Chitrakathis, and Káthkaris; of Chavháns among Maráthás, Talheri Kunbis, Kolis, Ágris, Ghisádis, Dhangars, Gaulis, Thákurs, Gosávis, Káthkaris, and Mhárs; and of Silhárs, or Shelars, among Talheri Kunbis and Ágris.

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in almost all the upper class coast Hindus. Except the Ágrís and Bhandáris, whose strain of late or foreign blood can be but small, these classes are closely connected. The Palshes are their priests, and the Prabhus, though with probably a much larger foreign element, seem to have a common origin with the Páchkalshis, Chavkalshis, Sutárs, Mális, and Somvanshi Kshatris. According to one account they came from Mungi Paithan in the Deccan under Bimb, a prince of the Devgiri family who established a chiefship at Máhim near Bombay, which, after rising to high prosperity, was overthrown by Muhammad Tughlik in 1347.¹ The correctness of this story is doubtful. There is no record that Mungi Paithan was sacked by the Musalmáns. If it was sacked it could hardly have been before 1318, as up to that time, after their first submission, the Musalmáns were on friendly terms with the Yádavs of Devgiri. Even had he fled on the first Musalmán invasion in 1297, Bimb's dynasty can have lasted for only fifty years, too short a time for the development which took place in Sálsette under their rule.² Again the Prabhu records and traditions agree that their first settlements were on the coast in Kelva-Máhim, Bassein, and Sálsette, and this favours the view that they came into the Konkan from Gujarát and not from the east. In support of this view it may further be noticed that, though the Prabhus speak Maráthi in their homes, it is an incorrect Maráthi, and they call many articles of house furniture by Gujaráti not by Maráthi names.³ Again though they have lately taken to use surnames, Prabhus like Gujarátis have really no surnames, and lastly the turban and shoe which in Bombay bear the name of Prabhu are Gujaráti not Maráthi in style. This view of the origin of the Prabhus is supported by the fact that the Palshes, their original priests, follow the White or Gujarát Yajurved, and, as is the rule in Gujarát, forbid marriage between those whose mothers' fathers belong to the same family stock. As regards the date of the settlement no direct evidence has been obtained. Still it is worthy of note that according to the Musalmán historian Ibn Asir, Bimb was the name of the nephew of the Anhilvára king, who came to the relief of Somnáth when it was attacked by Mahmud of Ghazni (1025), and that according to those accounts, when Somnáth fell large numbers of its people escaped by sea.⁴

¹ Mr. Shámráo's Pátáne Prabhus.

² The details of the rental of Sálsette and of some of the other parts of the Máhim chiefship show a higher prosperity than was reached under the Musalmáns or Portuguese, or till lately, under the British. The authenticity of the details is doubtful.

³ Thus for a ladder, instead of the Maráthi *jina*, *shidi*, they use the Gujaráti *didar* = *nisan*; for a wall book-case they use *lakábári* instead of the Maráthi *phadtál*; for a lantern, *phánas* instead of *kandil*; for a frying pan, *lodhi* instead of *tava*; for a room, *ovara* instead of *kholi*; and for a veranda, *ota* instead of *oti*. The question of the use of Gujaráti words by Prabhus is complicated by a modern element which has been brought by the Prabhu families, who for the last 200 years have been settled in Gujarát in British service.

⁴ Elliot's History, II. 469-471. According to one of the Prabhu accounts, their Bimb was Bhimdev II. of Anhilvára or Pátan, who fled from his dominions on the approach of Kutub-ud-din in 1194. *Rás Mála*, 2nd Ed. 180. Compare Trans. Bom. Geog. Soc. I. 133. The Gujarát origin of Bimb and of the Palshes is also borne out by the Bimbákhyán and this is supported by the mention in a grant to a Palshé, under which privileges are still enjoyed, that the priest was from Pátan and that Bimb was of the Anhilvára family.

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Of Musalmán ascendancy (1320-1700) traces remain in the present Musalmán population, and perhaps in the class of Hindu writers known as Káyasth Prabhus.¹ Of the Portuguese rule along the coast, from 1530 to 1740, there remains in Sálsette, Bassein and Máhim, the important class of Christians, chiefly converted Bráhmans, Prabhus, Páchkalshis, and Kolis. According to their own accounts a considerable number of the Sonárs, who claim to be Daivadnya Bráhmans, settled in Thána on the Portuguese conquest of Goa in 1510. And among some Bhandáris and Ágris the remembrance of a hurried flight from the south and some traces of Lingáyat customs remain.

Of Marátha power the chief relics are priestly Bráhmans of the Konkanasth and Deshasth classes; the Pándharpeshás, literally village people, a privileged class of land-holding Bráhmans and Prabhus;² several bodies of Maráthás, such as the Ráos of Murbád and the Karháde Kadams of Panvel, who seem to have come into the district as fort guards and who hold aloof from the local Talheris; some villages of Ratnágiri Kunbis in the south of the district³, and a large general population, who, in some cases apparently with little reason, style themselves Maráthás. Most of the Mhárs are said to have been brought by the Maráthás from the Deccan to help in collecting the revenue. Besides these results of Marátha ascendancy the surnames of many of the humbler classes show traces of a strain of the higher Marátha blood.⁴ About the middle of the eighteenth century (1760-1766) a considerable number of Cambay Vánis, chiefly of the Lád sub-division, and with them several Gujarát Bráhmans settled in Supára, Bassein, and other coast towns to avoid the exactions of Momin Khán II. (1748-1783).⁵

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¹ Of the settlement of Káyasth Prabhus in the Konkan no notice has been traced. But it seems possible that, as was the case in Surat, Káyasths came to Western India with the Musalmáns and were called Prabhus, because from the employment as clerks of the Pátáue Prabhus the name Prabhu had become the ordinary word for a writer. Their family traditions and their household gods would seem to show that some of the Káyasth Prabhus came into the Konkan from the Deccan, and others by sea from Surat. The Bimbákhyan mentions a Káyasth among Bimb's followers. But this is a doubtful authority.

² The Bráhmans were chiefly Konkanasths and Deshasths. They not only rose to high positions in the civil management of the district and as revenue contractors, but large numbers settled as priests, and to a great extent ousted the Palshis and other older classes of priests. The following instances illustrate the process by which, under Marátharule, many Bráhman and Marátha families from the South Konkan and the Deccan settled in Thána. About the year 1728 two Kudále Bráhmans migrated to the North Konkan. One Bháishankar settled at Thána and was made a Sardár or noble. Of his five sons three were killed in the wars with the English and two were made Sardárs. The other immigrant Yeshvantráo settled in Bassein and his son became *Kárkánis* of the Bassein fort. The Ráos who are found in considerable numbers in the south of the district, came either as in the case of the commandant of the Khoj fort in military employ, or, like the ancestor of the Ráo of Khamonli in Bhiwandi, in civil employ. Mr. A. Cumine, C.S.

³ In Panvel I have seen several deeds granting village headships to men in reward for their bringing a colony of Ratnágiri Kunbis. Mr. A. Cumine, C.S.

⁴ Thus Bhosles are found among Talheri Kunbis, Ágris, Kolis, Thákurs, Bhandáris, Ghadses, Gosávis, and Mhárs; Kadams among Talheri Kunbis, Ágris, Kolis, Bhandáris, and Mhárs; Pingles among Tilheris, Ágris, Kolis, and Chitrakathis; Gayakváds among Kolis and Mhárs; Shirkes among Talheri Kunbis; and Sámblés, Sábles and Sabres among Talheri Kunbis.

⁵ Mr. Rámdás Kásidás Modi. An account of these exactions is given in the Cambay Statistical Account, Bombay Gazetteer, VI. 228.

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Another foreign element which may date from the days of the pre-historic trade with Africa and which probably continued to receive additions till the present century, is the African or Sidi element which is so marked in south Káthiáwár and north Kánara, the two other chief forest-bearing tracts of the Bombay coast.¹ African slaves were employed by the Portuguese both as soldiers and as farm servants, by the Musalmáns as soldiers and sailors, and probably in later times by the Pándharpeshás or Marátha landlords who obtained the special leave of the Peshwa for the employment of slaves. Traces of African blood may be seen among some of the Sálsette Christians and Konkani Musalmáns, and among Hindus the Káthkaris have a sub-division named Sidi; some Thákurs have frizzled and curly hair, and Talheri Kunbis are occasionally met whose deep blackness suggests a part African origin.

Under the English there have been additions to almost all classes and from almost every quarter. Bráhmans have come from Ratnágiri and the Deccan as priests and Government servants, from Gujarát and Márwár as priests to Gujarát and Márwár traders, and from Upper and Central India as priests messengers labourers and servants. Of traders there are Márwár Vánis, a rich and powerful class found in almost every village as shopkeepers and moneylenders; Lohánás and Bhátíás from Cutch and North Gujarát, grain and cloth merchants in most of the leading towns; and Lingáyat Vánis from the south Deccan, who in many parts hold a strong place as village shopkeepers and moneylenders. Of craftsmen and servants, weavers goldsmiths blacksmiths barbers washermen and others have come both from Gujarát and the Deccan. The number of husbandmen seems to have been little increased by outside settlers. But more than one set of labourers have come from Gujarát, Upper India, and the Deccan.

Several classes of the people, though they cannot tell when or why they came, are of sufficiently marked appearance, speech, and dress, to show that they are comparatively late arrivals. Of these the most noticeable are, from Sindh, Halváis or sweetmeat-sellers; from Upper India, Káchis or market gardeners, and different classes of Pardeshis chiefly messengers and servants. From Gujarát, almost all of whom dress in Gujarát fashion and speak Gujaráti at home, there are of Bráhmans, Audichs, Bhátelás, Dashahárás, Jámbus, Modhs, Nágars, Sárasvats, and Tapodhans; of traders, Bhansális, Bhátíás, Golás, Lohánás, and Vániás; of craftsmen, Kátáris or wood turners, Kumbhárs or potters, and Lohárs or blacksmiths; of husbandmen, Báris, Kámlis, and Sorathíás; of shepherds, Bharváds; of fishers, Khárpátíls, Khárvis, Mángelás, Máchhis, and Mitne-Máchhis; of servants, Nhávis who seldom stay for more than two or three years; of unsettled tribes, Wághris; and of depressed classes, Bhangis and Dheds. From the Deccan have come, of Bráhmans, Deshasths, Golaks, Kanojás, Karhádás, some Mádhyaandins, and

¹ The Káthiáwár Sidis are of two classes, a forest tribe, the only people who can stand the malaria of the Gir, and house servants whom some of the Diu Vánis who have dealings with Africa employ. In North Kánara there is a considerable tribe of forest Sidis.

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Tailangs; of traders, Komtis and Lingáyats; of craftsmen, Kumbhárs or potters, Pátharvats or stone masons, Sális or weavers, Sangáras or blanket makers, Loháras or blacksmiths, and Sonáras or goldsmiths; of husbandmen, Kunbis and Maráthás known in the Konkan as Ghátis, or highlanders, who are labourers and porters; of servants, Nhávis or barbers and Parits or washermen; and of unsettled tribes, Buruds or bamboo workers and Vadars or earth diggers. From Ratnágiri and Kolába have come, of Bráhmans, Devrukhás, Javals, Kirvants, Sárasvats, and Shenvis; of husbandmen, Hetkaris; of servants, as constables and messengers, Maráthás and Kunbis; and of craftsmen, Chámbhárs from Chaul and Dábhól. Among Musalmáns several classes show their foreign origin and recent arrival, Bohora and Meman traders from Gujarát through Bombay, and Momin and Benares weavers from Upper India. There has also been an increase in the number of Gujarát Pársi liquor-contractors and Government servants, who are found all over the district, and of traders and tavern-keepers who are settled along the lines of railway and near Bombay.¹

These additions to the Thána population may roughly be said to have divided the district into four sections; the rugged north-east where the early tribes remain almost unmixed; the coast whose people have a strong element from beyond the sea, chiefly from Gujarát and Káthiáwár; the great central Vaitarna valley the head-quarters of the Talheri tribe whose surnames show an early Rajput or foreign element; and in the south, along the valley of the Ulhás where the leading tribe are, or at least call themselves, Maráthás.

A remarkable trait in the character of the Thána people is the very deep and almost universal reverence that is paid to local or un-Bráhman spirits or deities, as the proverb says, 'The spirits of the Konkan are very fierce.'² These *devs* of whom Cheda, Chita, Hirva, and Vághya are the chief are not only the ordinary objects of worship of the earlier tribes and of the Kunbis, but, in spite of Bráhman priests, they are feared and worshipped by almost all Hindus. Nor are the belief in their power and the desire to disarm their illwill confined to Hindus. Almost all classes, Pársis, Jews, Musalmáns, and Christians, in spite of the displeasure of their priests, persist in fearing and making offerings to these local *devs*. Their power may perhaps be explained partly by the very strong local or early element in the people, and partly by the prevalence of cramps,

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¹ The making of fresh castes has almost entirely ceased. But the case of the Halváis or sweetmeat-sellers of Bassein and Máhim probably illustrates the process by which in many cases a foreign element was assimilated so as to form a new local caste. The Halváis are a small group of families found in Bassein and Máhim. The difference of detail in the accounts of them seems to show that the caste is only half formed. The men are Sindhis or Upper Indians and the women local Kunbis or Kolis. The men speak Hindustáni and are clearly foreigners. The women keep to the Maráthá dress and speech. In a generation or two, the foreign appearance speech and dress will have disappeared, and the Halváis, if prosperous, will call themselves Maráthás, and their big frames and light skins will support their claim.*

² The Maráthi runs, 'Konkani dev mothe kadak dhét.'

* Many classes call themselves Maráthás the last ruling Hindu caste. This is the case with the Sálette Páchkálsis whose foreign element is almost certainly from Gujarát not from the Deccan.

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agues, and other muscular and nervous seizures that are believed to be caused by spirit possession. Except the Káthkaris, who are said to look on Chita as their patron and friend, almost all classes regard these spirits as evil and unfriendly, and make them offerings solely with the view of turning aside their ill will.

Of the religions which have been introduced from outside, the earliest of which traces remain is the religion of the Bráhmans, with its very ancient (B.C. 1400) holy places on the Vaitarna and in and near Supára and Bassein. The Kanheri Kondivti and Mágáthana caves show that, from the first century before to the eighth century after Christ, Sálsette was a great Buddhist centre, and the remains at Lonád in Bhiwandi, at Karanja and Ámbivli near Karjat, and at Kondáne at the foot of the Bor pass, show that during most of that time Buddhist monasteries commanded the main lines of traffic between Thána and the Deccan.

In the sixth century, while Buddhism was still in the height of its power, Christianity of the Nestorian form was so flourishing that Kalyán was the seat of a Christian Bishop from Persia. In the eighth and ninth centuries the Elephanta and Jogeshvari caves and the temple of Ambarnáth bear witness to a Bráhman revival. Then the Pársis seem to have spread their faith, as, according to Friars Jordanus and Oderic, in the beginning of the fourteenth century, most of the people worshipped fire and exposed their dead. At this time a few houses of Nestorian Christians remained, and the Latin friars succeeded in making some converts to the Roman faith. The Musalmáns who for centuries had enjoyed the free practice of their religion in the coast towns next rose to power. Little seems to have been done to spread Islám by force, but some missionaries of whom Báwa Malang of Malangad hill was the chief, had considerable success in making converts. Under the Portuguese the people of the coast tract were made Christians partly by persuasion and partly by force. On the decline of Portuguese power (1740) Bráhmanism revived, and except those that are more modern, most of the present Hindu temples date from the eighteenth century. Under the English, except a small mission of the Scotch Free Church to Golwad near Dáhánu, little effort has been made to spread Christianity.

Portuguese Christians, Pársis, Musalmáns, and Jews or Beni-Israel's have all of late succeeded in introducing in their communities a closer observance of their religious rules and in putting a stop, at least openly, to the nature or spirit worship which was formerly prevalent among their followers. Though there is considerable anxiety for the purer practice of their religion, none of these classes seem of late to have made any effort to make converts to their faith. Two Hindu religious communities who are hostile to the Bráhmans, Jains from Márwár and Lingáyats from the south Deccan, have considerably increased in numbers under the English. But neither of these sects is of local interest. The members of both are strangers, who bring their religion with them and do not attempt to make converts. The decay of their secular power and the unbelief of some of the younger members of the upper classes, have lessened the spiritual influence of the Bráhmans. At the same

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time, among a large class of Hindus, easy and rapid travelling has fostered the desire to visit the chief shrines of the Bráhmán faith, and among some of the wilder tribes Bráhmáns have lately succeeded in raising a respect for their class and a longing for the more important rites and ceremonies of the Bráhmán ritual.

The Arab writers of the tenth and eleventh centuries noticed that the people of the north Konkan spoke a special dialect known as *Ládavi*, that is the dialect of *Lár* which at that time meant the country between Broach and Chaul. It seems probable that this was Gujaráti the trade language of the coast towns as it still is of Bombay. It is distinguished from the Kánarese, or *Koriya*, spoken in Málkhet or Haidarabad, then the head-quarters of the rulers of the Deccan and Konkan. Though the north Konkan speech has for long been partly Maráthi and partly Gujaráti, some of the names of tribes, villages, rivers, and hills, seem to point to a Dravidian element in the early population.¹

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¹ Though the traces are faint, they seem sufficient to prove that an element, if not the basis, of the Thána population is Dravidian. The traces of a Dravidian language may be grouped under the four heads of tribe names, god names, place names, and land revenue terms.

Of tribe names, besides the lately arrived Kánarás and Kámáthiis, there is both among Káthkaris and among Kolis, the division into Son and Dhor, the Dhor in both cases being the wilder and apparently the more purely local and the Son mixed with some later element and little different from the ordinary low class Hindus. This difference between Dhors and Sons closely corresponds with the derivation suggested by Mr. Ebdon from the Kánarese *dodda* large in the sense of old and *sanna* small in the sense of young or new. The word *ágaru*, a field or salt-pan, from which the Agris take their name, is probably of Dravidian origin, and the name Dhol or drummers which a sub-division of the Agris bears, is from the Kánarese *dhol* skin. The name Koli, or Kuli, is of doubtful origin. It seems probable that the early form was Kuli, and that the present form is due to the fact that some later immigrants found the Kulis on the *kols* or creeks, and others, the Musalmáns, among the *kols* or hills. Dr. J. Wilson who adopts the form Kuli, derives the word from *kul* a family or clan; and it may be argued that Kunbi and Kuli are corresponding terms, Kunbi from *kutumbi* family, marking those whose social system is based on the family, and Kuli or Koli from *kul* a clan, marking those whose social system is based on the clan. At the same time this explanation is open to the two objections that there are *kuls* among Kunbis as well as among Kolis, and that the word *kul* is apparently used to mean family rather than clan. Perhaps a more likely derivation is the Kánarese *kula*, a husbandman, from which rather than from the Sanskrit *kul*, a family, the word *kul* tenant and such Maráthi land-revenue terms as *kulkarni* and *kuldrag* seem to come. When the later immigrants settled in Thána the Kolis almost certainly held the plain country and were, as some of them still are, skilled husbandmen. Dr. Wilson's remark that Kunbis and Kolis differ little in origin is specially true of Thána Kunbis and Thána Kolis. It seems probable that the basis of both is the same, and that the more outlying husbandmen, mixing little in marriage with the new settlers, kept their old name of Kulis or field workers, while those in the more civilised parts, receiving a strain of foreign blood, took the Aryan name of Kulmbi or Kunbi, apparently a corruption of *kutumbi* or householder.*

Of god names the title *amba* mother, which is applied to Devi and Bhaváni, is, according to Bishop Caldwell, probably Dravidian, and Ekvera, whose shrine is at the mouth of the great Kárlí cave, seems to be the Dravidian *Akka Aveyar*, venerable mother, rather than the mother of *Ek Vir* or Parashurám. The ending *oba*, found in the names Khandoba, Bhairoba, Vithoba, Vághoba, and other Deccan and Konkan demigods, seems to be the Dravidian *appa* father.

Of place names two words in common use for a settlement, *páda* a hamlet and *olí* a village, seem Dravidian. *Páda* is nearer the Dravidian *padu* than the Sanskrit *padra*, and *olí* seems to be the same as the modern Kánarese *halli* village and to come from the old Kánarese *olí* a row, rather than from the Sanskrit *dvali* which also seems to

*The Thána Kulmbi or Kulambi, the Deccan Kunbi, and the Gujarát Kanbi or Kalmi are traced though the Prákrit Kudambi to the Sanskrit Kutumbi or householder. Pandit Bhagvánlál Indrájl.

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North of Umbargaon Gujaráti is spoken by all classes. The people understand Maráthi and use a good many Maráthi words, but the bulk of the vocabulary and the grammar is Gujaráti. From Umbargaon south as far as the Vaitarna between the coast and the railway, the language of almost all classes except Maráthi Bráhmans and other late immigrants, is also Gujaráti rather than Maráthi, and along the Dábhánu coast where Gujaráti is taught in the Government schools, the Gujaráti element is so strong as to make the ordinary speech unintelligible to any one who knows Maráthi only. Inland about Jawháar, Mokháda, and Váda, the speech of village headmen and other husbandmen differs little from ordinary Maráthi, and among the higher classes it is entirely Maráthi. The talk of the hillmen, Kolis and Konkans, seems much the same as that of Khándesh hillmen Maráthi with a Gujaráti element. Except among late comers from Márwár and Gujarát, the home speech of almost all Hindus in the centre and south of the district is Maráthi, which has been the language of Government for the last 150 years and the language of the schools for the last generation. About two hundred years ago (1659) a Jesuit Father, Francisco Vaz de Guimaraco, wrote in the Koli dialect a Christi Purán or Metrical Life of Christ.¹ This dialect which closely represents the present home speech of the Son

be of Dravidian origin. The other common termination *ol*, as in Hálol or Kálol, seems to be a different word but also Dravidian from *halla* a river or *hollu* hollow.

Of the Dravidian words mentioned in Caldwell's Grammar the following seem to occur in Konkan place names : *Ala* full of, Khandála full of cliffs ; *aran* fort, Arnála, fortified, but perhaps rather *aranyáda* full of brushwood ; *dru* well or stream, the Maráthi *ad*, Mahád the big well, Kulhád the jackals' well ; *danda* camp, Revdanda, Danda-Rájpuri, but perhaps from the Maráthi *danda* a point or spit ; *eri* water, Khanderi the sea rock in Bombay harbour, compare Asheri and Ráiri as if Rái-eri the sea-rock, but *eri* in these words may be *giri* hill ; *kal* stone, *kal* is not uncommon, but the origin is doubtful ; *karru* wind, Karjat (?), also *kátru* wind, Kátraaj, compare the Kátraaj pass near Poona ; *kinda* below, *khind* a ravine, common ; *kol* creek, common ; *konda* hill, common, as Kondáne, Kondivti, Kondivli, and perhaps Kondkan or Konkan ; *kuda* west, Kuda caves in Kolába, Kudál in Sávantvádi ; *male* hill, *mal* common ; *mara* tree, Maroli, Mardes ; *med* hill, Medvan not uncommon, compare the Gujarát Meds or Mairs ; *mán* deer, Mángaon common, but probably from the Maráthi *mán* clay ; *nádu* village (also region), not uncommon, Nadai, Nadhal, Nádot ; *ner* in some cases seems to be a corruption of the Sanskrit *nagar* city, as Chámpáner, Bhatner, but there is also a Dravidian *ner* originally straight and so either upright as the hill Shivner or flat as *ner* a strath ; *ner* enters into three or four Thána place names, as Chivner in Panvel, Kokner in Máhim, and Ner in Dábhánu ; *neralu* shade, Neral, perhaps rather full of hills ; *niram* water, Nirmal, compare Nira in Sátára ; *pai* green, prosperous, not uncommon, but doubtful ; *rái* rock, Ráiri, Rái-eri sea-rock, but may be Ráigiri royal hill or from *rai* a grove ; *say* leaning, that is west, perhaps the original form of Sahyádrí ; *sunei* well, Sons are common but doubtful ; *uppu* salt, Upalát ; *uru* town, Manur, Urse, Yeur, not uncommon ; *vai* mouth, Borvai, Povai ; *vel* white, may be *velu* bamboo, Belavli, Velkos. Mr. Ebdon gives the following additional examples : *chikka* small, Chikli, perhaps *chikka-halli* but more likely *chikkal* mud ; *dátu* ford, Dátivre on the Vaitarna, perhaps *Dátu-uru* or ford town, compare Dátrule that is *dátu-ali* or ford village, both villages are on creeks ; *halu* milk, Háal, Háloli, Hálivli ; *hire* old, Hireghar ; *kel* below, Kelve-Máhim, also Kelimli, Kelvi may be from *kela* a plantain ; *mane* house, Mane in Váda ; *tene* fort, Tene in Máhim ; *tuppa* butter, Tupgaon, *tup* is also Maráthi ; *yed* left, Yedvan in Máhim. Most Thána land revenue terms seem of Dravidian or at least un-Sanskrit origin. Among them may be noticed *dhep* an unmeasured plot, *hunda* a lump of land or money, compare the Kánarese *hundáit* in gross ; *muda* a measure, in common use in Kánara ; *kds* a parcel of land ; and *shilotar* connected with salt-waste reclamations, originally the gap in the dam from the Kánarese *shilu* split.

¹ The title is Purán, or Relacao dos Mysterios da Encarnacao, Paixao, e Morte de N. S. Jesus Christo. Re-impressa Na Typographia de Asiatic, 1876.

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Kolis and Sálsette Christians, differs in some respects from true or Deccan Maráthi. These differences arise chiefly from incorrect pronunciation, variations in inflectional forms, and the use of peculiar words. Under the first head come the invariable substitution of an *r* sound in place of the cerebrals *d*, *dh*, and *l*,¹ the promiscuous use of aspirates instead of unaspirates and vice versâ,² the addition of an *n* sound,³ and the separation of conjunct consonants.⁴ Inflectional terminations differ⁵ slightly from those in Deccan Maráthi, the crude form of the word being subject to less change. Of the words not in use in the Deccan some are found in the south Konkan dialect,⁶ while others are peculiar to the north Konkan.⁷ The nasal sound, the distinguishing peculiarity of the south Konkan dialect, is replaced by a lengthened intonation.

In 1819 and again in 1820 severe outbreaks of cholera so lowered the number of the people, that for ten years the population is said not to have recovered its former strength. Since the beginning of British rule the people have been four times numbered, in 1846, 1851, 1872, and 1881. In 1846, excluding the three Kolába sub-divisions of Sánkshi, Rájpurí, and Ráygad, the total population amounted to 554,937 living in 117,705 houses, or an average of five persons to each house. Of the whole number 287,602 or 51·83 per cent were males, and 267,335 or 48·17 per cent were females. Of the total number 498,625 or 89·85 per cent were Hindus and 23,661 or 4·26 per cent Musalmáns, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 30,147 Christians, 1842

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¹ *Ghora* (*ghoda*), horse; *jhár* (*jhád*), a tree; *khori* (*khodi*), mischief; *tukra* (*tukda*), piece; *surka* (*sudka*), a piece of cloth; *lárka* (*ládka*), beloved; *avra* (*evdha*), *jávra* (*jevdha*), *kevera* (*kevdha*), *tevera* (*tevdha*), all adjectives expressive of quality; *parne* (*padne*), to fall; *sorne* (*sodne*), to leave; *dhárne* (*dháddne*), to send; *rarne* (*radne*), to cry; *charne* (*chadhe*), to climb; *járne* (*jálne*), to burn; *ugarne* (*ughadne*), to open.

² *Átha* (*áta*), now; *thond* (*tond*), mouth; *tho* (*to*), he; *hot* (*oth*), lip; *holak* (*olakh*), acquaintance; *ami* (*amhi*), we; *tumi* (*tumhi*), you; *háy* (*áhe*), is; *hán* (*áhet*), are; *ota* (*kota*), he was; *sabad* (*shabda*), word; *sdstra* (*shdstra*), book; *humed* (*umed*), desire; *hyid* (*yid*), memory; *haishi* (*aishi*, *ashi*), so.

³ *Kantha* (*katha*), story; *punja* (*puja*), worship; *ninjane* (*nijane*), to sleep; *ninghane* (*nighane*), to start; *ungavne* (*ugavane*) to rise; *vinchun* (*vdchun*), without; *mánje* (*májhe*), my; *ámánche* (*ámche*), our; *tumánche* (*tumche*), your.

⁴ *Sunkurádr* (*Shukravár*), Friday; *parja* (*praja*), subjects; *murakh* (*murkh*), fool; *kurpa* (*kripa*), favour; *lagin* (*lagna*), marriage; *parmesar* (*parameshvar*), God; *sabad* (*shabda*), word.

⁵ Of noun terminations besides the *án* of the nominative plural of neuter nouns (*phul*, *phulán*, flowers), *shi* and *sun* are to be noted. *Shi*, often an expletive used after past participle (*jáunshi*, having gone), is an accusative, ablative, and instrumental termination. *Sun* is also an instrumental termination used subjectively (*Íshvardsun jag kele*, God made the world). The final *t* of the locative termination *d(n)t* is generally omitted (*gharín*, in the house). Of verbal terminations *te* is used in the present in all persons in the singular and *tán* in the plural (*karte*, I do, and he, she, it does; *kartes*, thou doest; *kartán*, we, you, they do). The *la*, *li*, *le* of the past sometimes require the insertion of *y* before them, and sometimes the omission of the final letter of the root (*jhut(y)le* became, *d(y)le* came, *lile* (*lihile*) wrote, *rele* (*ráhile*) dwelt). Before the *la* of the dative, *va* probably of Gujarát origin is added to verbal nouns (*já(vá)la* to go, *bag(vá)la* to see, and *kar(vá)la* to do).

⁶ *Nimbar*, eunshine; *bdil*, wife or woman; *gho*, man or husband; *dhu*, daughter; *davar*, to place; *bud*, understanding; *durdi*, command; *dis*, day; *ránddp*, cooking.

⁷ *Shakle*, whole; *asge*, whole; *biye*, other (*Guj.*) ; *murád*, many; *jadva*, when; *hudur*, in presence of; *bápus*, father; *dis*, mother; *par*, near; *ka(n)*, what, because; *gurvin*, pregnant; *nisa* (*asa*), so; *táisa* (*tasa*), so; *káisa* (*kasa*), how; *dogva*, both; *ke(n)*, where; *thef(n)*, there; *je(n)*, where; *mána*, to me; *mere*, near.

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Pársis, and 662 Jews. The 1851 census, compared with that of 1846, showed an increase in population from 554,937 to 593,192 or 6·89 per cent. This increase was found over all parts of the district. Of the whole number living in 121,952 houses or five persons in each house, 307,188 or 51·78 per cent were males and 286,004 or 48·21 per cent females. Hindus numbered 533,374 souls or 89·91 per cent and Musalmáns 25,157 or 4·24 per cent, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 31,850 Christians, 2182 Pársis, and 629 Jews. The 1872 census showed an increase from 593,192 to 847,424 or 42·85 per cent.¹ Of the total number 765,886 or 90·37 per cent were Hindus, 38,835 or 4·58 per cent Musalmáns, 37,029 or 4·37 per cent Christians, and 5674 or 0·67 per cent Others. The 1881 census showed a slight increase of 2·69 per cent, the total population of the district amounting to 900,271 or 212 to the square mile. As the work of tabulating the 1881 census returns is not completed, the details of the 1872 census are given.

The following tabular statement gives, for the year 1872, details of the population of each sub-division according to religion, age, and sex :

Thana Population Sub-divisional Details, 1872.

SUB-DIVISION.	HINDUS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnú	20,419	20,816	19,283	18,052	15,195	13,411	54,897	52,279	107,176
Máhim	13,147	12,605	11,328	10,916	11,119	10,211	35,592	33,732	69,324
Váda	6712	6341	6187	5845	3435	2838	16,334	15,019	31,353
Bassein	8117	7884	8520	8391	6082	5468	22,719	21,543	44,262
Bhiwndi	13,425	12,209	12,474	12,521	7804	6876	33,703	31,696	65,399
Sháhápúr	20,982	20,204	17,287	16,772	12,003	10,847	50,272	47,623	97,895
Sálette	10,294	9450	13,875	11,417	11,213	7761	35,883	28,628	64,511
Kalyán	13,759	12,816	12,939	12,439	8060	7110	34,898	32,365	67,263
Murbád	11,360	10,811	9025	8032	8084	7607	28,469	27,450	55,919
Parvel	15,227	17,219	16,376	16,329	11,527	9941	46,190	43,499	89,689
Karjat	15,184	14,225	13,683	13,061	8973	8571	37,839	35,857	73,696
Total	151,686	144,470	141,024	134,775	103,495	90,436	396,205	369,681	765,886
	MUSALMA'NS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnú	293	251	305	256	230	213	828	720	1548
Máhim	360	328	348	339	395	318	1103	985	2088
Váda	201	154	199	189	150	141	550	484	1034
Bassein	324	308	400	399	317	277	1041	984	2025
Bhiwndi	1544	1380	1648	1560	1542	1104	4734	4044	8778
Sháhápúr	457	437	464	422	337	250	1258	1109	2367
Sálette	899	717	1215	951	1156	718	3270	2386	5656
Kalyán	907	819	1010	951	778	583	2695	2333	5028
Murbád	259	237	309	213	196	168	654	618	1272
Parvel	1041	855	1198	1035	1002	700	3221	2590	5811
Karjat	631	586	596	552	470	383	1697	1521	3218
Total	6896	6072	7592	6847	6573	4865	21,061	17,774	38,835

¹ This large increase was to a great extent due to the greater completeness of the 1872 census. The figures of the 1851 census were admitted to be far from accurate. Rev. Rec. 19 of 1856, 1013.

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Thána Population Sub-divisional Details, 1872—continued.

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SUB-DIVISION.	CHRISTIANS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	10	12	14	9	14	8	38	29	67
Máhnau	24	32	24	21	30	16	78	69	147
Váda ... ..	...	...	20	...	11	...	31	...	31
Bassein	2375	2239	2275	2503	1967	1766	6617	6608	13,125
Bhivndi	3	...	23	...	14	...	40	...	40
Sháhápur	2	...	8	2	3	...	13	...	15
Sálcote	3043	3729	4084	4447	3700	3002	11,677	11,178	22,855
Kalyán	11	7	28	14	18	8	57	29	86
Murbád ... ..	...	...	...	...	...	...	...	...	...
Parvel	81	72	133	98	117	55	331	225	556
Karjat	12	1	39	14	32	9	83	24	107
Total	6461	6092	6508	7108	5906	4864	18,965	18,064	37,029
	OTHERS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	314	270	296	271	236	245	846	786	1632
Máhnau	64	68	73	68	67	85	194	221	415
Váda ... ..	...	...	1	...	1	...	2	...	2
Bassein	326	342	317	329	298	184	833	825	1658
Bhivndi	13	9	5	9	10	4	23	23	50
Sháhápur ... ..	...	...	7	4	14	2	21	6	27
Sálcote	187	135	133	113	166	129	436	367	803
Kalyán	45	42	46	46	40	48	131	138	269
Murbád ... ..	...	...	1	...	1	...	2	...	2
Parvel	115	116	125	118	115	79	355	313	668
Karjat	24	20	23	17	31	14	78	51	129
Total	1088	992	1027	977	880	790	2945	2729	5674
	TOTAL.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	21,038	21,349	19,698	18,588	15,673	13,877	56,009	53,814	110,423
Máhnau	13,595	13,033	11,771	11,344	11,601	10,630	36,967	35,007	71,974
Váda	6913	6495	6407	6034	3597	2974	16,917	15,503	32,420
Bassein	11,142	10,573	11,512	11,622	8575	7665	31,229	29,860	61,089
Bhivndi	14,985	13,688	14,160	14,090	9370	7984	38,506	35,762	74,267
Sháhápur	31,441	29,641	17,766	17,200	12,367	10,899	51,564	48,740	100,304
Sálcote	15,373	14,021	19,257	16,928	16,235	11,610	50,765	42,559	93,324
Kalyán	14,722	13,684	14,073	13,432	8896	7749	37,691	34,865	72,556
Murbád	11,619	11,048	9235	9245	8281	7775	39,135	38,068	77,203
Parvel	19,504	18,262	17,832	17,580	12,761	10,775	50,097	46,617	96,714
Karjat	15,851	14,832	14,340	13,644	9508	8977	39,697	37,458	77,155
Total	166,083	157,626	156,241	149,707	116,852	100,915	439,178	408,248	847,424

From the above statement it appears that the percentage of males in the total population was 51·82 and of females 48·18. Hindu males numbered 396,205 or 51·74 per cent, and Hindu females 369,681 or 48·26 per cent of the total Hindu population. Musalmán males numbered 21,061 or 54·24 per cent, and Musalmán females 17,774 or 45·76 per cent of the total Musalmán population. Pársi males numbered 1686 or 52·88 per cent, and Pársi females 1502 or 47·12 per cent of the total Pársi population. Christian males numbered 18,965 or 51·22 per cent, and Christian females 18,064 or 48·78 per cent of the total Christian population. Other males numbered 2945 or 51·91 per cent, and Other females 2729 or 48·09 per cent of the total Other population.

The total number of infirm persons was returned at 3861 (males

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2292, females 1569) or forty-five per ten thousand of the total population. Of these 505 (males 307, females 198) or six per ten thousand were insane; 331 (males 209, females 122) or four per ten thousand idiots; 948 (males 627, females 321) or eleven per ten thousand deaf and dumb; 1372 (males 658, females 714) or sixteen per ten thousand blind; and 705 (males 491, females 214) or eight per ten thousand lepers.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage of the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex :

Thana Population by Age, 1872.

AGES.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on total male Hindus.	Females.	Percentage on total female Hindus.	Males.	Percentage on total male Musalmans.	Females.	Percentage on total female Musalmans.
Up to 1 year	11,781	2.97	12,332	3.33	642	3.09	620	3.48
Between 1 and 6	76,116	19.21	76,616	20.72	3100	14.71	2855	16.06
" 6 " 12	63,789	16.09	55,522	15.92	3154	14.97	2597	14.61
" 12 " 20	56,256	14.19	59,397	16.07	2952	14.01	2868	16.13
" 20 " 30	84,768	21.39	75,378	20.39	4640	22.03	3979	22.38
" 30 " 40	55,687	14.05	43,744	11.83	3437	16.31	2312	13.00
" 40 " 50	28,673	7.23	25,150	6.80	1772	8.41	1309	7.36
" 50 " 60	13,772	3.47	14,234	3.85	923	4.38	847	4.76
Above 60	5363	1.35	7308	1.98	441	2.09	387	2.18
Total	396,205		369,681		21,061		17,774	

AGES.	CHRISTIANS.				OTHERS.				TOTAL.			
	Males.	Percentage on total male Christians.	Females.	Percentage on total female Christians.	Males.	Percentage on total male Others.	Females.	Percentage on total female Others.	Males.	Percentage on total males.	Females.	Percentage on total females.
Up to 1 year	667	3.51	681	3.77	86	2.92	79	2.89	13,176	3.00	13,712	3.35
Between 1 and 6	2907	15.33	2905	16.08	514	17.46	539	19.75	82,637	18.81	82,915	20.31
" 6 " 12	2887	15.22	2506	13.67	440	14.94	374	13.70	70,270	16.00	60,999	14.94
" 12 " 20	2709	14.76	3152	17.44	441	14.97	431	15.79	62,448	14.22	65,848	16.12
" 20 " 30	3709	20.03	3955	21.89	586	19.80	546	20.00	93,793	21.35	83,859	20.54
" 30 " 40	2889	15.23	2290	12.67	408	13.85	326	11.94	62,421	14.21	48,672	11.92
" 40 " 50	1761	9.28	1351	7.47	266	9.03	224	8.20	32,472	7.39	28,034	6.86
" 50 " 60	891	4.69	826	4.57	155	5.26	129	4.72	15,741	3.58	16,036	3.92
Above 60	365	1.92	397	2.19	49	1.66	81	2.96	6218	1.41	8173	2.00
Total	18,965		18,064		2945		2729		439,176		408,248	

The Hindu population of the district belongs, according to the 1872 census, to the following sects :

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Thana Hindu Sects, 1872.

VAISHNAVS.					LINGA'- YATS.	SHAIVS.	ASCETICS.	UNSECT- TARIAN HINDUS.	SHRA'VAKS	TOTAL.
Raminaj	Valabhi- chári.	Kabir- panthi.	Mádh- váchári.	Swámi- náráyan						
202	1140	8	7587	177	648	220,798	478	533,025	1823	765,886

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From this statement it would seem that of the total Hindu population the unsectarian classes numbered 533,503 or 69·65 per cent; the Shaivs 221,446 or 28·91 per cent; the Vaishnavs 9114 or 1·19 per cent; and the Shrávaks 1823 or 0·23 per cent. The Musalmán population belongs to two sects Sunni and Shia; the former numbered 35,043 souls or 90·23 per cent, and the latter 3792 souls or 9·76 per cent of the whole Mūsalmán population. The Pársis are divided into two classes Shahansháí and Kadmi; the number of the former was 3018 or 94·66 per cent, and of the latter 170 or 5·33 per cent. In the total of 37,029 Christians there were 12 Armenians, 31,062 Catholics, and 5955 Protestants, including 159 Episcopalians, 131 Presbyterians, one Wesleyan, and 5664 native Christians. Other religions were represented by one Sikh and 746 Jews. Besides these, under the head Others, 1739 persons remained unclassified.

According to occupation the census returns for 1872 divide the whole population into seven classes:

- I.—Employed under Government or municipal or other local authorities, numbering in all 5607 souls or 0·66 per cent of the entire population.
- II.—Professional persons 3727 or 0·44 per cent.
- III.—In service or performing personal offices 13,995 or 1·65 per cent.
- IV.—Engaged in agriculture and with animals 289,520 or 34·16 per cent.
- V.—Engaged in commerce and trade 21,472 or 2·53 per cent.
- VI.—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption 86,292 or 10·18 per cent.
- VII.—Miscellaneous persons not classed otherwise (a) wives 108,127 and children 303,601, in all 416,728 or 49·17 per cent; and (b) miscellaneous persons 10,083 or 1·19 per cent; total 426,811 or 50·36 per cent.

The people of the district belong to five main sections, Hindus, Christians, Musalmáns, Pársis, and Beni-Israels or Jews. For descriptive purposes Hindus may be brought under the fifteen heads of Bráhmans, Writers, Traders, Husbandmen, Manufacturers, Craftsmen, Players, Servants, Shepherds, Fishers, Labourers, Early Tribes, Leather Workers, Depressed Classes, and Devotees.

Bráhmans, according to the 1872 census, included thirty classes with a total strength of 21,317 souls (males 11,547, females 9770) or 2·78 per cent of the Hindu population. Of these 669 (males 323, females 346) were Ápastamba Hiranya-Keshis; 561 (males 310, females 251) Audichs; 221 (males 123, females 98) Bhátelás; 8722 (males 4589, females 4133) Chitpávans; 4 (males 3, female 1) Dasháhárs; 1006 (males 588, females 418) Deshasths; 899 (males 461, females 438) Devrukhás; 210 (males 152, females 58) Gaud-Bengális; 1013 (males 522, females 491)

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Bráhmans.

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Population.
Bráhmans.

Āpastamba
Hiranya-Keshis.

Golaks; 248 (males 177, females 71) Gujarátis; 335 (males 193, females 142) Jámbug; 13 (males 13, females 0) Javals; 27 (males 19, females 8) Kánadás; 34 (males 19, females 15) Kángos; 117 (males 111, females 6) Kanojás; 585 (males 316, females 269) Karhádás; 46 (males 18, females 28) Kramvants; 15 (males 14, female 1) Madrásis; 47 (males 34, females 13) Márvádis; 140 (males 83, females 57) Modhs; 32 (males 20, females 12) Nágars; 2311 (males 1233, females 1078) Palshes; 2563 (males 1323, females 1240) Sámvedis; 21 (males 15, females 6) Sárasvats; 2 (both males) Sarvariyás; 629 (males 317, females 312) Shenvis; 62 (males 58, females 4) Tailangs; 80 (males 46, females 34) Tapodhans; 357 (males 207, females 150) Yajurvedi Mádhyaandins; and 348 (males 249, females 99) were brought under the head of other Bráhmans.

ĀPASTAMBA HIRANYA-KESHIS are returned as numbering 669 souls and as found in Panvel, Váda, Sháhápur, and Karjat. They speak Maráthi and are clean, neat, and hospitable, but hot-tempered. They are husbandmen, moneylenders, petty traders, and clerks. They live in one or two-storied houses with mud or reed walls, the inside divided into a cooking room, a sitting room, a room for household gods, a bed room, and a veranda. They have generally a fair store of household furniture such as brass and copper vessels, bedding and clothes, and keep cows and buffaloes. They are vegetarians, refuse garlic and onions, and drink no spirituous liquor. Their daily food is rice, pulse, and buttermilk. Their feasts cost them from 3*d.* to 6*d.* (2-4 *as.*) a head. In-doors the men wear a waistcloth and the women a robe and bodice, and the children a jacket and cap. They are generally Smárts that is followers of Shankaráchárya, the high priest of the doctrine that God and the soul are one. Their family priest belongs to their own caste and is much respected. The fourth, eleventh, and twelfth of each fortnight and all Mondays are fast days, and *Shivráttra*, the fourteenth of the dark fortnight of *Mágh vadya* (February-March,) is their great fast day. On the birth of a son the ceremony of *putrávan* is performed, and on the twelfth the child is laid in the cradle and named. In the sixth or eighth month the child is weaned. In the third or fifth year the child's hair is cut for the first time, and in the seventh or eighth year boys are girt with the sacred thread. Their daughters are married between eight and ten, and their sons between twelve and twenty. Widow marriage is not allowed. After a death the boys and men of the family whose thread ceremony has been performed, and married girls and women related to the deceased within ten degrees, mourn for ten days. There is no headman; disputes are settled according to the opinion of the majority of the men of the caste at a meeting at which some divines, Shástris and Pandits, must be present. They send their boys to school, and on the whole are prosperous.

Audichs.

AUDICHS are returned as numbering 561 souls and as found mostly in Dáhánu and in very small numbers in Panvel. They are divided into Sidhpurás, Sihorás, and Tolakyás, who eat together but do not intermarry. They belong to the class of white Yajurvedi Bráhmans and claim descent from the sage Yájñavalkya. They

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state that they formerly lived in Kalpur, Sídhpur, and Pátan in Gujarát, and that the first place where they settled in Thána, was the village of Urgaon in Dáhánu. Some are old settlers and others are comparatively late arrivals. They are brown skinned and have regular features, and except the top-knot and mustache, shave their head and face. They speak Gujaráti at home and Maráthi abroad, and are clean, hardworking, honest, temperate, frugal, and hospitable. They are priests, writers, schoolmasters, husbandmen, and beggars, and generally live in low houses with reed and bamboo walls. Their furniture includes a fair store of vessels, cots, bedding, and clothes. They have also cattle and carts, and servants of the Dubla and Várli castes. Their daily food is rice, pulse and vegetables, and their feasts cost them from $4\frac{1}{2}d.$ to $6d.$ ($3-4$ as.) a head. The men wear a Gujarát turban, a waistcloth, and a few a jacket, and have a second waistcloth thrown over their shoulders. The women wear the Gujarát bodice, robe, and petticoat. Most of them have a large store of clothes. On the fifth and sixth days after the birth of a child the goddess *Sati* is worshipped. Boys have their heads shaved between three and four, and are girt with the sacred thread between seven and nine. There is no fixed time for a boy's marriage, but he is generally married before he is twenty-four. A girl is married between seven and nine. During the eighth month of a woman's first pregnancy friends and relations are feasted. On the death of an adult member the family mourns for ten days. The funeral ceremonies begin on the seventh and end on the thirteenth day. Widow marriage is not allowed. In religion they are either Smárts, whose chief god is Shiv, or Bhágvats, whose chief god is Vishnu. They worship the ordinary Hindu gods and keep the regular fasts and feasts. Their priests belong to their own class. Social disputes are settled by a meeting of the men of the caste. They send their boys to school, and, on the whole, are well-to-do.

BHÁTELA BRÁHMANS are returned as numbering 221 souls and as found only in the Umbargaon petty division of Dáhánu and in the Mohpáda village of Panvel. They belong to the class of Surat Bhátela or Anávla Bráhmans, who hold an important place among the people of the Surat district, most of them being husbandmen or large land proprietors *desáís*. The Umbargaon Bhátelás state that they came to their present home about three hundred years ago from Párdi and Balsár in Surat. Their home speech is Gujaráti, and except that the women wear the robe passed between the legs in Maráthi fashion, the dress both of men and of women is the same as the dress of the Bhátelás. Most of them are husbandmen; there are no large proprietors. Except a few who are well off, as a class they are poor. They intermarry with the Bhátelás of south Surat, and marriages are celebrated both in Umbargaon and in Surat villages. At betrothal the boy's parents give the girl ornaments worth about £3 (Rs. 30). Their priests are Audich Bráhmans and they worship Shiv and Vishnu.

CHITPÁVANS, also known as Konkanasths, are returned as numbering 8722 souls and as found in most parts of the district.

Chapter III.

Population.

Bráhmans.

Audichs.

Bhátelás.

Chitpávans.

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Population.
Bráhmans.
Chitpávans.

They are settlers from Ratnágiri, and a large portion of the clerks in Government offices still have their homes in Kolába or in the south Konkan. The name is said to mean pure from the pyre, *chita*, in reference to the story that they are descended from the ship-wrecked corpses of foreigners whom Parashurám restored to life, purified and made Bráhmans. But the word probably comes from Chitápolan the old name for the Ratnágiri town of Chiplun. They have no sub-divisions, and their commonest surnames are Ápte, Bivalkar, Cholkar, Dámle, Gokhle, Joglekar, Kále, Lele, Modak, Phadke, Sáthe, Thate, and Vaidya. The men are of about average size and well-made, fair sometimes with grey eyes, and with regular intelligent features; the women, though somewhat small and weak-eyed, are refined and graceful. They can speak correct Maráthi, but their home speech has a strong Konkan element. They are clean, neat, thrifty, shrewd, and orderly, and earn their living by begging, writing, tilling, and trading. Most of them own dwellings with walls of brick and stone and tiled roofs. Their houses have a good supply of bedding and cots, brass and copper vessels, clothes, boxes and baskets for storing grain. They keep cattle but have generally no servants. Their daily food is rice, butter, milk, and a vegetable or two. While dining they wear silk waistcloths, sit on low wooden stools, and eat from metal dishes without touching one another. In their own villages the men seldom wear more than a short waistcloth, *ángvastra*, with sometimes a second cloth wound round the head. At other times their ordinary dress is the waistcloth, coat, waistcoat, large flat-rimmed turban and shoes, and, except that the material is more costly, the ceremonial dress is the same. The women wear the long full Maráthi robe and the short-sleeved bodice that covers both the back and chest. Such as have means keep the sixteen observances, *sanskárs*,¹ and all perform ceremonies at investiture, marriage, and death. In religion they are Smárts, that is followers of Shankaráchárya. They worship Shiv Vishnu and other gods, and observe the regular fasts and feasts. Their priests belong to their own caste. There has been no recent change in their beliefs or practice. They have no headman. They form part of the Bráhman community which includes Chitpávans, Karhádas, Deshasths, and Devrukhás. Petty disputes are settled by the adult male members of these sub-divisions who live in the neighbourhood, and large questions are referred to Shankaráchárya. Their boys go to school and they are a well-to-do people.

¹ These are: Sacrifice on or before conception, *garbhádhan*; 2, sacrifice on the vitality of the fœtus, *punshan*; 3, sacrifice in the third month of pregnancy, *anavaloman*; 4, sacrifice in the seventh month, *vishnubali*; 5, sacrifice in the fourth, sixth or eighth month, *simantonayan*; 6, giving the infant clarified butter out of a golden spoon before cutting the navel string, *jatkarm*; 7, naming the child on the tenth, eleventh, twelfth, or hundred and first day, *namkarm*; 8, carrying the child to be presented to the moon on the third lunar day of the third bright fortnight, *nishkraman*; 9, carrying the child to be presented to the sun in the third or fourth month, *suryavalokan*; 10, feeding the child with rice in the sixth or eighth month, or when he has cut the first tooth, *annaprasnan*; 11, tonsure in the second or third year, *chuddakarm*; 12, investiture with the string in the fifth, eighth, or sixteenth year, *upanayan*; 13, instruction in the Gáyatri verse after the thread ceremony, *mahndmnya*; 14, loosening of the *monji* grass from the loins of the boy, *samdvarian*; 15, marriage, *vidh*; and 16, obsequies, *svargárohan*.

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DASHÁHÁRS are returned as numbering four souls and as found only in Panvel. They are said to have come from near Anhilvād Patan and to be worshippers of Devi.¹

DESHASTHS, or **DESH**, that is Deccan Bráhmans, are returned as numbering 1006 souls and as found over the whole district, especially in Panvel, Bassein, Murbád, Karjat, and Sálsette. They have no sub-divisions. They are generally darker and coarser than Chitpávans, but speak a purer Maráthi, and are more generous and hospitable. They are strict vegetarians and refrain from intoxicating drinks. They generally marry among their own class, but occasionally with Karhádás. They are priests, husbandmen, traders, and Government servants. Except that they are less clean and neat, their houses, dress, food and customs do not differ from those of the Chitpávans. They are generally Rigvedis, belonging to the Smárt, Bhágvat, and Vaishnav sects. Their country is said to stretch from the Narbada to the Krishna and the Tungabhadra excluding the Konkan.² They do not differ from Chitpávans in their religious practices, and have no peculiar customs. Along with Chitpávans, Karhádás, and Devrukhás, they form the local community of Bráhmans. They send their boys to school and are well-to-do.

DEVRUKHÁS, people of Devrukh in Ratnágiri, are returned as numbering 899 souls and as found over the whole district except in Murbád. Both men and women are generally strong and healthy and somewhat dark. They speak correct Maráthi, and in house dress and food do not differ from Karhádás. Clean, hard-working, hospitable, thrifty, and hot-tempered, almost all are husbandmen and most are poor. They hold rather a low position among Bráhmans, chiefly, it would seem, because they are believed to be unlucky. They are Smárts in religion, and have no peculiar religious or social customs. They send their boys to school and are not well off.

GOLAKS are returned as numbering 1013 souls and as found over the whole district except in Bassein and Dáhánu. They are considered a low class and are divided into Kunds and Rands. The Kunds are held to be the offspring of a Bráhman and a Bráhman woman not his wife, and the Rands of a Bráhman and a Bráhman widow. Both are known as Gomukh, or cow-mouth, Bráhmans.³ They do not differ from Deshasths in appearance or language. Both the men and women are untidy but hardworking, frugal, and grasping. They are generally moneylenders and moneychangers, grocers, astrologers, and beggars. Some of them act as priests to men of their own caste and to Kunbis, Kolis, Várlis, Thákurs, and Ágrís. They have also the right to mark the time, *ghatka ghálne*, at Bráhman and Prabhu marriages. They mostly live in one-storied tile-roofed stone and mortar houses, with cooking,

**Chapter III.
Population.****Bráhmans.
Deshasths.****Devrukhás.****Golaks.**¹ Wilson's Indian Caste, II. 120.² Wilson's Indian Caste, II. 18-19.³ This is the ordinary story. But many, if not all, of these Golaks are probably Govardhan Bráhmans who were the local Bráhmans of Govardhan or Násik before the arrival from Gujarát of the Mádhyandins or Yajurvedis the present leading Bráhmans in Násik.

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**Chapter III.-
Population.****Bráhmans,
Golaks.**

sitting, and bed rooms, and a front veranda, and own a cow or two or a buffalo. They eat twice a day, rice, bread, pulse, vegetables, butter, curds, and fish. Their feasts cost them about 6d. (4 as.) a head. Their dress is the same as that of other Marátha Bráhmans. They worship Shiv, Ganpati and Bhaváni, but their favourite god is Vithoba. They keep images of Khandoba and Devi in their houses. Their priests are either men of their own class, or Chitpávan and other Bráhmans, who do not take water or eat cooked food from their hands. At births and marriages their ceremonies are like those of other Bráhmans, except that no Vedic verses are repeated. At the *Shráddha* ceremony the priest alone attends. If well-to-do the chief mourner may invite a number of other Bráhmans, but it is the priest not the host who performs the worship. The village priest generally conducts all their ceremonies. As a class they are fairly well-to-do. They lay by a good deal, but as the parents of girls insist on receiving large sums, many bring themselves to beggary in their efforts to get married. They send their boys to school but do not keep them there for any time. Social disputes are settled by the majority of the votes of the men of the caste, and, if the caste orders are not obeyed, the offender is turned out.

**Gujarát
Bráhmans.**

GUJARÁT BRÁHMANS are returned as numbering 248 souls and as found in Kalyán, Bhiwandi, Murbád, and Váda. They represent many classes, Khedávals of the Bhitre and Báí sub-divisions, Mevadás of the Travádi, Bhat, and Chavryáshi sub-divisions, Kapils, Sompurás, Shrigauds, Pokarnás, Borsadiás, Talojás, Bhárgavs, Sárasvats, and Shrimális. They speak Gujaráti at home, and out-of-doors Maráthi, mixed occasionally with Gujaráti. They are frugal and earn a living by begging and acting as priests to Gujarát Vánis. They live in rented houses and are vegetarians. Of the men some dress like North Gujaráti and others like Maráthi Bráhmans. Their women wear the Gujarát petticoat and the open-backed long-sleeved bodice. On the birth of a child sugar is distributed, on the sixth day the goddess *Sati* is worshipped, and on the twelfth the child is laid in a cradle and named by the nearest female relation. Their boys are girt with the sacred thread between seven and ten, and their girls are married before ten. They do not allow their widows to marry. Their priests belong to their own caste and they worship the ordinary Hindu gods. Social and minor religious disputes are settled by a majority of the votes of the men of the caste. They send their boys to school and are fairly well-to-do.

Jámbus.

JÁMBUS are returned as numbering 335 souls and as found only in Dáhánu. They came, about 200 years ago, from Jambusar in Broach, where, according to copper-plate grants, they were settled as early as the beginning of the fourth century (A.D. 323-337.)¹ They are said to belong to the Kanva, Áshvaláyan, Kanthum, and Pippalád branches, or *shákhás*. They speak Gujaráti among themselves and Maráthi with others. Most of them are astrologers, beggars, and husbandmen.²

¹ Jour. R. A. Soc., New Series, I. 268-283.² Wilson's Indian Caste, II, 116.

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JAVALS, better known as **Khots**, are returned as numbering thirteen souls and as found in Kalyán, Karjat, Panvel, and Sháhápur. They belong to Ratnágiri where their claims to be Bráhmans were first acknowledged by Parashráam Bháu Patvardhan, a relation of the Peshwás'.¹ According to the local story they get their name from *javal* a storm, because they were shipwrecked on the coast. They are husbandmen, traders, and Government servants. None of them beg. Their rules about food come between those of the Bráhmans and other classes. They eat fish but no other animal food, and refrain from liquor.² They dress like other Marátha Bráhmans. Their boys go to school and they are in easy circumstances.

KÁNADÉ BRÁHMANS are returned as numbering twenty-seven souls and as found only in Panvel.

KÁNGO BRÁHMANS are returned as numbering thirty-four souls and as found only in Dáhánu.

KANOJÁS are an offset from the Kanya-Kubjás of the east who do not, however, eat with them. They belong to the Panch-Gands, number 117 souls, and are returned only from Kalyán and Sálsette. They come to Thána from Gujarát and Hindustán, and serve as watchmen and messengers. They are not settled in Thána, and generally return to their own country to marry.

KARHÁDÁS, from Karhád near the meeting of the Krishna and Koyna about fifteen miles south of Sátára, are returned as numbering 585 souls and as found over the whole district except in Váda and Murbád. They have no sub-divisions. They marry among themselves and occasionally with Deshasths and Konkanasths. Though a few are fair and handsome, as a class they are darker, less well-featured, and sturdier than the Konkanasths. The home speech of most is Deccan Maráthi. They are intelligent, clean, neat, hospitable, hardworking, and well-behaved. They are priests, husbandmen, traders, and astrologers, and a few are in Government service. Their women are famous for their skill in cooking. In house, dress, food, customs, and religion, they are like Chitpávans. They are Rigvedis and have ten family stocks or *gotras*. Most of them are Smárts, holding that God and the soul are one, and paying equal honour to Shiv, Vishnu, and other gods. Their family goddesses are Mahálakshami, Durga, Mhálsa, and Mátrika. They are one of the four classes who form the local Bráhman community, and settle social disputes at a meeting of the men of all four classes. They send their boys to school and are well-to-do.

KRAMVANTS, that is reciters of the Veds in the measured style known as *kram*, are returned as numbering forty-six souls and as found in Karjat and Sálsette. Their head-quarters are in the coast villages between Alibág and Chaul in Kolába. Their original seat is Joghái Ámba in the eastern Deccan. They marry with Deshasths and sometimes with Chitpávans from whom they differ little in appearance, food, dress, speech and customs. Most of them

Chapter III.
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*Javals.**Kánads.**Kángos.**Kanojds.**Karhádás.**Kramvants.*¹ Bombay Gazetteer, X. 117.² Bombay Gazetteer, X. 117.

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Population.

Bráhmans.
Márvádís.

earn their living as family priests. They are chiefly cultivators. They send their boys to school and are fairly off. They are distinct from the Kirvant Bráhmans of Kudál in Sávantvádi.¹

MADRÁSI BRÁHMANS are returned as numbering fifteen souls and as found only in Karjat and Panvel. Recent inquiries seem to show that these Bráhmans have left the district.

MÁRWÁR BRÁHMANS are returned as numbering forty-seven souls and as found in Panvel, Máhim, Dáhánu, Sálsette, and Kalyán. Besides the ordinary top-knot they wear a tuft of hair behind each ear. They speak Gujaráti, and are dirty, grasping, thrifty, and orderly. They live by begging. They own no houses, and have few belongings except a brass dish, water pot, and cup. The men dress in the ordinary Marátha Bráhman waistcloth, waistcoat, and turban. The women wear the gown, *ghágra*, and open-backed bodice, *káinchli*, and the children a frock, *jhable*, and cap. Their daily food is wheat bread, split pulse, and sometimes vegetables. Onions and garlic are forbidden. Their feasts cost them from 6d. to 1s. (4-8 as.) a head. They keep the fifth day after the birth of a child, and perform thread, marriage, and death ceremonies like other Bráhmans. They worship all Hindu gods, but their favourite is Báláji. They have no images in their houses. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. They take to no new pursuits and are not prosperous.

Modhs.

MODHS are returned as numbering 140 souls and as found in Bassein, Panvel, Máhim, Dáhánu, Sálsette, and Kalyán. They take their name from the village of Modhera near Sidhpur in north Gujarát. They are of several sub-divisions, Trivedi, Chaturvedi, Dhinuja, and Jetimal, which eat but do not marry together. Their home speech is Gujaráti, and both men and women dress in Gujarát fashion. They earn their living as priests and cooks, and a few as Gujaráti writers.

Nágars.

NÁGARS are returned as numbering thirty-two souls and as found in Panvel. They belong to the Visnagra sub-division of the Gujarát Nágars Bráhmans, and say that they came from Gujarát about thirty years ago. Though they own houses and lands in Panvel, and are permanently settled in the district, they keep marriage relations with the Visnagra Bráhmans of Gujarát. In matters of eating and drinking they hold aloof from other Gujarát Bráhmans. They speak Gujaráti. They are clean, neat, hospitable, and orderly. They beg and are in Government service. They live in one-storied stone and brick houses with a fair store of brass and copper vessels and bedding; a few have cows and buffaloes. Their daily food is rice, wheat bread, split pulse, butter, and vegetables. They eat from separate dishes, but do not object to touch one another while dining. The men dress like Marátha Bráhmans and the women in petticoats and the open-backed Gujarát bodice. Most families have a store of rich clothes for ceremonial occasions. They perform their boys' thread

¹ Details are given in the Kolába Statistical Account.

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ceremony and marry their daughters before they are ten. Widow marriage is not allowed. They are Smárts, worshipping all ordinary Hindu gods and keeping images in their houses but preferring Shiv and seldom visiting Vaishnav temples. They observe the usual fasts and feasts. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. Most of them are beggars, and they complain that their earnings are less than they used to be. They send their boys to school but on the whole are not prosperous.

PALASHES, or as they call themselves Vájsaneyi Bráhmans, probably get their name of Palshe from Palsavli a village in Kalyán which, according to the Bimbákhyán, Bimb presented to his family priest who belonged to this class.¹ They are returned as numbering 2311 souls and as found in Panvel, Bassein, Máhim, Dáhánu, Bhiwandi, Sálsette, and Kalyán. They were the priests of the Prabhus and are generally believed to have come in 1297 from Mungi Paithan on the Godávári with Bimb, who founded the Máhim dynasty. But, as has already been noticed, it seems probable that the Palshe came from Gujarát with the Prabhus, Páchkalsis, and other high-class coast Hindus. Their chief surnames are Kávle, Joshi, Phátak, Pandit, Chhatre, Mogre, Kirtane, Purandhare, Devdhar, Parayáne, Upádhe, Kshirságar, Jáváje, Páráshare, Trivedi, and Shásne. They are generally fair, stoutly made, and middle-sized. Their women, like the men, are fair, and in appearance differ little from Prabhu women. Many of them speak an incorrect Maráthi with such words as *mad* for *madhe* inside, and *kai* for *kothe* where. They are quiet hardworking and respectable. Few of them beg, but many are priests physicians and astrologers, and they have the privilege of fixing the time for marriage and thread ceremonies for all classes in Sálsette, Bassein, Máhim, and Dáhánu. They claim to be vegetarians, live in houses of the better class, and have a good store of brass and copper vessels clothes and bedding, and keep cows and bullocks and sometimes a Kunbi servant. Their staple food is rice pulse and vegetables. Except a few who dress like Pátáne Prabhus, they do not dress differently from other Marátha Bráhmans. Their women wear the ordinary Marátha robe and bodice, and generally daub their brows with a large circle of red powder. They closely resemble Prabhu women, and, like them, on festive occasions wear a shawl drawn over their heads. They belong to the Vájsaneyi Mádhyaudin branch of the Yajurved, and the founder of their sect is said to be the Rishi Yádnavalkya. Though the Násik Mádhyaudins profess to look down on them, the fact that they are followers of the same branch of Ved and that marriage into the family stock of the mother's father is forbidden, seem to show that both have come from Gujarát.² Their family priests belong to their own class. They worship all Hindu gods

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Bráhmans.

Nágars.

Palashes.

¹ The ordinary explanation of the name *pala ashán*, that is flesh eater, is probably the work of their rivals the Deccan and Chitpávan Bráhmans at whose hands the Palashes have suffered much since the Marátha conquest of western Thána (1740).

² This is supported by the account in the Bimbákhyán and by the grant to a family of Palshe Bráhmans mentioned at p. 62.

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and observe the ordinary fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle their disputes at meetings of the men of the caste. They send their boys to school. They were formerly practitioners, selling simples and other medicines, and are said to suffer from the competition of Government dispensaries.

Sámvedis.

SÁMVEDIS are returned as numbering 2563 souls and as found only in Bassein and Máhim. They speak incorrect Maráthi.¹ They are strong, tall, and fair, with regular features, and their women and children are fair and handsome. They are clean, neat, sober, thrifty and orderly. Husbandmen and gardeners by craft, they live in one-storied houses with walls of wood planking and tiled roofs. Their daily food is rice pulse and vegetables. The men wear short waistcloths, a shoulder cloth wrapped round the body, and red broadcloth caps like Telegu Bráhmans. On high days the men wear white turbans coats and waistcloths with silk borders, and on their feet either sandals or shoes. The women wear the ordinary Marátha bodice and robe. They have the following gold ornaments: *mudaga khadi* for the head; *lavanga báli*, *mugdya*, and *gáthe*, for the ear; *putlyáchi mál*, *vajratik*, and circles of flint, coral, and gold beads, for the neck; and *toda*, *vále*, and *phule*, for the feet. Their boys have silver ornaments for the hands, waist, neck, and feet. On the fifth day after a birth Sati is worshipped, and on the twelfth the child is named and a dinner given to the caste. Boys are girt with the sacred thread before they are ten years old. With the help of the astrologer a lucky day is chosen, and in the morning the boy is bathed, household and other gods are worshipped, and, while Bráhmans chant verses, the boy is made to stand on a raised earthen seat, *bahule*, with a cloth held between him and his father. As soon as the chanting is over, the cloth is pulled aside and musicians beat their drums. After betelnut and leaves have been handed round, the boy who is seated on his father's lap, is dressed in a loincloth, waistcloth and turban, and starts as if on a pilgrimage. When he has gone about fifty paces, his mother's brother asks him not to go to Benares and promises to give him his daughter in marriage. The boy comes back and the ceremony ends by his begging for alms, each guest giving him a pulse ball and from 3*d.* to 2*s.* (*annas* 2 - Re. 1) in silver.

Sámvedis marry their daughters before they are ten years old; in the case of boys no limit of age is fixed. There is no rule fixing whether marriage proposals should come from the boy's or from the girl's family. The boy's father generally goes to the girl's father and asks him to give his daughter in marriage. If he agrees the girl's father is paid from £20 to £100 (Rs. 200 - Rs. 1000). A few days after they have agreed, the fathers meet at an astrologer's house, and, on his advice, fix the marriage day and hour, a ceremony known as the date settling, *tithinischay*. A day before the wedding, between twenty and thirty earthen pots are brought from a potter

¹ Among their peculiarities are, *kade* for *kothe*, where; *kádo* for *ká*, why; *gello* for *gela hotá*, had gone.

and worshipped by the boy and his parents. On the wedding day the boy is rubbed with turmeric and bathed. He is then dressed in rich clothes, and the marriage ornament, *basing*, is tied to his brow. When all are seated, rice flour lamps are lighted in a shallow bamboo basket, *zál*, and a handful of rice, *mud*, is placed in the middle of the basket and sprinkled with red powder, *gulál*, and, as a mark of respect, the basket is held over the heads of the elders, and the Bráhma priest cries out *Tilávida ála ho, ála ho*. The time for sandal powder and betelnut is come. Except the boy who has to fast, the guests are feasted with wafer biscuits *pápads*, pulse cakes *vadás*, sweetmeats *shevs*, and rice and vegetables. When all have dined, the boy is seated on a horse, and with music and accompanied by relations and friends, is taken to the girl's house. Here, after the boy is seated in the veranda, two low wooden stools are set opposite each other, and the boy and girl are made to stand on them face to face with flower garlands in their hands. A piece of cloth is held between the couple, the priest repeats marriage verses, and as soon as he has finished, the cloth is pulled on one side and the boy and girl throw the garlands round each other's necks. Betelnut and leaves are handed round and the guests return to their homes. The boy and girl and the girl's relations and friends are then feasted. A day or two later, a procession *varghodu* starts to bring the boy and the girl to the boy's house. The girl stays for a couple of days and is then taken back to her parents' house by a near relation. This ends the marriage ceremony. Widow marriage is not allowed. Except children of less than three years, the Sámvedis burn their dead. On the third day after a death the mourners go to the burning ground and gather the ashes. Food is cooked, served on a leaf plate, and given to the village Mhár. After bathing the mourners go home. They mourn for ten days, and on the eleventh, offer rice balls to the deceased and throw them into a stream or pond. Some married and childless man of their caste, *vánzkuli*, is taken outside the village, offered 4s. (Rs. 2) and asked to dine. The dinner is of rice, split-pulse curry *ámti*, and pulse cakes *vadás*. On the thirteenth day, at the mourner's house the childless man is again feasted along with relations and friends. The food cooked at this time is not allowed to remain in the house. It must either be eaten that very day or thrown away. They worship the usual Hindu gods. They have no headman and settle social disputes in accordance with the decision of the majority of the men of the caste. The offending party is either fined or asked to beg pardon. If he is fined the amount is spent in feeding Bráhmans. They send their boys to school and are on the whole prosperous.

SÁRASVATS are returned as numbering twenty-one souls and as living in Panvel, Bhiwandi, and Kalyán. They belong to three classes, Gujarát Sáravats, Kánara Sáravats, and Shenvis. All take their name from the sacred Panjáb river Sarasvati.

The following details apply to Kánara Sáravats of whom a few families are said to be settled in Bassein. They are fair, middle-sized, orderly and hardworking, but stingy and untidy. Their home

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Population.

Bráhmans.

Sámvedis.

Sáravats.

Chapter III.**Population.****Bráhmans.****Sárasvats.**

tongue is Konkani or Goánese, but with others they speak Kánarese and Maráthi. Their hereditary occupation is begging, but of late they have begun to trade and to serve as writers. They live in one-storied brick and mud houses, and have a fair stock of brass and copper vessels, bedding, cots, and other furniture. They are vegetarians and do not eat onions or garlic. They eat twice a day, and their daily food is rice, split pulse, millet, and vegetables. They wear a waistcloth and coat, and roll a piece of cloth, *rumál*, round their heads; the women wear the Marátha robe and bodice. When a girl comes to womanhood, a ceremony called *phalsambandh* is performed. In the fifth month of a woman's first pregnancy there is a ceremony called *punsvan*, and in the eighth month another called *simant*. On the night of the sixth day after the birth of a child, the goddess Sati is worshipped in the mother's room and little children are feasted. On the twelfth day the child and its mother are bathed, and the mother is seated on a low wooden stool beside her husband, and a sacrificial fire is lit, and the child given a name generally by its father. The father takes about a pound of rice in a plate, and, with a gold finger ring thrice writes the child's name among the rice grains. Generally the eldest boy is called after his father's father and the second after his mother's father. At the age of seven or nine the boy is girt with the sacred thread, taught some prayers, and shown how to worship the gods. Boys are married between twelve and twenty and girls between six and ten. The marriage choice is limited to families of the same caste, and among castefellows to families of a different stock. The form of marriage in use among them is *Brahmviváh*, according to which, besides the dower, the boy receives presents with his wife. After fixing on a suitable match for his daughter the girl's father goes to the boy's father's house, and asks if he is willing to take his daughter in marriage. If the boy's father agrees, they go together to an astrologer who compares the children's horoscopes, and says whether or not the marriage is advisable. If it is the fathers meet and fix the day.

The evening before the wedding day, the boy and his party come from their home to the girl's village and sit in some public place in the market or in a temple. Then the girl's father and his party go in procession with music, and lead the bridegroom to the lodging set apart for him. Here the girl's father worships him, and, after handing round sweetmeats, retires. A ceremony called the *somácartan* follows when the boy's head is shaved. After bathing he is seated on a low wooden stool and the sacrificial fire is lit. Then the boy, taking a staff in his hand, starts for Benares. When he has gone a few steps, the girl's father begs him not to leave and promises him, if he stays, to give him his daughter in marriage. An hour or so before the marriage the girl's relations go to the boy's lodging, and ask him and his relations to come to the marriage. The boy is seated either in a palanquin or on horseback, and with his relations and friends, goes to the girl's house. On reaching it the girl's father leads him by the right hand to a seat in the marriage hall. Here, after lighting the sacrificial fire, the girl's maternal uncle brings her from the house richly

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dressed, and the marriage is performed. When a *Sárasvat* is on the point of death, charitable gifts are made in his name, and when he dies his body is borne to the burning ground by four persons, preceded by his son who carries an earthen pot with five coals. When the pile is lit, all return to their homes except the four pall-bearers and the chief mourner. When the corpse is consumed the four bearers bathe at the mourner's house, are given new threads, and return to their homes. On the eleventh, twelfth and thirteenth days, ceremonies are performed, and then the deceased is believed to have reached heaven, *vaikunth*. On the thirteenth day there is a ceremony called *másik*, and a *shráddh* on the anniversary of the day of death. Their widows do not marry. In religion they are *Smárts*. They worship all the Hindu deities, and generally have *Mahádev*, *Ganpati*, and *Durga* as their household gods. Their priests belong to their own caste. Those whose chief god is *Mahádev*, fast every Monday, especially on the Mondays in the month of *Shrávan* (August-September). The thirteenth day after every new and full moon is kept as a fast, as is also *Shivarátra* which falls in *Márgshirsh* (January-February). There have been no recent changes in their beliefs or practice. They are bound together as a body. They have a religious headman, *guru*, who has power to fine or excommunicate for the breach of caste rules. The *guru* lives in a monastery, and every year makes a visitation tour accompanied by a band of followers and music. He is presented with large sums of money by his caste-people and is asked to dine by the well-to-do. Among the *Sárasvats* a fine varies from a cocoanut and five plantains to the price of a cow or two, and on paying this and drinking the sacred water, *tirtha*, a penitent is readmitted into caste. They complain that their earnings as beggars are yearly growing smaller, and that in trade and Government service they find much competition. They send their boys to school, but think themselves on the whole a falling class. *Gujarát Sárasvats* are the priests of *Lohánes*, and have lost caste by dining with their patrons. They demand great sums of money from the *Lohánes*, threatening to kill themselves, and, it is said, in some cases committing suicide if their demands are refused.

SARVARIYÁS, who take their name probably from the river *Saryu* in *Oudh*, are of the *Kanthami Shákha* of the *Sámved*. Two only are returned, one from *Thána* the other from *Váda*. Since 1872 their number seems to have greatly increased. They are now found as priests, bailiffs, watchmen, beggars, and cooks. Their home speech is *Hindustáni*, and they dress like *Pardeshis*.

SHENVIS, who call themselves *Sárasvats*, are returned as numbering 629 souls and as living in *Panvel*, *Dáhánu*, *Sháhápur*, *Karjat*, *Bhiwandi*, *Sálsette*, *Kalyán*, and *Bassein*. They are writers, traders, and landholders, employing servants to cultivate for them. They are a pushing and rising class, and send their boys to school and are in easy circumstances. Details are given in the *Kolába Account* where they are more numerous.

TAILANGS, or *Telegu Bráhmans*, are returned as numbering sixty-

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Chapter III.**Population.***Bráhmans.
Tailangs.*

two souls and as found in Panvel and Kalyán. They are tall, strong, and very dark, with long rather forbidding faces, straight noses, thick lips, high cheek bones, and a long top-knot. All wear the mustache and some the beard. In public they speak an ungrammatical ill-pronounced Maráthi, but their home tongue is Telegu. They are clean, hardworking, intelligent, and stubborn; almost all are beggars. The men go about begging by themselves with no fixed dwellings. They generally leave their women in their native country and go there for marriage and other ceremonies. They are vegetarians. Their caste feasts generally cost them about 6d. (4 annas) a head. They wear a waistcloth and another cloth over the shoulder, a handkerchief for the head, and sometimes shoes. Their women wear the ordinary Maráthi bodice and robe. Their customs are the same as those of Marátha Bráhmans. They are Yajurvedi Bráhmans of the Taitiriya Shákha and worship all Hindu gods. Their priests belong to their own community. Social and minor religious disputes are settled by the votes of the men of the caste. They are well-to-do and live by begging and selling sacred threads.

Tapodhans.

TAPODHANS are returned as numbering eighty souls and as found only in Bassein and Dáhánu. They say they used to live in Gujarát, and came many years ago in search of work. They are stout, brown, and round faced. The men wear the top-knot and mustache. They speak Gujaráti both at home and abroad. They are goodnatured, hospitable, hardworking, clean and thrifty. To their gains as husbandmen they add something by begging. Many of them act as ministrants in temples of Shiv, their duties corresponding to those of the Marátha Guravs. They live in one storied houses with wattled walls and tiled roofs. They have generally a fair store of furniture, bedsteads, cooking and drinking vessels, clothes, and bedding. They own cattle and carts, and some have servants of the Dubla or Várli caste. Their staple food is rice and vegetables. They eat neither fish nor flesh and do not drink liquor. Among them *Sati* is worshipped on the fifth or sixth day after birth. Boys are girt with the sacred thread between seven and fifteen, and girls are married between nine and fourteen. When a girl comes to womanhood a ceremony, called *rutushánti*, is performed, and either in the seventh or eighth month of her first pregnancy relations and friends are called to a feast. They are said to allow widow marriage. They cannot tell whether they are Smárts or Bhágvats, but with most of them Mahádev is the chief object of worship. They worship the ordinary Hindu gods, have images of them in their houses, and keep the regular fasts and feasts. Their priests are Gujaráti Bráhmans. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but as a class are fairly prosperous.

*Yajurvedi
Mádhyanulins.*

YAJURVEDI MÁDHYANDINS are returned as numbering 357 souls and as living over the whole district except in Dáhánu and Murbád. The founder of this class of Bráhmans is said to have been the sage Yádnavalkya who, according to the legend, was deprived of the Yajurved by the sage Vaishampáyan, but got it back from Surya-

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Náráyan, the sun god, who appeared in the form of a horse. They are said to have come from Gujarát and Káthiáwár, and a few are Gujaráti writers. They are darker and stronger than most Bráhmans, and speak an incorrect and rather low Maráthi. They are husbandmen, petty traders, moneylenders, grain and cloth dealers, and are clean, honest, and hospitable but idle. They live in middling houses and have servants and cattle. A few have horses and carriages. They are vegetarians and eat like other Bráhmans, except that they are noted for the pungency of their dishes. They do not differ from other Marátha Bráhmans either in dress or in their way of living. Most of them are Bhágvats, and have in their houses images of Vishnu, Mahádev, Ganpati, Vithoba, and Devi. Their priest belongs to their own class and is treated with much respect. They observe the same fasts and feasts as other Bráhmans, but *Champásashthi* which falls on the sixth of the bright fortnight of *Márgashirsh* (November - December) is their chief holiday. On this occasion they make a hole in the ground two by four feet and one foot deep, and fill it with red-hot coals; on the coals they sprinkle turmeric and all walk round the hole. Their leading customs are the same as those of other Marátha Bráhmans. In reading the Veds they keep time by moving the hand from side to side instead of by nodding the head. They have no headman, and settle social disputes according to the opinion of the majority of the men of the caste. They send their boys to school and are on the whole well-to-do.

Writers included two classes with a strength of 5213 souls (males 2736, females 2477) or 0·68 per cent of the Hindu population. Of these 5128 (males 2696, females 2432) were Káyasth Prabhus, and 85 (males 40, females 45) Pátáne Prabhus.

KÁYASTH PRABHUS are returned as numbering 5128 souls and as living in all parts of the district except in Máhim. They claim descent from Chandrasen a Kshatriya king of Oudh. According to the Renuka-Mahátma of the Padma Purán, the story is that after Parashurám, in fulfilment of his vow to destroy all Kshatris, had killed Sahasrárjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with Dálabhya, one of the *rishis* or seers, and that she was with child. To carry out his vow Parashurám went to the sage who asked him to name the object of his visit, assuring him that his wish would be fulfilled. Parashurám replied that he wanted Chandrasen's wife. The sage without any hesitation brought the lady, and Parashurám delighted with the success of his scheme promised to grant the sage anything he might ask. The sage asked for the unborn child and Parashurám agreed to give him the child, on the sage engaging that it and its offspring should be trained as clerks not as soldiers. The child was named Som Rája, and his sons Vishvanáth, Mahádev, Bhánu, and Lakshumidhar, and their descendants were called Káyasth-Parbhus by the Sudras as they could not pronounce the word Prabhus. Bráhmans in their hate and rivalry, taking advantage of this mispronunciation, declared that their true name was Parbhu, that is bastards or people of irregular birth. But the word is spelt Prabhu in letters and deeds granted to those of the community who

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Population.

Bráhmans.
Yajurvedi
Mádhyaandins.

Writers.

Káyasth Prabhus.

Chapter III.**Population.****Writers.****Káyasth Prabhus.**

served the Sátára and Peshwa governments. The services of the Káyasths were early secured by the Musalmáns. A colony was established near the Musalmán city of Junnar in Poona; a second settlement, probably from Surat by sea, was made at Rájápur in Janjira, whose ruler the Habshi admiral had a Káyasth Prabhu minister; a third settlement was at Daman on the north border of the Thána district; a fourth was at Baroda under the patronage of Ráoji Áppáji the minister of the Gáikvád; and a fifth was at Kalyán, from where they spread over the Thána district. Shiváji (1627-1680) was very fond of Káyasth Prabhus, and they have occasionally been supreme in the Sátára, Kolhápúr, Nágpúr, and Baroda courts. According to a Marátha story in the possession of Ráo Bahádúr Rámchandra Sakhárám Gupte of Poona, Shiváji on one occasion dismissed all the Bráhmans who held financial posts and engaged Káyasth Prabhus in their places. In reply to the complaints of Moropant Pingle and Nilopant his two Bráhman advisers, he reminded them that, while all Musalmán places of trust held by Bráhmans had been given up without a struggle, those held by Prabhus had been most difficult to take, and that one of them, Rájápur, had not yet been taken.

Their commonest surnames are Adhikári, Chitre, Donde, Gupte, Jayavant, Pradhán, Ráje, Randive, Támhane, and Vaidya. They have also family names, taken from official titles, such as Chitnis, Párasnis, Potnis, Tipnis, Deshmukh, Deshpánde, Daftardár, Kárkhanis, Pharáskháne, Diván, and Kulkarni. As a class the men are middle-sized and slightly built, fair with regular features and handsome intelligent faces. Their women are refined and graceful. The young men generally speak correct and well pronounced Maráthi. But among some of the elders there are several peculiarities, chiefly the use of *v* for *i* and *i* for *v*, as *viráda* for *iráda*, *ináyak* for *vináyak*, and *Ishveshvar* for *Vishveshvar*. They are clean, neat, hardworking and faithful, and hold places of trust both in native states and under the British Government, to whom they have always been loyal. They are mostly writers and accountants, and regard such duties as their birthright. The keen rivalry between them and the Bráhmans has made the Káyasths most staunch supporters of each other, as the proverb says, 'The crow, the cock, and the Káyasth, help those of their own caste.'¹ Some are husbandmen, holders of hereditary grants of land, and traders. But most are clerks, quick and neat enough workers to hold their own against Bráhman or any other rivals. Most of them live in one or two-storied brick or stone and lime built houses with tiled roofs. On the ground floor there is a cook room, a room for the gods, a dining room, a receiving hall, and two or three sleeping rooms. On the second story a public room *divánkhána*, a receiving room or guest chamber, the women's hall *májghar*, a store room and place for drying clothes, and two or three other rooms. They have a good store of furniture, copper, brass, iron and tin vessels, boxes, cots, and bedding. Each family has a Kunbi servant and most have cattle and bullock carts. A good many have milch cows and she-buffaloes.

¹ The Maráthi runs, 'Kák, kukut, Káyasth, svajátiche pariposhak.'

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They eat fish, and the flesh of goats and sheep, but deem fowls unclean and never touch them. Some of them drink liquor. But the flesh eating and liquor drinking are done stealthily, as they like, as far as possible, to be supposed to live in the same way as Bráhmans. Their daily food is rice, pulse, vegetables and fish, or pulse curry. They are fond of good living, and their caste feasts cost them from 6*d.* to 1*s.* 6*d.* (4-12 *annas*) a head. In dining they sit on low wooden stools and eat from metal plates, apart from each other. Both men and women dress like Konkan Bráhmans, the men in the middle-sized flat-rimmed Bráhman turban, with a plain bordered waistcloth, waistcoat, short coat, a shouldercloth passed round the neck and falling to the knees, and Bráhman shoes. Their women wear their hair like Bráhman women, tightly drawn back and formed into a knot or bunch on the top of the head. It is generally hard to tell a Prabhu from a Bráhman woman. They are equally richly dressed and with quite as much neatness and care. Of ornaments well-to-do men wear a gold ring on the little finger of the left hand. Their women wear the same ornaments as Bráhman women. Most families have a rich store of good clothes for high days. The men generally rise between six and seven, and repeat a verse or two in praise of some god. Then, after a cup of tea or coffee, they bathe and worship their household gods and breakfast about ten. After breakfast they chew a packet of betelnut and leaves, and attend to their business. In the evening supper is generally over before eight and they retire to rest soon after.

On the birth of a child, musicians play upon pipes and drums, friends and relations are called, a birth paper is drawn out by a Bráhman astrologer, sweetmeats and betelnut are handed round, and the guests take their leave. On the fifth day friends and relations are treated to a cup of milk. On the sixth the goddess *Sati* is worshipped, and on the twelfth, the child is laid in a cradle and named. Boys are girt with the sacred thread either in their sixth or in their eighth year. Girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhágvats, but they worship goddesses more than gods. They have images of their gods in their houses. They perform three of the six Vedic duties or *karms*, studying the Veds *adhyápan*, sacrificing *yájan*, and giving alms *dán*. Their priests, who are Bráhmans, are treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the men of the caste, and the decision of the majority is respected. Those who disobey are cut off from marriage, dinner, and other caste ceremonies. Caste discipline shows no sign of decline. They send their boys to school, and though the competition for clerkships has greatly increased, they are still well-to-do.

PÁTÁNE or PÁTHÁNE PRABHUS are returned as numbering eighty-five souls, and, except one in Karjat and two in Bhiwndi, as living solely in Sálsette. They have the special interest of being peculiar to Thána, and, though few of them now live in the district, in Bombay which lies within the geographical limits of Thána, they

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Population.

Writers.

Káyasth Prabhus.

Pátáne Prabhus.

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Chapter III.**Population.**

Writers.

Pátane Prabhus.

form a rich and important class, numbering about 4000 and marked by their love of education and their loyalty. Since the beginning of British rule, some of the highest and most important posts under Government have been always held by Pátane Prabhus. The origin and meaning of the name is doubtful. Prabhu, they say, means lord, and was given to them because of their Rajput origin. The Bráhmans say the word is Parbhu, *par* beyond and *bhu* born, and means of foreign or irregular birth.¹ The Prabhus' claim is supported by their appearance and by their history, and has been admitted by Shankaracharya the pontiff of Smárt or Shiv-worshipping Hindus. The word Páthare or Pátane is said to mean fallen.² But both forms are probably derived from some city of the name of Pátan, probably Anhilvada Pátan the capital of Gujarát. The Prabhus are generally said to have come from Mungi Paithan in the Deccan about the year 1300. But this seems to have arisen from confusing Pátan, the other name of Anhilvada, with Paithan. As has been already noticed, the facts that their first Thána settlements were on the coast, that they are connected with the Palshes who are Bráhmans of the White or Gujarát Yajurved, that they use Gujarát names for dishes and other common household articles, and that their turbans and shoes are of Gujarát fashion, favour the view that they came to the Konkan from Gujarát.³

According to the traditions collected in the history called Bimbakhyán, to which more detailed reference will be made in the chapter on History, under the leadership of Bimb, one of the Anhilvada princes, a Gujarát force including Rajputs of the Solar, Lunar and Serpent races, Vánis of several classes, and other warriors, passed along the coast through Daman and Tarápur.⁴ They defeated the local Koli and Várli chiefs and settled in Chinchni, Tarápur, Asheri, Kelva-Máhim, Sálsette, and Bombay-Máhim. Bombay Island was then a great acacia grove with a few scattered fishermen's huts, and two spots of some sanctity, Mumbádevi's temple on the esplanade and Váakeshvar's temple at Malabár Point. At Máhim, which was then known as Baradbet, or the Desert Island, Bimb fixed his capital Mahikávati and planted cocoa palms. According to Prabhu accounts the chiefship was overthrown by the Musalmán governor of Vadnagar in Gujarát in 1348, and the military class was spared on promise of giving up war and becoming clerks.⁵ In the decay of Musalmán power towards the close of the fourteenth century some

¹ Molesworth's Dictionary, 158 and 491.

² The story is, that one of their ancestors king Ashvapati, in distributing gifts to holy men, forgot the seer Bhrigu, who swore that for this slight his race would perish. The king prayed for forgiveness, and the saint so far softened his curse that instead of destroying them, he degraded them from rulers to be writers.

³ A Velji Prabhu is mentioned in a writing dated 1088. (Trans. Bom. Geog. Soc. I. 135). But as Prabhu is a Bráhman surname this does not prove that Pátane Prabhus were then settled in Thána. For additional evidence in support of the Gujarát origin of the Pátane Prabhus, see above, p. 62 note 4.

⁴ The date in the Bimbakhyán is A.D. 1139 (Shak. 1060).

⁵ The Emperor Muhammad Tughlik (1325-1351) was at this time quelling a revolt in Gujarát. The Musalmán historians (Tarikh-i-Firoz Sháhi: Elliot, III. 258-265) make no reference to an expedition into the Konkan.

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of the local chiefs seem to have regained their independence. In 1429 when Sultán Ahmed of Gujarát sent an expedition down the Thána coast they found a Rái of Máhim of sufficient importance to be able to give his daughter in marriage to Ahmed's son.¹

Among Pátáne Prabhus there are two divisions, Pátánes proper and Dhurus. Dhurus are descended from some Pátánes who, about 200 years ago, were put out of caste for a breach of rules. Pátáne Prabhus are found in Nepál and in Ceylon. They are said to have left Bombay within the last hundred years.

The men are generally stoutly made and in height over the middle size. They are somewhat darker and less regular in feature than most Konkan Bráhmans, but their expression has at least an equal share of intelligence and thought, and their manner is at once freer and more courteous. The women are about the middle size, fair, and good-looking generally with well-cut features. Among the younger women, black, ash, and rose are the favourite colours, and scarlet among the elder women. Their taste in dress is proverbial, *Prabhin disto?* Do I look like a Prabhu woman? Sonárs, Sutárs, and Kásárs ask one another when decked in their best for some family festival.

In their houses Prabhus talk incorrect Maráthi, and they used to call any one who spoke correctly *bhat* or Bráhmaṇ beggar. Besides by the Gujarát element, to which reference has already been made, the Prabhus' home talk differs from the speech of other Thána Hindus by the larger number of Hindustáni, Portuguese, and English words in every-day use.² They also, chiefly unmarried girls, practise talking to each other in Maráthi so disguised as to be unintelligible unless the key to the changes is known.³

As a class Prabhus are honest, frank, loyal, hospitable to extravagance, and fond of show and pleasure. In education, intelligence and enterprise, they hold a high place among Bombay Hindus. They are bound by few restrictions in the matter of eating and drinking and do not object to travel. In several cases, members of their community who have visited Europe, have, on return, been admitted into society without undergoing penance. When not ruled by a mother-in-law the Prabhu wife enjoys much freedom, and her public intercourse with her husband is marked by mutual regard and tenderness. She is consulted in all important household matters, and is well informed of her husband's schemes of business or advancement. Widows may not marry, but, especially if they have children, they are well taken care of and treated with affection and respect.

¹ Watson's Gujarát, 36.

² Of Hindustáni words, *bes*, good; *tumán*, trousers; *moje*, stockings; *rumál*, handkerchief; *ársi*, looking-glass; *pankha*, fan; *pikdáni*, spittoon; *daredja*, gate; *phána*, lantern; *pyda*, cup; and *hajám*, barber. Of Portuguese words, *signor*, master; *pagdr*, pay; *kader*, chair; *kanvel*, penknife; and *mostar*, beginning or end of the month. Of English words, *hapis*, office; *viskul*, school; *desak*, desk; book, table, papa, mamma, yes, and no.

³ The chief rules of this hidden speech are that a letter, say *v*, is placed at the beginning of every word. In words of one letter *vi* is used instead of *v*, thus *to* becomes *rito*; words of two letters are transposed and an initial *v* is added, thus *peru*, fruit, becomes *vrupe*; in words of three or more letters the first letter is put last, *nára* a cocoanut becomes *varalna*, *kharbuj* a melon becomes *varbujkh*, and *karkarít* or bran new becomes *varkarít*.

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Population.

Writers.

Pátáne Prabhus.

Chapter III.**Population.****Writers.*****Pátdne Prabhus.***

Most Bombay Prabhus own houses large enough for more than one family. As a rule, two or more brothers with their wives and children live as an undivided household; and whether they dine at one table or eat by themselves, each married man has his own bed-room and his own servant. When a father dies it is usual for the sons to divide the house; one brother taking the lower and the other the upper story. Most Prabhu houses are two stories high with brick walls and tiled roofs. The house stands on a plinth some feet above the level of the road, and is entered by five or six stone steps. At the door is an open terrace, *ota*, the front of the upper story overhanging the under story by several feet. At the foot of the steps is a square about three feet long by three broad and five inches high, where at *Diváli* time (October - November) the women of the house draw gaily-coloured temples, animals, and trees. Along the outer edge of the open terrace a row of round wooden pillars, set in stone pedestals and with carved capitals let into a large heavy cross beam, support the upper story. On the terrace stands a heavy wooden bench, where in the morning the men sit talking and where at night the servants sleep. The entrance to the house is a little on the left through a strong door covered with wood bosses and with two brass or iron rings. On the threshold an old horse-shoe is nailed to keep away evil spirits. Inside is a long room called *osri*, with in the right corner a wooden staircase opening both from the terrace and the room. This staircase leads to the upper story, and is broad, easy, and furnished with a wooden hand-rail. Sometimes under the staircase is a small room for storing firewood and field tools, and for keeping cocoanuts during thread or wedding ceremonies. Leaving the entrance room, *osri*, is an open hall, *vathán*, with a swinging cot hung from the roof. On the left is a row of bed-rooms, *vovara*. One of them is set apart as the lying-in room, and as the widow's sleeping room if there is a widow in the family. The *vathán* is the women's hall. It is also used for large dinner parties and here the dying are laid, and marriage, death, and other ceremonies are held. It leads to a long room or dining hall, with on the right a staircase for daily use leading through a passage to the receiving hall in the upper story. On the right of the dining hall is a small room, the shrine of the household gods.

Beyond the dining hall is the kitchen, generally about twelve feet square with low clay fire-places ranged round the walls.¹ Near the hearths cooking and water pots, plates, and cups are arranged, and on one side in the wall is a shelf with a store of pickles, wafer biscuits, butter, salt, sugar, spices and other articles enough for two or three days' use and one day's supply of firewood and cocoanuts. A Prabhu's house has generally a yard either behind or on one side. In the yard is a well. Round the well are generally some feet of stone pavement, and here the people of the family bathe, wash clothes, and clean pots. In the yard, in an ornamented clay pot set on a wooden pedestal two or three feet high, is generally a sweet-scented basil, or *tulsi*, plant, and in one corner are a stable and a servants' room.

¹ The cooking places are of two kinds, *vail* for two and *chul* for one pot, fenced by a brick and cement wall.

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In every household with three or four married couples, each couple has a bed-room. The unmarried members of the family sleep either in the women's or in the receiving hall. The head of the house lives upstairs in the front or receiving hall where, besides cushions and pillows ranged along the walls, are articles of European furniture, tables, chairs, and cases filled with books or small ornaments, chiefly European China and Indian pictures or photographs. On the walls are glass globes and lamps, and in the middle a chandelier hangs from the ceiling. Through the receiving hall a passage runs along the length of the house with two rooms opening to the left. These are bed-rooms with a bedstead, a table, a glass lamp, a chair or two, a chest of drawers, a wardrobe, European Chinese and other ornaments, pictures or photographs, and some pegs let into the walls. When more than two or three married sons live in one house, a part of the downstairs entrance room, or of the corridor, is walled off for their use. The passage leads to an open corridor at the back of the house, floored with cement and surrounded by a flat-topped wall of cemented brick. On the top of the wall flower pots are ranged and a dovecot is sometimes fastened. At festive times guests are entertained in this open corridor, and ordinarily it is used for drying pulse and biscuits.

Near the back corridor to the right a rather steep wooden staircase or ladder leads to the top story. Here are store and lumber rooms open to the roof with walls of split bamboo or planking. The articles stored are rice, wheat, and split peas. They are kept in large earthen jars, covered with metal plates in case the roof should leak. Besides the grain are stores of spice, pickles, butter, sugar, and oil. In different parts of the house are large wooden boxes filled with copper and brass vessels, clothes, and jewelry.

Prabhus are fond of pets; doves, parrots and cockatoos. They keep a cow or two, sometimes goats or other animals, and have always about the house one or more half-tame cats. The outer wall just under the eaves is often pierced with holes for sparrows to build in.

Prabhus are bound by no very strict rules as to lawful and unlawful meats, and being fond of good living, they have much variety in their dishes. Their food is rice, rice and wheat bread, pulse except split *masuri*, *Carum hirsutum*, vegetables, fruit, oil, and clarified butter, and of animal food, fish, mutton and some kinds of game.¹ Their drink is water, milk, tea, and coffee.² They have two meals a

¹ Of fish Prabhus eat most kinds, but no shell-fish except oysters. Of birds they eat neither the eggs nor the flesh of fowls, ducks, geese, peacocks, guineafowls, nor turkeys. Of wild birds they use partridges, snipe, quail, wild duck, cranes, and pigeons. Of beasts they eat the flesh of sheep and goats, the wild hog, the deer, and the hare. The flesh of the wild hog is eaten only once in the year, on Ganesh *Chaturthi* (August - September). The story runs that one evening when Ganapati fell off his steed the mouse, the moon laughed at the god's mishap and to punish him Ganapati vowed that no one should ever look at the moon again. The moon prayed to be forgiven, and the god agreed that the moon should be disgraced only one night, the evening of Ganapati's birth-day. On this night, according to the common belief, wild hog hide themselves that they may not see the moon and are sought for by the Kunbis, killed, and sent into Bombay.

² They drink cow's and buffalo's milk, and on Mondays and fast days curried butter, milk, and curds. Tea and coffee are made with milk and sugar. In a rich or

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day, one between nine and twelve in the morning, the other from seven to ten in the evening. On fast days neither fish nor flesh is eaten. On Sundays and other feast days, at the midday meal, rich and some middle class Prabhus have many dishes of fish, mutton, and sweetmeats; a middle class family has fish and flesh but of fewer kinds; and even the poor have their dish of mutton and sweetmeats. In April or May the rich lay in a year's supply of grain, pulse, onions, firewood, spices, pickles, and biscuits.¹ Butter, oil and sugar are laid in monthly, and every day a supply of vegetables and fish is brought from the market. Middle class families store enough pulse, onions, and spices² to last for the four or five months of the rains (June-October), and both the middle class and the poor lay in monthly supplies of rice, firewood, butter, oil, and sugar, and bring from the market daily supplies of vegetables and fish. Milk is daily brought to the house.

Men and women take their meals separately; the men first. Children sometimes eat with their fathers and sometimes with their mothers, but generally with their fathers. At meals both men and women keep silence. This rule about silent eating is specially strict on Mondays, especially *Shrāvan* (July-August) Mondays and other fast days. At such times even children dining with their fathers and mothers carry their mimicry of their elders so far as to ask for nothing. Most men, if they chance to speak, dip their left middle finger into water and touch their eyelids with it and go on eating. If a religious man breaks the golden rule of silence, he rises, washes, and eats no more till the next day.

The ordinary monthly food expenses of a household of six persons, a man and wife, two children and two relatives or dependants, living well but not carelessly, would be for a rich family from £10 to £15 (Rs.100-Rs.150); for a middle family from £6 to £7

middle class family the men and women use coffee daily. Tea is drunk, especially by middle class, and some poor Prabhus in the morning and by a few in the evening before supper. On mourning days, as no sugar is used, tea and coffee are little drunk.

¹ Wafer biscuits, *pāpad*, are made of *udid* flour, soda, dry chillies, salt, and plantain-tree sap. The whole is pounded and rolled into round crisp cakes about three inches across.

² Whether rich, middle, or poor Prabhus use from one to four kinds of spices in their every day cookery, and a fifth kind in special dishes. The quantities given below will last a family of six persons, if rich, for six months, if middle, for twelve months, and if poor, for eight months. Perhaps because their food is coarser and less pleasant the poor use spices more freely than the middle classes.

The details are: Chillies 20 pounds, Rs. 2, pounding 4 *annas*, total Rs. 2-4; turmeric 10 pounds, Re. 1, pounding 2 *as.*, total Rs. 1-2; assafœtida one and half pounds, Re. 1-3; *admbhār*, 4 *tipris* split gram, *ddl*, 3 *as.*, 4 *tipris* wheat, 3 *as.*, 4 *tipris* mustard seed, *rāya*, 5 *as.*, 6 *tolds* assafœtida, *hing*, 3 *as.*, 4 *shers* chillies, 6 *as.*, 2 *pādis* coriander seed, *dhane*, 6 *as.*, 4 *tipris* cummin seed, *jire*, 6 *as.*, 1 *sher* turmeric powder, 2 *as.*, labour for frying and pounding 8 *as.*, total Rs. 2-10; *garam masāla*, 4 *tolds* cinnamon, *ddichini*, 1 *anna*, 4 *tolds* meshaferres, *ndkesar* or *ndgkesar*, 1 *anna*, 4 *tolds* Arum nigrum, *adhājiri*, 1 *anna*, 4 *tolds* Laurus cassia, the leave of the *tamālpatri*, 1 *anna*, 4 *tolds* *bāldām*, 1 *anna*, 4 *tolds* black pepper, *kālemiri*, 1 *anna*, 4 *tolds* cardamoms, *velchya*, 4 *as.*, 4 *tolds* mace, *jāyapatri*, 1 *anna*, 4 *tolds* cloves, *lavang*, 1 *anna*, labour 2 *as.*, total 14 *as.*; 2 *mans* tamarind fruit, cleaned, mixed with salt, and rolled into balls of one *sher* each, total Rs. 3.

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(Rs. 60 -Rs. 70); and for a poor family from £2 to £4 (Rs. 20 -Rs. 40).¹

Among the higher Maráthi-speaking Hindus of Bombay there are two styles of dress known as the *Parbhi* and the *Bhatti*. The *Parbhi* is worn by Prabhus, Sutárs, Shenvis, and Sonárs; the *Bhatti* by Konkan and Deccan Bráhmans and some Kunbis. These styles of dress differ in the shape of the turban, the coat, the waistcoat, and the shoe. The *Parbhi* turban is smaller and differently rolled from the Bráhma turban; the coat is tied up to the throat instead of having a round opening in front, and the skirts are much shorter not reaching below the knee; the *Parbhi* waistcoat is like the coat tied down the front instead of being tied under the right arm, and while the *Parbhi* shoe is pointed the Bráhma shoe is square.

In-doors a rich Prabhu wears a waistcoat, a silk-bordered waistcloth, and either leaves the feet bare or puts them into slippers. When worshipping his household gods or at dinner, he wears a silk

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*Pátane Prabhus.*¹ The details of these estimates are :*Prabhu Monthly Charges.*

ARTICLES.	Cost.					
	Rich.		Middle.		Poor.	
	From	To	From	To	From	To
	Rs. s. p.	Rs. s. p.	Rs. s. p.	Rs. s. p.	Rs. s. p.	Rs. s. p.
Rice, fine	8 0 0	9 0 0	8 0 0	9 0 0	7 8 0	9 0 0
Split pulse, tur	0 12 0	1 0 0	0 12 0	1 0 0	0 2 0	0 4 0
Wheat... ..	3 12 0	4 8 0	2 8 0	3 0 0	1 0 0	1 8 0
Butter	9 0 0	10 8 0	4 8 0	5 4 0	0 8 0	1 0 0
Coconut oil	4 8 0	5 0 0	1 10 0	1 14 0	...	...
Sweet oil	4 0 0	4 8 0	2 0 0	2 4 0	3 0 0	3 8 0
Firewood	10 0 0	12 0 0	5 0 0	6 0 0	2 8 0	3 0 0
Sugar	3 0 0	10 0 0	3 0 0	3 12 0	1 0 0	2 0 0
Coffee	5 0 0	6 0 0	2 8 0	3 0 0	0 2 0	0 4 0
Tea	0 12 0	1 0 0	0 12 0	1 0 0	0 2 0	0 4 0
Vegetables	5 0 0	10 0 0	2 0 0	5 0 0	0 12 0	1 0 0
Fish	10 0 0	20 0 0	5 0 0	10 0 0	3 0 0	4 0 0
Mutton	5 0 0	8 0 0	3 0 0	4 0 0	0 8 0	1 0 0
Spices	7 0 0	10 0 0	6 0 0	7 0 0	6 0 0	7 0 0
Pickles and wafer biscuits ...	5 0 0	7 0 0	2 0 0	3 0 0	0 4 0	0 8 0
Milk	7 0 0	10 0 0	5 0 0	7 0 0	0 8 0	1 0 0
Sweetmeats, such as <i>halwa</i> , <i>bíraudi</i>	5 0 0	8 0 0	1 0 0	2 0 0	...	...
Tobacco	2 0 0	4 0 0	0 8 0	1 0 0	0 4 0	0 8 0
Snuff	1 0 0	2 0 0	0 8 0	1 0 0	0 2 0	0 4 0
Total Rupees...	100 12 0	142 8 0	55 10 0	76 2 0	27 4 0	36 0 0

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waistcloth, and at bed time puts on a fresh waistcloth of muslin *malmal*, or fine jaconet *jagannáthi*. In cold weather he sometimes folds a shawl round his head and wears a padded cotton instead of a flannel waistcoat. Out-of-doors, if aged, he puts on a dark silk turban with white spots, and if young, a gold-bordered bright coloured turban, red, crimson, green, or purple, according to taste. He wears a broadcloth coat, a waistcoat of striped cloth, and a waistcloth with broad silk borders; in his hand he carries a silk or cotton handkerchief, and on his feet native shoes or English shoes and stockings. His ceremonial dress is the same, except that when going to wedding parties he wears a long fine cotton robe, *jáma*, and rolls several times round his waist a broad white cloth, *pichhodi*, from four to six yards long and two yards broad, three or four times doubled over. But fashions are changing, the silk-bordered waistcloths are giving place to plain waistcloths, the heavy gold ends to narrow gold borders, and silk handkerchiefs to cotton. The change of fashion goes further. Prabhus are taking to English-cut coats and patent leather boots and shoes, and in a few cases wear English trousers. Of ornaments¹ a rich man wears a diamond ring on the little finger of the left hand, a pair of gold bracelets, a gold necklace and a pearl earring, and carries a gold watch and chain hanging from his neck, a walking stick, and a gold or silver snuff-box. A rich Prabhu's wardrobe is worth from £470 to £780 (Rs. 4700-Rs. 7800).

Except that it is cheaper the dress of a middle class Prabhu does not differ from that of a rich Prabhu. In-doors they are the same. Out of doors the coat is probably of long cloth or a cheap muslin. On great occasions the dress is the same as the rich man's, only less costly. Most middle class men have from eight to ten changes of raiment, the whole representing a cost of from £65 to £80 (Rs. 650-Rs. 800). Like the rich man the middle class Prabhu wears a diamond or heavy gold ring, and a silver or gold watch with gold chain, and carries a silver snuff-box and a walking stick. As among the rich, borderless waistcloths, turbans with narrow gold borders, and cotton handkerchiefs are fashionable.

¹ MEN'S HEAD ORNAMENTS : *Shirpeck*, *kalgi*, and *tura*, Rs. 500-Rs. 1000. EAR ORNAMENTS : *Bhikkali* of pearls, Rs. 100-Rs. 1000; of diamonds, Rs. 500-Rs. 2000; *chavkudi*, of one pearl, Rs. 100-Rs. 200; of three pearls, Rs. 100-Rs. 1000; of four pearls, Rs. 100-Rs. 150; of seven pearls, Rs. 25-Rs. 150; and *chavkuda*, Rs. 100-Rs. 150. NECK ORNAMENTS : *Góp*, Rs. 50-Rs. 400; chain, *sákhli hirkadi*, Rs. 150-Rs. 400; *janjiri*, Rs. 80-Rs. 400; sacred thread, *yadnopavitra*, Rs. 50-Rs. 100; necklace, *kanthi*, of pearls, Rs. 200-Rs. 2000; of pearls and diamonds, Rs. 200-Rs. 500. HAND ORNAMENTS : *Vále*, Rs. 200-Rs. 600; *tode*, Rs. 400-Rs. 800; *kade*, Rs. 8-Rs. 50; *peti*, Rs. 8-Rs. 50; *pochi*, Rs. 8-Rs. 50; rings, *angthya*, of gold, Rs. 8-Rs. 50; of diamonds, Rs. 30-Rs. 2000; *anandora*, Rs. 200-Rs. 400. WAIST ORNAMENTS : Waistchain, *kambar sákhli*, Rs. 100-Rs. 400; *ghugari*, Rs. 80-Rs. 400; *sarpoli*, Rs. 100-Rs. 400; and a silver waistchain, *rupyáchi sákhli*, Rs. 5-Rs. 40. FEET ORNAMENTS are all of silver, *valé*, Rs. 5-Rs. 80; *salle*, Rs. 1-Rs. 4; *sákhla*, Rs. 20-Rs. 40; *ghungur*, Rs. 5-Rs. 12; and *langar*, Rs. 12-Rs. 40. Total £335 to £1475 (Rs. 3350-Rs. 14,750). Hindus regard gold as a god and never wear it on their feet. Independent chiefs, whatever their caste, are exceptions as they are incarnations of god and may wear gold anklets. A few years ago the Kolhápúr prince presented Ráshankar, the celebrated Bráhmaṇ preacher, with a gold anklet or *toda*. This he wears at the time of preaching, but not until he has bowed to it.

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Except that his in-door and his every day out-door dress is somewhat cheaper and coarser, a poor Prabhu's clothes do not differ from those worn by a man of the middle class.¹

The in-door dress of a Prabhu woman of rich family is a robe *sādi*, and a tight-fitting bodice *choli*, generally of English gown-piece cloth and sometimes of silk or other rich stuff, with borders and lines of different patterns. A widow may not wear a bodice or a black coloured robe. The in-door jewelry consists of head, nose, ear, arm, and toe ornaments; no married woman is allowed to be without them at any time of her married life. The out-door dress consists of the abovenamed articles with the addition of a rich Kashmir shawl. Except that it is costlier, the ceremonial dress of

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*Patlāne Prabhus.*¹ The details are :

Prabhu Men's Dress.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	No.	Cost		No.	Cost		No.	Cost	
		From	To		From	To		From	To
		Rs.	Rs.		Rs.	Rs.		Rs. a. p.	Rs. a. p.
China turbans	4	24	32	2	10	12	1	5 0 0	6 0 0
Coloured „	4	120	240	2	50	60	1	8 0 0	12 0 0
Robes, <i>jāmds</i>	5	30	35	2	10	15	1	3 0 0	5 0 0
Waistcloths, <i>pichhodis</i> ...	10	30	35	2	4	6	1	2 0 0	3 0 0
Shoulder cloths, <i>dupetds</i> ...	5	75	150	1	10	15	...	...	...
Coats, <i>angarkhis</i>	30	90	115	10	30	25	2	2 0 0	2 8 0
Waistcoats, <i>viskruts</i>	30	60	90	10	8	10	2	0 10 0	1 0 0
Flannel waistcoats	5	10	15	2	4	6	...	...	...
Woollen waistcloths	2	8	5	1	2	3	1	0 12 0	1 4 0
Silk gold-bordered waistcloths	4	300	500	2	70	100	1	10 0 0	15 0 0
Do. bordered waistcloths ...	10	200	300	2	8	10	1	4 0 0	6 0 0
Plain waistcloths	5	20	25	1	20	23	1	0 5 0	0 6 0
Kashmir shawls	5	500	625	2	95	100	...	...	...
Gold worked shawls	3	200	300	1	26	35	...	...	...
Silk handkerchiefs	10	60	70	3	3	8	1	0 12 0	1 0 0
Cotton do.	30	10	15	12	...	5	2	0 6 0	0 8 0
Silk stockings	10	30	40	...	...	...	1	0 12 0	1 0 0
Cotton do.	30	8	10	5	2	3	...	...	...
Patent-leather English shoes...	4	30	40	1	4	5	...	...	...
Native shoes	3	4	5	2	2	3	...	...	...
Diamond finger rings	2	500	1000	1	75	100	...	...	...
Gold rings, <i>sāls</i> (pair)...	1	800	1000	...	...	...	...	...	...
„ necklace	1	400	600	...	...	...	...	...	...
Pearl or diamond earring, <i>khichdi</i> ...	1	700	1500	1	80	100	1	20 0 0	25 0 0
Gold watch and chain	1	500	1000	1	100	150	...	...	...
Sandals	1	2	3	1	2	3	...	...	...
Slippers worked in wool	1	3	5	1	2	3	...	...	...
Snuff boxes	2	30	50	1	20	25	1	0 8 0	1 0 0
Walking sticks	2	10	15	1	7	10	1	0 6 0	0 12 0
Broadcloth or alpaca coats	2	25	30	1	8 0 0	5 0 0
Short waistcloth, <i>angwastra</i>	1	0 12 0	1 0 0
Total	4749	7820	...	641	844	...	62 3 0	67 6 0

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a rich Prabhu woman does not differ from that worn on ordinary occasions. The bodice is richly ornamented with gold and velvet, English gold lace, or pearls. The wife of a rich Prabhu has from forty to sixty changes of raiment, and from fifteen to twenty shawls, some with flowers and animals worked in gold and silver.¹ Her jewels are worth from about £1130 to £3400 (Rs. 11,300-Rs. 34,000).²

¹ The details are :

Prabhu Women's Dress—Rich.

ARTICLES.	No.	Cost		ARTICLES.	No.	Cost	
		From	To			From	To
		Rs.	Rs.			Rs.	Rs.
Robes, Burhānpuri chandra kala	2	100	110	Brought over Rs.	...	1670	4445
Do. do. raste	2	40	50	Robes, silk embroidered sádis	2	80	200
Do. dhanvati	10	60	250	Do. jari Paithani Pitāmbar.	2	150	600
Do. silk	9	300	675	Bodices (unsewn)	...	25	75
Do. kamjari	3	60	70	Do. embroidered	...	12	36
Do. Ahmedābādi	6	30	120	Do. plain silk	...	10	200
Do. laya jari	2	100	150	Do. kasbi	...	5	100
Do. jari chichaki	1	100	150	Do. plain silk	...	10	100
Do. black gold chandra kala.	2	40	100	Shawls, Káshmir	...	6	375
Do. yellow gold	...	2	80	Do. gold embroidered	...	3	60
Do. khatráv	...	3	30	Do. with gold corners	...	2	150
Do. putlichí pátte	...	2	60	Do. rajaya	...	2	40
Do. Paithani tugdi	...	2	150	Do. dhupete Paithani	...	3	60
Do. putlichí pátte	...	1	100	Do. Ahmedābādi	...	2	40
Do. Paithani pátte	...	2	100	Do. old kinkháb	...	1	75
Do. China sádis	...	3	120	Do. Paithani	...	1	40
Do. kasbi sádis	...	1	100	Do. Kinkháb, gold embroidered	...	1	100
Do. pachi	...	2	40				
Rs.	...	1670	4445	Total Rs.	...	3026	9990

² WOMEN'S HEAD ORNAMENTS : *Sheshphula*, three in one, Rs. 10 - Rs. 15; *jáls*, Rs. 200 - Rs. 400; *bár*, Rs. 25 - Rs. 50; *chápýáchi bár*, Rs. 50 - Rs. 200; *mogryáchi bár*, Rs. 50 - Rs. 60; *gulábáchi bár*, Rs. 150 - Rs. 200; *champelichi bár*, Rs. 50 - Rs. 60; *kháp*, Rs. 50 - Rs. 200; *bháng tila*, Rs. 50 - Rs. 200; *kambal*, Rs. 100 - Rs. 130; *pátya*, Rs. 40 - Rs. 50; *ketak*, Rs. 10 - Rs. 10; *furde*, Rs. 10 - Rs. 10; *khóli*, Rs. 10 - Rs. 10; *kuluk*, Rs. 10 - Rs. 10; *táit*, Rs. 10 - Rs. 10; *kuyali*, Rs. 10 - Rs. 10; *karandácha ghesá*, Rs. 10 - Rs. 10; *gonde*, Rs. 40 - Rs. 60; *mor*, Rs. 20 - Rs. 25; *gulábáche ful*, Rs. 50 - Rs. 60; *ndg*, Rs. 25 - Rs. 40; and *chándani*, Rs. 10 - Rs. 20. BROW ORNAMENTS : *Dávan*, Rs. 100 - Rs. 250; *tila*, Rs. 25 - Rs. 30; and *chiri*, Rs. 50 - Rs. 100. EAR ORNAMENTS : *Mugdya* of gold, Rs. 50 - Rs. 75; of pearls, Rs. 200 - Rs. 1000; *párbálya*, Rs. 50 - Rs. 60; *ghosbálya*, Rs. 150 - Rs. 1000; *kadyácha bálya*, Rs. 100 - Rs. 150; *káp*, Rs. 300 - Rs. 1000; *kalláful*, Rs. 100 - Rs. 500; *chankudi*, Rs. 50 - Rs. 1000; *tonglya*, Rs. 20 - Rs. 30; *kudi*, of gold, Rs. 3 - Rs. 5; of pearls, Rs. 25 - Rs. 200; of diamonds, Rs. 150 - Rs. 1000; *lavange*, Rs. 4 - Rs. 8. NOSE ORNAMENTS : Nose-rings, *valis*, are of seven kinds, *chápýáchi*, *dáhdáddyáchi*, *sáddáddyáchi*, *chárldáddyáchi*, *páchedáddyáchi*, *tindáddyáchi*, and *hiryáchi*, each of these would be worth from Rs. 100 - Rs. 2000. NECK ORNAMENTS : *Garsoi*, Rs. 16 - Rs. 24; *vájratika goláchi*, Rs. 20 - Rs. 25; *ditto tásv*, Rs. 30 - Rs. 40; *ditto gopáchi*, Rs. 60 - Rs. 125; *chinchpati*, Rs. 100 - 200; *javáchimál*, Rs. 75 - Rs. 100; *pot hirákádichi*, Rs. 125 - Rs. 200; *tándli*, Rs. 50 - Rs. 75; and of pearls, Rs. 100 - Rs. 500; *sakhlí hirákádichi*, Rs. 200 - Rs. 400; *janjiri*, Rs. 100 - Rs. 125; *gop*, Rs. 125 - Rs. 400; *káligáthi*, Rs. 100 - Rs. 500; *tanmane*, Rs. 200 - Rs. 1000; *pendál*, of pearls, Rs. 300 - Rs. 1000; *chandankár*, Rs. 300 - Rs. 500; *chapekalyádhár*, Rs. 150 - Rs. 200; *gáthle rámnaymi*, Rs. 200 - Rs. 250; *chápýáche*, Rs. 300 - Rs. 400; *petyáchi*, Rs. 75 - Rs. 100; *chirmál*, Rs. 400 - Rs. 600; *kantha*, Rs. 200 - Rs. 250; *dulavdi*, Rs. 125 - Rs. 150; *anandora*, Rs. 125 - Rs. 250; *tuya*, Rs. 125 - Rs. 150; *langar*, Rs. 400 - Rs. 450; *ayadora*, Rs. 100 - Rs. 400. HAND ORNAMENTS : *Pálya*, Rs. 50 - Rs. 450; *poláchyá*, Rs. 12 - Rs. 100; and *nildáchyá*, Rs. 20 - Rs. 125; *bángdya tásv*, Rs. 150 - Rs. 450; *vákdyá*, Rs. 150 - Rs. 900; *golyá* -

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Except that her ornaments are fewer and lighter, the in-door out-door and ceremonial dress of the middle class Prabhu woman is the same as that of the rich. She would have from twenty to thirty changes of raiment worth altogether from about £95 to £120 (Rs. 950 - Rs. 1200).

The wife of a poor Prabhu has, as a rule, to borrow jewels and ornaments for festive occasions, and her stock of clothes varies in value from about £10 to £20 (Rs. 100-Rs. 200).¹

Up to four years of age the children of rich, middle class, and poor parents, both boys and girls are dressed in a flannel or cotton cap, *teltopi*, covering the head and ears and tied under the chin; a short sleeved frock and a piece of cloth, *bálote*, rolled round the middle and back and tucked in front. Out-of-doors a round embroidered skull-cap, *golwa*, is worn on the head and woollen socks on the feet. Between the ages of four and seven children are dressed in-doors in a coat, and out-of-doors in a round embroidered cap, a waistcoat, trousers, socks, English shoes, and gaiters buttoned to

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chya, Rs. 150 - Rs. 300; *ekerigolyachya*, Rs. 16 - Rs. 100; *kamlachya*, Rs. 100 - Rs. 200; *jálachya*, Rs. 150 - Rs. 200; *molyachya*, Rs. 100 - Rs. 1000; *gokhruchya*, Rs. 25 - Rs. 100; of diamonds, Rs. 100 - Rs. 300; *motechudi*, Rs. 25 - Rs. 100; *chud*, Rs. 25 - Rs. 100; *vale*, Rs. 150 - Rs. 800; *joda*, Rs. 400 - Rs. 1000; *kákne*, Rs. 150 - Rs. 200; of pearls, Rs. 100 - Rs. 500; of diamonds, Rs. 100 - Rs. 150; *jave*, Rs. 150 - Rs. 400; *hatsar*, of gold, Rs. 100 - Rs. 200; of pearls, Rs. 100 - Rs. 200; *dore*, Rs. 25 - Rs. 150; *pochya*, Rs. 25 - Rs. 100; *dasanyne*, Rs. 40 - Rs. 100; *veta*, Rs. 100 - Rs. 1600; *khelni*, Rs. 400 - Rs. 800; *tode* are of four kinds, *tdsiv*, *mogryache*, *sindeshdi* and *kadiche*, and cost from Rs. 400 - Rs. 1600; *ghugri*, Rs. 100 - Rs. 400; *bájnband*, Rs. 500 - Rs. 1000; and *báste*, Rs. 16 - Rs. 100. WAIST ORNAMENTS: *Dab*, Rs. 200 - Rs. 500; *patta*, Rs. 150 - Rs. 200; *chavva*, Rs. 150 - Rs. 200; *ghugri*, Rs. 200 - Rs. 400; and *sarpoli*, Rs. 100 - Rs. 400. FEET ORNAMENTS: *Langar*, Rs. 10 - Rs. 80; *sákhla*, Rs. 20 - Rs. 400; *tode*, Rs. 20 - Rs. 100; *phultole*, Rs. 40 - Rs. 100; *ghagryache tode*, Rs. 10 - Rs. 40; *pildche vale*, Rs. 20 - Rs. 50; *tdsiv vale*, Rs. 20 - Rs. 50; *savati*, Rs. 4 - Rs. 12. TOE ORNAMENTS: *Jodvi*, Rs. 1 - Rs. 10; *pherve*, Rs. 1 - Rs. 3; *gend*, annas 4 - Re. 1; *phule*, Re. 1 - Rs. 2; *masolya*, Re. 1 - Rs. 4; *virodya*, annas 8 - Rs. 2; *tdsiv masolya*, Re. 1 - Rs. 5; *sale*, Re. 1 - Rs. 5. Total £131 to £3396 (Rs. 1310 - Rs. 33,960).

The young women of rich and middle class families have lately started the fashion of wearing only a few light richly carved pearl ornaments. They laugh at those who wear old ornaments and scoff at the old solid plain forms, calling some of the old earrings, 'tables,' 'hanging lamps,' and 'pens'; some of the necklaces, 'pot rims,' 'goat droppings,' and 'dog belts'; and some of the bracelets, 'cask hoops,' 'headload fenders,' 'snakes,' and 'tongue scrapers.'

¹ The details are :

Prabhu Women's Dress—Middle and Poor.

ARTICLES.	No.	MIDDLE.		No.	POOR.	
		Cost			Cost	
		From	To		From	To
		Rs.	Rs.		Rs.	Rs.
Robes, <i>eddies</i> , for going out	2	26	40	2	14	18
Do. in-doors	2	25	24	2	5	7
Do. kept in store	10	150	200	2	24	30
Do. with gold borders and ends...	4	175	200	1	10	25
Do. silk	6	78	96	1	8	10
Do. <i>patals</i> with China borders	2	58	60	...	...	...
Do. dyed black	3	5	7	2	3	5
Bodices	45	275	273	5	15	20
Shawls	4	180	200	2	60	60
Total	967	1200	...	129	175

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the knee. Between the age of seven and nine boys wear in-doors a waistband, and during the cold season trousers and a waistcoat; out-of-doors they wear an embroidered woollen cap, coat, waistcoat, trousers, and English or native shoes. Girls either at home or out-of-doors wear a bodice or waistcoat and petticoat, and sometimes when going out English shoes. After the age of eleven or twelve a child's dress comes to cost as much as an adult's. The value of a boy's wardrobe in a rich family varies from about £40 to £130 (Rs. 400 - Rs. 1300); in a middle class family from about £10 to £20 (Rs. 100 - Rs. 200); and in a poor family from about £3 to £5 (Rs. 30 - Rs. 50).¹ The value of a girl's wardrobe in a rich family varies from about £65 to £230 (Rs. 650 - Rs. 2300); in a middle

¹ The details are :

Prabhu Boys' Dress.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	From	To	From	To	From	To
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Body-cloths, <i>balotis</i> ...	1 0 0	1 4 0	1 0 0	1 4 0	0 8 0	1 0 0
Frocks ...	1 0 0	1 8 0	1 0 0	1 8 0	0 8 0	0 12 0
Sleeveless shirts, <i>zul</i> ...	10 0 0	100 0 0	5 0 0	7 0 0	...	...
Trousers, cotton ...	4 0 0	10 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	20 0 0	40 0 0	10 0 0	20 0 0	3 0 0	6 0 0
Do. embroidered ...	15 0 0	150 0 0	20 0 0	25 0 0	5 0 0	10 0 0
Cap with side flaps, <i>teltopi</i> , plain ...	1 0 0	2 0 0	1 0 0	2 0 0	0 8 0	0 12 0
Do. do. embroidered ...	10 0 0	100 0 0	4 0 0	6 0 0	...	...
Embroidered caps ...	12 0 0	48 0 0	6 0 0	10 0 0	3 0 0	3 0 0
Delhi embroidered gold cap ...	20 0 0	150 0 0	12 0 0	20 0 0	...	...
English gold cap ...	20 0 0	30 0 0	5 0 0	7 0 0	...	...
Do. do. set with pearls ...	15 0 0	75 0 0	...	...	...	...
Woollen cap ...	...	...	2 0 0	4 0 0	0 4 0	0 8 0
Polkas, cotton ...	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	90 0 0	400 0 0	20 0 0	40 0 0	5 0 0	7 0 0
Do. embroidered ...	150 0 0	180 0 0	15 0 0	30 0 0	10 0 0	12 0 0
Waistcoats, cotton ...	3 0 0	5 0 0	3 0 0	5 0 0	1 0 0	2 0 0
Do. flannel ...	3 0 0	4 0 0	1 8 0	2 0 0	1 0 0	1 8 0
Handkerchiefs ...	1 0 0	3 0 0	1 0 0	2 0 0	...	...
Silk and cotton umbrellas ...	10 0 0	20 0 0	6 0 0	12 0 0	1 0 0	2 0 0
Shoes, English ...	3 0 0	6 0 0	1 8 0	3 0 0	...	...
Do. native ...	0 8 0	1 0 0	0 8 0	1 0 0	0 8 0	1 0 0
Stockings ...	0 8 0	2 0 0	0 8 0	1 0 0	0 2 0	0 3 0
Socks ...	0 8 0	1 0 0	0 8 0	0 12 0	0 1 0	0 2 0
Total ...	393 8 0	1333 12 0	120 8 0	206 8 0	33 7 0	51 13 0

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class family from about £30 to £65 (Rs. 300 - Rs. 650); and in a poor family from about £8 to £15 (Rs. 80 - Rs. 156).¹

A rich man's son has a large stock of ornaments; and in middle class and poor families, on great occasions, boys are covered with borrowed jewels. For every day use the boys of rich, middle and poor families, wear ornaments worth from about £2 to £75 (Rs. 20 - Rs. 750).²

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Páidne Prabhu.

¹ The details are :

Prabhu Girls' Dress.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
Body-cloths, <i>bdlotis</i> ...	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1 0 0	1 4 0	1 0 0	1 4 0	0 8 0	1 0 0	1 0 0
Frocks ...	1 0 0	1 8 0	1 0 0	1 8 0	0 8 0	0 12 0
Sleeveless shirts, <i>zul</i> ...	10 0 0	100 0 0	5 0 0	7 0 0	...	...
Trousers, cotton ...	4 0 0	10 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	20 0 0	40 0 0	10 0 0	20 0 0	3 0 0	6 0 0
Do. embroidered ...	15 0 0	150 0 0	20 0 0	25 0 0	5 0 0	10 0 0
Cap with side flaps, <i>talopsi</i> , plain ...	1 0 0	2 0 0	1 0 0	2 0 0	0 8 0	0 12 0
Do. do. embroidered ...	10 0 0	100 0 0	4 0 0	6 0 0	...	...
Caps, embroidered ...	12 0 0	48 0 0	6 0 0	10 0 0	3 0 0	3 0 0
Do. Delhi embroidered ...	20 0 0	150 0 0	12 0 0	20 0 0	...	...
Do. English tape ...	20 0 0	30 0 0	5 0 0	7 0 0	...	...
Do. set with pearls ...	15 0 0	75 0 0	...	...	...	...
Poltras, cotton ...	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	90 0 0	400 0 0	20 0 0	40 0 0	5 0 0	7 0 0
Do. embroidered ...	150 0 0	180 0 0	15 0 0	30 0 0	10 0 0	12 0 0
Bodices, cotton ...	3 0 0	4 0 0	12 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	60 0 0	80 0 0	15 0 0	30 0 0	5 0 0	10 0 0
Do. embroidered ...	50 0 0	300 0 0	50 0 0	150 0 0	5 0 0	15 0 0
Waistcoat, cotton ...	3 0 0	5 0 0	3 0 0	5 0 0	1 0 0	2 0 0
Waistcoat, ...	3 0 0	4 0 0	1 8 0	2 0 0	1 0 0	1 8 0
Fetticoat, embroidered ...	100 0 0	500 0 0	75 0 0	200 0 0	25 0 0	50 0 0
Do. silk ...	40 0 0	100 0 0	20 0 0	70 0 0	10 0 0	25 0 0
Do. cotton ...	2 0 0	10 0 0	2 0 0	5 0 0	1 0 0	2 0 0
Handkerchiefs ...	1 0 0	3 0 0	1 0 0	2 0 0	...	...
Umbrellas, silk and cotton ...	10 0 0	20 0 0	6 0 0	12 0 0	1 0 0	2 0 0
Shoes, English ...	3 0 0	6 0 0	1 8 0	3 0 0	1 8 0	2 0 0
Stockings ...	0 8 0	2 0 0	0 8 0	1 0 0	0 2 0	0 3 0
Socks ...	0 8 0	1 0 0	0 8 0	0 12 0	...	...
Total ...	648 0 0	2326 12 0	282 0 0	669 8 0	81 2 0	156 3 0

² The details are :

Prabhu Ornaments—Boys'.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
Pearl earring, <i>bhikbadi</i> ...	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.
Do. <i>chakrudi</i> ...	40 0 0	100	15 0 0	50	5 0 0	10
Gold neck ornament, <i>hadali</i> ...	20 0 0	100	10 0 0	50	5 0 0	10
Gold bracelets, <i>side</i> ...	60 0 0	150	50 0 0	100	...	...
Gold armlet, <i>kade</i> ...	100 0 0	150	...	...	...	...
Gold waistchain, <i>sikhali</i> ...	8 0 0	15	8 0 0	15	4 0 0	5
Gold waistchain, <i>sikhali</i> ...	100 0 0	200	...	...	...	...
Silver do. do. ...	...	...	10 0 0	12	4 0 0	6
Silver anklets, <i>vale</i> ...	5 0 0	10	5 0 0	10	5 0 0	10
Anklechain, <i>bedi</i> ...	1 4 0	13	1 4 0	13	1 4 0	13
Total ...	324 4 0	738	99 4 0	250	24 4 0	54

Repeated cases of child murder for the sake of ornaments prevent Prabhu parents from decorating their children, and during the last few years, especially among middle class and poor families, the practice has, to a great extent, been given up.

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Pāṭane Prabhu.

A rich man's daughter has a large store of ornaments, and for daily use the daughters of the rich, middle and poor have ornaments worth altogether from about £8 to £125 (Rs. 80 - Rs. 1250).¹

A rich Prabhu rises about seven, washes, and drinks coffee with his children or any relation or friend who may come to see him. He then sits in the hall talking and hearing the newspapers read. When his visitors have gone, till about eleven, he inquires into any family or other business that wants settlement. Then he bathes at the house-well in warm water, puts on a silk waistcloth, and entering the family god-room, *devghar*, sits before the gods on a low wooden stool, marks his brow with sandalwood powder, says his prayers, and worships repeating verses and offering flowers, sugar, and cooked grain. Then in the dining hall, seated on a low wooden stool, he takes his midday meal with any of his children who are in the house. When dinner is over, he washes, and changing his silk waistcloth for one of cotton, chews betel leaves or smokes. After his smoke and a rest he starts to visit his garden house or other property. Here he sleeps or plays chess with his friends. When chess is over, he has a cup of coffee or a dish of mutton or sweets, and between seven and eight goes home, sits talking with visitors, and after washing, sups. with his children. When his evening meal is over, he chews betel, smokes tobacco, and for about an hour sits hearing a Brāhman read the sacred books.² After a cup of sugared milk³ he changes his waistcloth, and generally goes to bed between ten and eleven.

¹ The details are :

Prabhu Ornaments—Girls'.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.
Gold hair ornament, <i>ketak</i> ...	15 0 0	50	4 0 0	25	4 0 0	15
Do. ear do. <i>lavng</i> ...	4 0 0	15	4 0 0	15	2 0 0	6
Pearl do. do. <i>bāya</i> ...	5 0 0	10	5 0 0	10	5 0 0	6
Do. do. do. <i>kudi</i> ...	...	...	6 0 0	8	3 0 0	3
Gold and pearl do. do. ...	10 0 0	50	10 0 0	20	5 0 0	15
Pair do. earrings, <i>chavkudi</i> ...	10 0 0	100	10 0 0	50	5 0 0	20
Pair do. noserings, <i>edli</i> ...	40 0 0	100	5 0 0	50	5 0 0	25
Glass bead necklace, <i>garsoli</i> , with gold button...	5 0 0	8	5 0 0	8	5 0 0	8
Gold neck ornament, <i>hasti</i> ...	100 0 0	200	50 0 0	100	...	...
Do. bangles, <i>bāngdya</i> ...	100 0 0	200	100 0 0	200	15 0 0	30
Do. bracelets, <i>vide</i> ...	100 0 0	200	100 0 0	200	15 0 0	30
Do. waistchain, <i>sakhi</i> ...	100 0 0	200	...	...	...	...
Silver do. do. ...	...	...	10 0 0	12	4 0 0	6
Do. anklets, <i>vide</i> ...	10 0 0	40	10 0 0	40	6 0 0	20
Do. do. <i>sakhi</i> ...	10 0 0	40	10 0 0	40	10 0 0	20
Do. anklechain, <i>bedi</i> ...	1 4 0	13	1 4 0	13	1 4 0	13
Do. toe ornaments, <i>phuls</i> ...	1 0 0	2	1 0 0	2	1 0 0	2
Do. do. <i>gend</i> ...	1 0 0	2	1 0 0	2	1 0 0	2
Total ...	512 4 0	1230	333 4 0	795	87 4 0	226

² The Brāhman is paid from £10 to £20 (Rs. 100 - Rs. 200) a year.

³ When a Prabhu has mutton for either his morning or evening meal, he does not drink milk as he fears it may bring on leprosy.

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As almost all middle class and poor Prabhus are clerks, their daily lives are much the same. Rising between half past six and seven, he washes, bows to the sun, and sits talking till nine. He then goes to the house-well, and after bathing, dresses in a silk waistcloth, and telling his wife to bring breakfast, seats himself on a low wooden stool before his household gods. Here with the point of his middle finger, he marks his brow with red or white sandal powder, and unless he is of a religious turn of mind, hurries over a few of the twenty-four names of his gods, sips water thrice, wrings dry his top-knot, and goes to breakfast. When breakfast is over, he washes, changes his silk waistcloth for a cotton waistcloth, and taking a packet of betel-leaves, puts on his waistcoat coat and turban, bows to the sun, and starts for office. He comes home soon after five, leaves his shoes in the outer room, and hanging up his coat waistcoat and turban, sits chatting with his children. When his dinner is ready, generally between half past six and seven, he washes, puts on his silk waistcloth, seats himself on a low wooden stool and dines. After dinner he chews betelnut, or smokes tobacco, and putting on his turban and waistcoat, throws a cloth over his shoulders, slips his feet into his shoes, and grasping his snuff box and walking stick, goes to some friend's house, where with two or three others he sits talking or hearing sacred books read, till, between half past nine and ten, he goes home to bed.

A rich Prabhu woman rises about six, washes, and, as she combs her hair, gives orders to her servants. She fixes a red mark and a spangle on her brow, and putting on her head, nose, and toe ornaments, goes to the house-well to bathe. After her bath, she throws a woollen robe, *dhábli*, over her shoulders, and goes into the house. Here she dresses in a fresh-washed cotton or silk robe, and drinks a cup of coffee. She then takes a metal plate, with a little rice, a few flowers, sandal powder, and a burning lamp, and for about half an hour worships the sweet basil plant, *tulsi*, either in the house or outside. Then she looks after the cooking or herself cooks a dish of fish. When her husband's meal is over, she dines from the same platter, and taking a packet or two of betel-leaves, either sits talking or hearing sacred books till three, or embroiders in wool, gold-lace, glass beads, or pearls. After this she sees that her servants sweep and clean the house, grind or clean rice, cut the vegetables, and have everything ready for the evening meal. Except to ceremonies at her relations' or parents' houses she seldom goes out. She sups after her husband and goes to bed between ten and eleven.¹

The chief difference between the daily life of a rich and of a poor Prabhu woman is, that the rich woman has a Bráhma woman to cook rice and vegetables, and that the poor woman does all the cooking herself. In a middle class or poor family, the wife generally rises between five and six, washes, combs her hair, and putting on her head and nose ornaments, takes a cup of tea or coffee and begins

¹ Prabhus think it right for a wife to dine from her husband's plate, and so far do some women carry this rule that they will eat from no plate but the one from which their husband has dined.

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either to help the cook, or to cook herself. After her husband has dined and gone to office, she worships the *tulsi* plant and dines about eleven. She then takes a short nap, and afterwards sits talking and cleaning rice, or goes to see her parents. After three she sweeps the cook-room, arranges the pots, and makes ready vegetables and other articles for the evening meal. This she takes when her husband has eaten, and after washing the hearth, goes to bed about ten.

When too young to be sent to school, a rich man's son, after being washed and given some sugared bread and milk or coffee, plays till ten. He then dines on rice and milk, plays for an hour or so, and sleeps till three, when he has some more bread and milk. At seven he eats rice and curry and goes to bed. When five or six years old he goes to school from seven to nine in the morning, comes home, bathes and dines with his father, goes back to school at twelve, has milk, coffee, or sweetmeats there about three, and at five comes home. At home he has baked pulse, sweetmeats, or cake, and goes out for a walk. He sups at seven or eight and goes to bed at nine. Except that he has less milk and fewer sweetmeats, the daily life of a poor man's son is much the same.

In almost all families, the daughter rises with her mother between six and seven, bathes in warm water, and after a little breakfast of bread, porridge, coffee, or milk, sits in the cook-room, generally helping her mother to make breakfast, handing her firewood, cups, or dishes. Then she plays with her toys, dressing her doll, setting it before a small oven, and giving it pots, dishes and firewood, teaches it to cook and serve the food. When she is a little older, her mother shows her how to cook some simple dish. Or she throws a piece of cloth over her head, as her mother throws her shawl, and going from one corner of the room to another, asks guests to her doll's wedding. Tired of this she sets before her a picture of a Hindu house, and laying upon it small beads and pieces of coloured glass, names them after her father and mother, her brothers and sisters, her relations, the servants, and the horse and cow, and for hours keeps talking to them and moving them about the house; or she plays a game¹ of shells, or with the tip of her fingers, learns to draw lines and figures with quartz powder, *rángoli*,² filling in the spaces with bright colours. When about seven years old some girls go to school. But though kept at school for two or three years, they are not expected or wished to have much book-learning. They are taught no regular prayers, but learn from their mothers many observances and the common beliefs about the spirit world. When ten years old, she helps her mother to cook and at times goes to her father-in-law's house. She dines with her father in the morning,

¹ The names of the shell games played by Prabhu girls are, *páñch-khánch*, *haldávarle*, *ekhuli*, *dukhuli*, *tikhuli*, *chavkhuli*, *botkhuli*, *chilim*, *shil*, *váñge*, *muth*, *vdla*, *páñli*, *uskandi*, *ur*, *hanuvati*, *thupthupi*, *mirchi*, *muke-gál*, *vájtegal*, *mukephul*, *vájtephul*, *chártarechi-páne*, *pánpume*, *chuna-lávne*, *supári-phodne*, *kátar*, *karanda*, *phani*, *kavad*, *báv*, *pinjra*, *karndachághud*, *ambehod*, *gáigotha*, and *chaok*, in all thirty-six.

² This *rángoli* is much used in almost all Prabhu rites. It is made of quartz powdered in the Sahyádrí hills and brought for sale by Várlis and other hill tribes.

takes a light meal of rice and curry at three or four in the afternoon, and sometimes sups with her father. At eight or nine she goes to bed.

Most Prabhus are Smárts followers of Shankarácharya. They worship the ordinary Hindu gods, but are specially devoted to Shiv. Formerly their chief goddess was Prabhávatī to whom they dedicated their earliest shrine at Máhim. But of late the number of this goddess's votaries has greatly fallen. As a class Prabhus are not religious. In childhood all are taught Sanskrit prayers and learn the details of ordinary worship. But, except the women and some of the older men, beyond marking feast days by specially good dinners, few attend to the worship of the gods or to the rules of their faith. They hardly ever become ascetics or religious beggars.

Each day on waking the first thing a Prabhu looks at is a gold or diamond ring, a piece of sandalwood, a looking glass, or a drum. He then rubs the fronts of his hands together and looks at them, for in them dwell the god Govind and the goddesses Lakshami and Sarasvati. Then he looks at the floor to which, as the house of the god Náráyan and of his wife Lakshami, he bows, setting on it first his right foot and then his left. Next with closed eyes, opening them only when before the object of his worship, he visits and bows to his household gods, the sun, the basil plant, and the cow and his parents and the family priest if they are in the house.

About nine in the morning, after his bath, he goes to the god-room to worship the household gods, walking with measured steps so that his right foot may come first on the low stool. His household gods are small, of gold silver brass or stone, generally a Ganpati, a Mahádev in the form of the *bán ling*; ¹ a Vishnu in the form of the *sháligráma*; ² the conch shells *shankh* and *chakra*; a sun *surya*, and other family gods and goddesses *kuldevs*. These images are kept either in a dome-shaped wooden case, *devghar*, or on a high wooden stool covered with a glass-globe to save them and the offerings from rats.³ In worshipping his household gods the Prabhu seats himself before them on a low wooden stool, and repeating some verses lays ashes on the palm of his left hand, and pouring a spoonful or two of water on the ashes, rubs them between the palms of both hands and with the right thumb draws a line from the tip of his nose to the middle of his brow, thence to the corner of the right temple and then back to the corner of the left brow. Closing his hands so that the three middle fingers press on each palm, he opens them again and draws lines on his brow, those from left to right with the right hand fingers, and those from right to left with the left hand fingers. He rubs ashes on his throat, navel, left arm, breast,

¹ *Bán* a round or arrow-headed brown stone is found in the Narbada.

² *Sháligráma* a round black stone from the Gandaki river in Nepal, sometimes with holes in the shape of a cow's foot or of a flower garland, is believed to be bored by Vishnu in the form of a worm and is specially sacred as the abode of Vishnu under the name of Lakshmi-Náráyan.

³ *Rata* are troublesome in Hindu houses and are either poisoned or caught in traps, except on the Ganesh Chaturthi day when some balls of rice flour, cocoanut scrapings, and sugar are scattered about for their use.

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Pátdne Prabhua.

right arm, shoulders, elbows, back, ears, eyes and head, and washes his hands. He ties his top-knot, and pouring a spoonful of water into his right hand, waves it round his head. He says some prayers, sips water, repeats the names of twenty-four gods, and holding his left nostril with the first two fingers of his right hand, draws breath through his right nostril, and closing that nostril with his thumb, holds his breath while he thinks the *gáyatri* verse.¹ He then raises his fingers, breathes through his left nostril, and with his sacred thread between his right thumb and first finger, holding his hand in a bag or in the folds of his waistcloth, he ten times says the sacred verse under his breath. Then he sips water, and filling a spoon mixes the water with sandal-powder and a few grains of rice, and bowing to it, spills it on the ground. He takes a water jar, and placing it on his left side, pours a spoonful of water into it, covers its mouth with his right palm, rubs sandal-powder and rice grains on the outside, and puts flowers on it. He worships the little brass bell, ringing it and adorning it with sandal-powder rice and flowers; then he worships the conch-shell and a small metal water-pot which he fills with water for the gods to drink. He takes away yesterday's flowers, smells them, and puts them in a basket, so that they may be laid in a corner of his garden and not trampled under foot. He sets the gods in a copper-plate, and bathes them in milk, curds, butter, honey and sugar, and touching them with sandal-powder and rice, washes them in cold water,² dries them with a towel, and putting them back in their places, with the tip of his right ring-finger marks the *ling* white and Ganpati and Surya red. He sprinkles the gods with turmeric, red and scented powder, grains of rice, white flowers for the *ling* and red flowers for Ganpati, *bel* and sweet basil leaves for the *ling* and Sháligrám, and *durva* grass for Ganpati. He lays cooked food or sugar before them, and to awake them rings a bell.³ He offers the sugar or cooked food covering it with a basil leaf, and sprinkling water over the leaf and drawing a towel across his face, waves his fingers before the gods and prays them to accept the offering. He waves burning frankincense, a lighted butter lamp, and camphor, and taking a few flowers in his open hands, stands behind the low stool on which he had been sitting, and repeating verses, lays the flowers on the heads of the gods, passes his open palms above the burning lamp, rubs them over his face, and going round the dome where the images are kept, or if there is no room turning himself round, bows to the ground and withdraws.

Next, going to the stable, he sits on a low wooden stool before the cow, throws a few grains of rice at her, pours water over her feet,

¹ This very holy and secret verse should every day be thought on. It runs, Om ! Earth ! Sky ! Heaven ! let us think the adorable light, the sun ; may it lighten our minds. Compare Descartes (1641) (Meditation III. The Existence of God) ; ' I will close my eyes, stop my ears, call away my senses . . . and linger over the thought of God, ponder His attributes, and gaze on the beauty of this marvellous light.' René Descartes by Richard Lowndes, 151 and 168.

² During the *Dividli* holidays the gods are rubbed with scented powder and bathed in warm water.

³ The bell is constantly rung during the time of worship, while bathing the gods, offering them food, and waving lights before them.

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touches her head with sandal and other powders, rice and flowers, offers her sugar, waves a lighted lamp, and goes round her once thrice five eleven or one hundred and eight times, and filling a spoon with water, dips the end of her tail in it and drinks. With the same details he worships the basil plant,¹ and last of all the sun, before whom he stands on one foot resting the other against his heel and looking towards him and holding out his hollowed hands, begs the god to be kindly. Then taking an offering of sesamum, flowers, barley, red sandal and water in a boat-shaped copper vessel, he holds it on his head and presents it to the deity. These rites are performed generally in the morning, either by the master of the house, if he has the mind and the time, or by a Bráhmaṇ, a different man from the family priest who is paid monthly from one to two shillings.²

Before taking their morning meal the elder women of the house, especially those who are widows, sitting on the low stools in the god-room with rosaries in their hands, tell their beads.³ The other women worship the gods and the basil plant when their husbands have gone to office. At any time in the morning or evening before taking their meals, the boys come into the god-room and say Sanskrit prayers.

Prabhus have no hereditary or other headman and no caste council, and they hardly ever meet to discuss caste questions. They have few caste rules, and for years no one has been put out of caste. They have a Bráhmaṇ high priest, but he is not consulted on caste questions.⁴ Property and other civil disputes are settled in the ordinary law courts.

In former times among Prabhus the sure way of earning a livelihood was to write a neat English hand. Their monopoly of clerkship has broken down, and at present on account of the general lowering of salaries a clerk's place is at once harder to find and less worth having. Added to this the share mania time (1864-1865) caused much ruin, and since then their costly style of living and their heavy marriage expenses have reduced many families to straitened circumstances. The Prabhus, on the whole, are less

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¹ To Prabhus, *Tulsi*, Krishna's wife, is the holiest of plants. No Prabhu backyard is without its *tulsi* pot in an eight-cornered altar. Of its stalks and roots rosaries and necklaces are made. Mothers worship it praying for a blessing on their husbands and children. In old times Prabhus kept the *tulsi* pot in front of their houses, but under Portuguese rule it was taken to the back and there stealthily worshipped.

² A hired Bráhmaṇ in worshipping the family gods, uses water not milk, and in some cases the master of the house bathes the gods in water. On great occasions, *mahá puja*, the gods are bathed first in milk, curds, honey, butter and sugar, and then in water. In the evenings a Hindu does not bathe his gods but puts fresh flowers on them, offers them sugar to eat and waves a lighted lamp before them.

³ These rosaries, *malá*, have one hundred and eight beads made either of rough brown berries of the *rudraksha*, or of the light brown *tulsi* wood. While saying his prayers the devotee at each prayer drops a bead, and those whose devotions are silent, hide their hand with the rosary in a bag of peculiar shape called the cow's mouth, *garmukhi*.

⁴ The Prabhu high priest is a Deshastha Bráhmaṇ. Besides the presents he gets from well-to-do Prabhus on marriage occasions, he is yearly given a purse with from £20 to £25 (Rs. 200 - Rs. 250).

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prosperous than they were. Still they are a well-to-do and a pushing class. All their boys know English, most of them up to the University entrance test. And besides many who hold high posts in their old professions of Government service and the law, some have of late taken to new pursuits and succeed as physicians, civil engineers, and manufacturers.¹

Traders.

Traders included nine classes with a strength of 10,552 souls (males 5800, females 4752) or 1·37 per cent of the Hindu population. Of these 7 (males 6, female 1) were Atáris; 449 (males 235, females 214) Bhansális; 86 (males 61, females 25) Bhátíás; 219 (males 119, females 100) Golás; 10 (males 6, females 4) Komtis; 558 (males 316, females 242) Lingáyats; 480 (males 243, females 237) Lohánás; 19 (males 15, females 4) Lāmbolis; and 8724 (males 4799, females 3925) Vánis.

Atáris.

ATÁRIS are returned as numbering seven souls and found in Panvel and Sháhápur. They come from Poona to sell scented oils and powders, and after a stay of a few days return.

Bhansális.

BHANSÁLIS, or VEGUS, are returned as numbering 449 souls and as living in Kalyán, Karjat, Panvel, Sháhápur, and Váda. They claim to be descended from Solanki Rajputs and are probably a mixed race.² The head-quarters of their caste are in Cutch from which most of them seem to have come through Bombay within the last century. They are of four sub-divisions, Chevali, Panjábi, Sorathia, and Kachhi. They are stoutly built and fair, with thick hooked noses and plump cheeks. The men wear the mustache and top-knot. They speak Gujaráti at home and incorrect Maráthi abroad. They are clean, hardworking, fond of drink, thrifty, and hospitable, and earn their living as petty shopkeepers and husbandmen. They live in brick and stone houses and have servants and cattle. Their staple food is rice, pulse, and vegetables, and, in private, fish and flesh. In their cookery onions and garlic are much used. Each eats by himself and they do not touch one another while dining. Their caste feasts cost them about 1s. (8 annas) a head. The men wear the waistcloth coat and coloured turban, and the women the bodice and Marátha robe; they have generally a good store of rich clothes. On the sixth day after the birth of a child they feed their relations and friends in honour of *Sati*. On the twelfth day they ask the priest to name the child. In his third year on the *Akshayatri*tiya

¹ Of Prabhus there are thirty-five under-graduates, eight B.As., one M.A., and three LL.Bs. A Prabhu, Mr. Janárdhan Vásidevi, was the first (1864) native appointed to be a judge of the Bombay High Court. Of Prabhus in Government service, one is an Assistant Secretary, two are Small Cause Court Judges and one a Subordinate Judge, one is an Assistant Political Agent, one is a Deputy Collector, and two are Mámlatdárs. Of lawyers three are barristers, five solicitors, and ten pleaders. Five are doctors, one of them a Civil Surgeon; three are civil engineers. One has opened a handkerchief factory, one a paper factory, and two have printing establishments. Two are employed in cotton mills as weaving masters.

² Of the origin of the name Bhansáli they have two accounts. One that it is taken from Bhanusál one of their kings, the other that the word was originally Bhansális and that they were so called because their kingdom was broken, *bhang*. They were formerly generally known as Vegus or Varanshankars, meaning men of mixed birth. Bombay Gazetteer, V. 56.

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day the boy's head is shaved, and in his eighth year he is girt with the sacred thread. A girl is seldom married before she reaches her sixteenth year. Her husband pays her father from £50 to £200 (Rs. 500 - Rs. 2000). They burn their dead. Mourning lasts for ten days, and on the thirteenth day gifts are made in honour of the dead. Six Bráhmans are given undressed rice, butter, sugar, and vegetables enough for a meal, and when a year is over, a like present is made to twelve Bráhmans. They are Bhágvats and keep images in their houses. Their priests whom they greatly respect are Sárasvat Gujarát Bráhmans. They keep all Hindu fasts and feasts, but on the seventh of the second fortnight of *Shrávan* (August-September) they eat such dishes only as have been cooked the day before. There has been no recent change in their beliefs or practice. They have a headman, *pátil*, who settles their caste disputes and whose authority has not of late declined. They are fairly off and send their boys to school.

BHÁTIÁS are returned as numbering eighty-six souls and as living only in Sálsette. They seem to be of the Bhati Rajput stock whose head-quarters are in Jesalmir in north-west Rajputána. Their head-quarters in this Presidency are in Cutch. They have entered Sálsette from Bombay where, for about a century, they have been growing in numbers and in wealth. They are a stout sturdy people with regular features. They speak Gujaráti among themselves and incorrect Maráthi with others. Both men and women keep to the Gujarát dress, the men continuing to wear their special double-peaked turban. They are hardworking, sober, thrifty, hospitable and well-to-do. They are traders, dealing in grain, cocoanuts, oil, and butter, and live in houses of the better class. They are vegetarians, and send their boys to school and are well-to-do.

GOLÁS are returned as numbering 219 souls and as found in Bassein, Máhim, and Dáhánu. They are said to have come about 200 years ago from Surat and its neighbourhood, where they are found in large numbers as rice pounders, weavers, labourers, and a few as traders. They know Maráthi but they speak Gujaráti at home. They are hardworking and orderly, and work as grain-dealers and husbandmen. They live in houses with tiled roofs and mud and brick walls. Most of them have a good store of brass and copper vessels and cattle. They eat rice flesh and fish, and their caste feasts generally cost them from £2 to £10 (Rs. 20 - Rs. 100). On holidays most of them spend about 1s. (8 *as.*) on liquor. The men wear the waistcloth coat turban and shoes, and the women the Maráthi bodice and robe, and have rich clothes in store for big occasions. The women help the men both in selling in the shop and in working in the fields. They worship Vishnu, Shiv, Máruti, and other Hindu gods, but have no images in their houses. Their family priests are Bráhmans. They name their children on the twelfth day, allow widow marriage, and do not wear the sacred thread. There has been no recent change in their beliefs or practice. Their disputes are settled at a meeting of the men of the caste. The grain trade is said to have lately been passing out of their hands, and they have taken to making marriage booths, carving paper, and printing and drawing pictures. They are fairly off and send their boys to school.

Chapter III.**Population.****Traders.****Bhanásilis.****Bhátids.****Golás.**

Chapter III.**Population.****Traders.****Komtis.****Lingáyats.**

KOMTIS are returned as numbering ten souls and as living only in Sháhápur. The traders of this name are dark, live like Bráhmans, and wear the thread. The name Komti is not confined to this class of traders. There are Komtis in Thána who beg, make beads, and deal in old clothes, and in Násik there is a class of Komti labourers. They seem to be Dravidians and to be connected with the Kámáthis, and it is possible that both the name Komti and the name Kámáthi come from Komomet, a province to the south-east of Haidarabad.

LINGÁYATS, wearers of the movable *ling*, are returned as numbering 558 souls and as living in all parts of the district except in Máhim and Váda. They are tall, strongly made, and somewhat dark. The men generally shave the whole head and the face except the mustache. They speak Kánarese among themselves and Maráthi with others. They are clean, orderly, sober, thrifty, and hospitable. They are either grocers or clothsellers. Their houses are like those of other upper class Hindus, and they have servants and cattle. They eat rice bread, pulse, and vegetables, but neither fish nor flesh, and touch no strong drink. They do not allow their drinking water to be seen by strangers or to be shone on by the sun. They are very careful that no stranger should see their food before it is blessed. After the blessing neither this nor any other cause of impurity can harm it, and every scrap of food taken on the plate must, under pain of sin, be finished. They take food from the hands of no one, not even Bráhmans. In the early days of Basapa's revival (1130) caste distinctions are said to have been disregarded, and many of the leading Lingáyats belonged to the Mhár and other depressed classes. Now the feeling of caste is nearly as strong among Lingáyats as among Bráhmanic Hindus, and the different sub-divisions do not eat together, except when one of their priests or Jangams is present. Their feasts cost them about 7½d. (5 as.) a head. The men's every day dress is a waistcloth, coat, and a cloth rolled round their heads, and their full dress is a silk-bordered waistcloth, a coat, and a Maráthi Bráhman turban. The women wear the ordinary Maráthi robe and bodice. In their dress the chief peculiarity is that both men and women hang from their necks or tie round their upper right arms, a silver box containing a small stone *ling*. They also, both men and women, smear their brows with ashes. In the seventh month of a woman's pregnancy, she is seated on a low wooden stool and a few grains of rice and a cocoanut are laid in her lap. On the fifth day after delivery the caste is feasted; on the seventh day the child is presented with a *ling*, which is folded in a piece of cloth and either tied to its arm or hung from its neck; and on the twelfth, the child is laid in the cradle and named by one of the women of the family. As they hold that the true worshipper goes straight to Shiv's heaven, they do not mourn for the dead. The corpse is carried and burnt sitting, and a tomb is raised over it. On the fifth day a dinner is given to castefellows. All are Shaivs and have no images in their houses. Their priests are Jangams. They observe Hindu holidays and fast on Mondays and on the twelfth day of each fortnight. Neither a death nor a woman's monthly courses are held to cause ceremonial uncleanness. A true believer, they say, cannot be

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impure. They are bound together as one body, having both a lay headman, *sheth*, and a religious leader, *mathpati*. If a member of the community is accused of drinking liquor or chewing betelnut, the question is discussed at a meeting of the men of the caste. They send their boys to school but only to learn to read a little and to cast accounts. On the whole they are well-to-do.

LOHÁNÁS, or LAVÁNÁS, are returned as numbering 480 souls and as found in Dáhanu, Kalyán, and Sálsette. They are commonly said to take their name from Lohánpur in Multán. But they probably belong to the Lohánis who formerly held the country between the Sulimán Hills and the Indus.¹ At present their head-quarters in this Presidency are in Sind and Cutch, and they have probably lately come to Thána from Bombay where they are a rising class of traders and shopkeepers differing little from Bhátíás. They know Maráthi but speak Gujaráti at home. Though dirty and untidy they are thrifty, orderly, hospitable and hardworking, and having much bodily strength perform very heavy work. They are traders and moneylenders and live in well-built one-storied houses with tiled roofs. Their dwellings are well supplied with brass and copper vessels and other household furniture. They keep cows and bullocks and live on rice, wheat, pulse, vegetables, fish and flesh, and drink liquor. The daily food expenses of a rich family vary from 7½*d.* to 9*d.* (5 - 6 *as.*) a head, and for a middle class or poor family from 4½*d.* to 6*d.* (3 - 4 *as.*) a head. Their feast expenses vary from 1*s.* to 1*s.* 6*d.* (8 - 12 *as.*) and their holiday dinners from 1*s.* to 1*s.* 3*d.* (8 - 10 *as.*) a head. The men wear a waistcloth coat jacket turban and shoes, and the women a petticoat and bodice with a piece of cloth thrown loosely over the head. Their ceremonial dress is the same except that it is more costly. On the birth of a child money is presented to Bráhmans, and sugar or sweetmeats are distributed among relations and friends. On the sixth day the goddess *Sati* is worshipped. The family are held to be unclean for sixteen and the mother for twenty-one days. The child is named on the twelfth. A boy's head is shaved at any time before he is five years old, and the barber is paid 6*d.* (4 *as.*) When a child comes of age, whether it is a boy or a girl, a rosary of small basil beads is put round its neck. Between five and eleven a boy is girt with the sacred thread, and relations and friends are feasted at a cost of from 1*s.* to 1*s.* 3*d.* (8 - 10 *as.*) a head. The whole cost of the thread ceremony varies from £10 to £20 (Rs. 100 - Rs. 200). They burn their dead. On the third day after the funeral the chief mourner goes with relations and friends to Shiv's temple, and offering the god rice and betelnut and giving a copper to all Bráhman beggars, returns home. In the house of mourning from the fourth to the tenth day a Bráhman reads a sacred book, and the mourners, both men and women, sit and listen. From the tenth to the thirteenth day rice balls are offered to the spirit of the dead and Bráhmans are feasted, one for each day

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Traders.

Lohánda.

¹ Beal's Travels of Fa Hian (A.D. 400). Mr. Beale (p. 50) identifies the Lohánás with the Lohás of Hindu geographers and the Loi of the Chinese.

Chapter III.**Population.****Traders.****Lohānda.**

since the deceased died. On the thirteenth, friends and relations are feasted. Besides what is spent on feasts, the death charges amount to about £10 (Rs. 100). They worship the ordinary Hindu gods but have no images in their houses. They keep the same holidays as Marátha Hindus. Social disputes are settled at a meeting of the men of the caste. They are a steady well-to-do people and send their boys to school.

Támbois.

TÁMBOLIS are returned as numbering nineteen souls. They are found in Panvel, Sálsette, Máhim, Sátpati, and Chinchni. They are said to have come from Gujarát about 125 years ago. Some keep to their Gujaráti speech and dress, and others have adopted Maráthi ways. They sell betel-leaves, *ápta*, *Bauhinia racemosa*, leaves for cigarettes and tobacco.

Gujar Vánis.

VÁNIS are of three main classes, Gujaráti, Márvádi, and Maráthi. Gujaráti Vánis have five sub-divisions, Lád, Porvád, Kapol, Modh, and Shrimáli, and are found throughout the district. Of about 120 families of Lád Vánis about forty are in Thána, thirty-five in Supára, and the rest in Bassein, Agáshi, Nála, Pápdí, and Dáhánu. Másudi's statement,¹ that when he wrote (915) the Lár language was spoken in the coast towns as far south as Chaul, makes it probable that from very early times Lád Vánis had settled along the Thána coast for purposes of trade. But it would seem that most of the present families are late settlers, who about the middle of the eighteenth century fled from Cambay to escape the tyranny of Momin Khán II. They speak Gujaráti among themselves and Maráthi with others. They are hardworking, sober, frugal and orderly, and live as shop-keepers, moneylenders, superior landholders, merchants, and petty dealers. Their houses are of the better class with walls of brick and tiled roofs, and their furniture includes a number of metal vessels and a good store of bedding and carpets. They keep cows oxen and buffaloes, and some have bullock carriages. They have a servant to help in their business. They are vegetarians, living on rice, millet and wheat, pulse, vegetables, butter, and sugar. They are great eaters and use much butter in their food. They are very lavish in their feast expenses which come to about 1s. 6d. (12 *annas*) a head. They indulge in no intoxicating drinks. Both men and women dress in Gujarát style, the men in a waistcloth, coat, and red or chintz turban of the shape adopted by the Pársis, and the women in a petticoat, an upper robe and a Maráthi bodice, and ivory bracelets or glass bangles. The women who spend their time in household work and embroidery, are famous for their taste in dress and set the fashion to other classes of Gujarát Vánis. On the birth of the first male child they distribute sugarcandy, and on the sixth day worship the goddess Chhathi. Their children are named on the twelfth day after birth, and their heads shaved in the third or fifth month. They marry their girls before twelve and their boys between fifteen and twenty. Formerly the Lád Vánis of the district used to get brides from Cambay, Jambusar, and Bombay. But of late years these Vániás have ceased to give their daughters in marriage

¹ *Prairies d'Or*, I. 330, 332, 380.

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to a Thána Lád Váni, though they have no objection to take his daughter. They do not allow widow marriage. They are Vaishnavs of the Vallabhacharya sect, though in consequence of their close connection with Marátha Bráhmans they observe Shaiv fasts and feasts. They go on pilgrimages to Dákor, Dwárka, Násik, and Pandharpur, and have images of their gods in their houses. Their caste priests are Khedával Bráhmans who, coming originally with them from Cambay, have certain claims on them, and who go from Bombay to their patrons on marriage and death occasions. The family priests are generally Tolakia Bráhmans. They have a nominal headman, and they settle their social disputes at a meeting of the men of the caste. They send their boys to school, but keep them there only until they can read and write a little and cast accounts. They are a well-to-do class.

Porvád Vánis of the Dasha sub-division are found only in Bassein, where they are said to have been settled for about 200 years. They speak Gujaráti at home, and are sober, thrifty, orderly, and well-behaved. They are merchants and moneylenders, and live in well built brick and stone dwellings with tiled roofs. They have servants and cattle, and a good store of furniture, brass and copper vessels, boxes, and bedsteads. They never eat flesh. Their daily food is rice, rice and wheat bread, vegetables, pulse, butter, and milk. They take one meal at noon and another between seven and eight in the evening. Their feasts cost about $7\frac{1}{2}d.$ (5 annas) a head. They dress like ordinary middle-class Marátha Hindus, and, on great occasions, in costly garments. They have a store of rich clothes such as shawls and silk waistcloths, *pitámbars*. The men pass their time in their calling, and the women, besides attending to the house, embroider and do needle work. On the sixth day after a birth they worship the goddess Chhathi, the ceremony costing them about 8s. (Rs. 4). Girls are married between the ages of six and twelve, and boys between ten and twenty. On marriage occasions their priests, who are Gujaráti Bráhmans, are paid from 4s. to 6s. (Rs. 2 - Rs. 3). Widow marriage is not allowed. They are Bhágvats worshipping Vishnu under the name of Thákurji. They are a religious people and strictly keep all fasts and feasts. Their social disputes are settled at meetings of the men of the caste. The opening of the railway has lowered their profits, but they are still well-to-do and send their boys to school. The Kapols who came originally from Káthiáwár are found chiefly in Thána. Shrimális and Modhs are found in Pápdí near Bassein.

MÁRVÁDIS, or MÁRWÁE VÁNIS, are returned as found over the whole district except in Dáhánu, Murbád, and Váda. They are of two main divisions, Porvád and Osvál. They are rather tall and slightly made, but hardy and vigorous, rather dark, generally with long faces, sharp eyes, and sunken cheeks. They shave the head, leaving three patches of hair, a top-knot, and a lock over each ear, a peculiarity that has gained for them the nickname of *tin-shende*, or the triple top-knot men. All wear the mustache, some wear whiskers and others the beard. They speak Márvádi among themselves and incorrect Maráthi to others. They are sober and orderly, but dirty, cunning, and miserly, and in their dealings greedy and unprincipled. They

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Population.
Traders.

Porvád Vánis.

Márvár Vánis.

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Chapter III.**Population.****Traders.****Márvár Vánis.**

trade in cloth, metal, and grain. They keep shops and sell tobacco, cocoanuts, parched grain, coarse sugar, oil and salt, but their chief business is moneylending especially to husbandmen, from whom they recover very often in grain at very high rates of interest. A Márvádi firm has generally one or two partners, and most of them are helped by some poor newcomer who serves as apprentice. Their houses are one or two stories high, built of brick or stone, with tiled roofs and fantastically coloured walls, with a broad front veranda. They have a good store of brass and copper vessels, and keep no servants or cattle. They eat rice, wheat, split pulse, butter, and vegetables. They are strict vegetarians taking neither fish nor flesh, and neither drinking liquor nor using intoxicating drugs. They eat twice a day, in the afternoon and before sunset. At their home dinners they sit separate, but when they go to dinner parties, two or three eat from the same plate. Their feasts cost them from 9*d.* to 1*s.* (6-8 *as.*) a head. The men wear a waistcloth, jacket, and the small flat Márvár turban almost always party-coloured, red and yellow, pink and blue, or red and pink. Some wear the local Bráhmaṇ head dress. In either case they let their hair grow outside of the turban behind and on both sides. Their women dress in gowns, *ghágra*, and veil their heads and faces with a shouldercloth. Their arms are covered up to the elbow with thick ivory bracelets, and they have rich gold and silver ornaments and silk clothes, and shawls. They do not bathe their newborn children until a lucky day comes, when they call and feast their relations and have the child's name chosen by a Bráhmaṇ. Within one year the child's head is shaved if it is a boy, or cut with scissors if it is a girl. Girls are married at ten and boys between fifteen and twenty-five. Their marriage expenses vary from £20 to £50 (Rs. 200 - Rs. 500). They burn their dead and do not allow their widows to marry. When a member of the caste leaves for Rajputána it is usual for him to pay the caste committee 2*s.* 6*d.* (Re. 1-4) for charitable purposes, and the money thus raised is distributed among beggars. They generally support the poor of their class by giving them service or advancing them money to be repaid with interest at from six to nine per cent a year (8-12 *as.* a month).

The Márvár Vánis are believed to have come to Thána from Rajputána or Márvár, almost entirely since the British conquest. Their usual route has been through Gujarát and Bombay, and since the railway has been opened, they have come in great numbers. Their first general movement into Thána followed the very liberal and general reduction of rent that was introduced over the south and west of the district between 1835 and 1838. The reductions left a large margin of profit to the landholder and the Márvádis came, advanced money at from 100 to 200 per cent to the husbandmen, and sold them up. In 1846 the Collector Mr. Law noticed that of late the thrifty avaricious Márvádi had begun to settle even in the remotest villages. They usually came with a scanty stock and growing speedily rich carried their gains to their own country the Konkan benefiting nothing by the distribution of their capital.¹

¹ Mr. Law, 8th April 1846, Thána Collector's File, 1843-1853.

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On arriving, a poor Márvádi begins to work as a cook, a clerk, or a servant, and when he has saved enough, he begins to trade along with some other Márvádi, or opens a cloth shop or carries on business as a banker. Most of them visit Márvár from time to time, and almost all return there when they have made a competency. A few families have been settled for two or three generations in Thána, but most leave the country after establishing some relation in their place. Márvádis, as a rule, spend very little in local charities. A well at Khálápur in Karjat and an animal home at Chembur in Sálsette are almost the only exceptions. Of late by their greater vigour and power of work and by their greater unscrupulousness, Márvádis have, to an increasing extent, been ousting local traders from the moneylending business. They generally make advances to tradesmen at yearly interest of from nine to twelve per cent (*as*. 12 - *Re*. 1 a month). When grain is advanced for seed, interest equal to the quantity borrowed is generally charged; and, when it is lent for the support of the husbandman and his family, interest in kind equal to half the quantity borrowed is payable at the next harvest. They are Jains by religion, treat their priests, *yatis*, with respect, are careful to keep their holidays especially the weekly fasts in *Bhádrapad* (August-September), never eat after sunset, are tender of life, and regular in worshipping their saints both in their houses and temples. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school and are well-to-do.

VAISHYA, or MARÁTHA VÁNIS, are returned as numbering 123 souls and as found in Murbád, Kalyán, Váda, and Sháhápur. They speak Maráthi, and except a few who are husbandmen, they are petty traders and shopkeepers. They make enough to maintain themselves and their families, send their boys to school, and are a steady people.

Husbandmen included fifteen classes with a total strength of 338,732 souls (males 174,965, females 163,767) or 44.22 per cent of the Hindu population. Of these 119,103 (males 60,442, females 58,661) were Ágris; 2458 (males 1054, females 1404) Báris; 787 (males 399, females 388) Chárans; 866 (males 362, females 504) Chokhars; 92 (males 49, females 43) Hetkaris; 147 (males 73, females 74) Káchis; 851 (males 502, females 349) Kámáthis; 728 (males 354, females 374) Kámlis; 2507 (males 1333, females 1174) Karádis; 8359 (males 4320, females 4039) Khárpátis; 183,144 (males 90,010, females 87,134) Kumbis; 15,367 (males 7828, females 7539) Páchkálshis; 14 (males 10, females 4) Páhadis; 686 (males 334, females 352) Sorathis; and 3623 (males 1895, females 1728) Vanjáris.

ÁGRIS, from *ágar* a salt pan, are returned as numbering 119,103 souls and as found over the whole district. Both Mackintosh and Wilson rank them as Kolis.¹ Their head-quarters are in the south-west, but they are common as far north as the middle of Máhim, Bhiwndi, Sháhápur, and Váda.

¹ Trans. Bom. Geog. Soc. I. 194. The Mithágris say the true form of the word is *Agle* or *early*.

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Traders.

Márvár Vánis.

Vaishyás.

Husbandmen.

Ágris.

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Chapter III.
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Husbandmen.
Ágris.

They are of three divisions who neither eat together nor intermarry, Sudágris, Daságris, and Urap Ágris. The Sudágris include three sub-divisions, Mithágris or salt makers, Jaságris or toddy drawers chiefly in Bhiwndi, and Dholágris or drummers. These eat together and intermarry, and claim a strain of the same foreign blood as the Prabhus and Páchkalsis. Their chief surnames are Bhoir, Chandheri, Chavhán, Gharat, Gulvi, Jádav, Kim Máli, Mándre, Mhátre, Mukul, Návraye, Náik, Povár, Shelár, Shelka, Vaze, and Yádav. Their family gods, or badges, are the pineapple and the *hom*, myrobalan, mango, fig, and wild mango. Though all Sudágris belong to the same caste, the amount of mixture with foreign blood seems to vary in different parts of the district. Thus the Panvel Ágris have a larger proportion of Rajput names than the Sálsette Ágris, and, unlike them, keep to the Rajput rule against intermarriage among those who bear the same tribal surname. Ágris are small active and dark, and speak a rough Maráthi. Indoors the men wear a loincloth, and out-of-doors a waistcoat waistcloth and Marátha turban folded in Kunbi fashion. The women wear a robe wound tightly round the waist and thighs, and the upper end drawn over the shoulder; they generally wear a bodice. Their staple food is *náglí*, or coarse rice, and fish, and on holidays finer rice and perhaps a fowl. They are excessively fond of liquor, all the men and women in a village being often drunk after sunset. Almost all are husbandmen, salt makers and labourers, and being thrifty and careful in money matters generally avoid debt. They do not marry with Maráthás, Kunbis, or Kolis. They respect most Hindu gods, but their favourite objects of worship are Cheda and other local spirits or *devs*. Their love of drink keeps them poor and few of them send their boys to school.

Daságris, according to their own story the thrum, or *dashi*, wearing Ágris, but perhaps more probably the half caste, *das* or ten being half of the score or full number, are found chiefly along the tidal course of the Tánsa and Vaitarna rivers east of the railway line.¹ They are soft featured and round faced with bright full eyes and fair skins, and as children are very pretty. Almost all are husbandmen, and in dress, speech and customs differ little from Sudágris. The local story is that they are the descendants of an Ágri's mistress whose children died in infancy. She vowed to the Mhár's god that if her children lived to grow up she would walk from her house to the Mhár's house with a cow's bone on her head and a tag or thrum of wool in the lobes of her ears. Her children grew up and she carried out her vow and was excommunicated. The commonest surnames are Kadu, Kine, Gharat, Patel, Chodri, Madhvi, Wázeh, Tari, and Gavád, and their family gods or badges are *Nadáí* a river, *Marichimbóri* a crab, *Amba* a mango, *Satai* a spoon, *Morái* a peacock, and *Girdai* a coverlet. The Sudágris neither eat nor marry with the Daságris.

¹ The villages are Báhadoli, Sákre, Padgáon, Kánivde, Navsai, Chandip Kopar, Ghátimb, Sofála, Mákne, Nágáve, Ágarvádi, Tembhode, Umroli, Bírvádi, and Padghe. The Kelvo-Máhim villages are Sonáve, Purgáv, Sánkro, Bároli, Ghátiv, Supála, Mákna, Nágáva, Ágarvádi, Tembora, Maroli, Bírvádi, Parga, and Návli. And the Bassein villages are Kofar, Chándve, Návsai, and Khánivde.

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Urap Ágris or Varap Ágris found in several villages in Sálsette and Bassein,¹ are said to be Christian Ágris, who reverted to Hinduism some in 1820 and others in 1828. According to one explanation the name Urap or Varap is the Persian *Urf* or alias, and according to another it is the word Europe. Neither of these explanations is satisfactory, and it seems more likely that the word comes from the Maráthi *orapne* or *varapne* to scratch or sear with a hot iron, and that they got the name because they had to go through some purifying ordeal when they were let back into caste. They are also known as *Nave* or New Maráthás. Both in Sálsette and Bassein the Urap Ágris are considered lower than either Sud or Das Ágris, who neither marry nor eat with them. They have separate priests and a separate headman. Their manners and customs are the same as those of other Ágris, and they worship Hindu gods. The only sign that they were once Christians is in their surnames such as Gomas, Soz, Fernan, Frutád, and Minez. It is said that the Bassein Ágris who reverted in 1820 had to pay £120 (Rs. 1200). The priest who purified and took them back was Rámchandra Baba Joshi a Palshe Bráhmaṇ. His caste for a time excommunicated him, but he was allowed to rejoin when he ceased to act as priest to the Uraps. One Bhai Makund Joshi, also a Palshe, succeeded Rámchandra. Like him he has been put out of caste, but when he has a child to marry he does penance and is allowed to join his caste. The name of the priest who admitted the Ágris in 1828 (November 12) was Vithal Hari Naik Vaidya, a Palshe Bráhmaṇ of Bassein.

BÁRIS, returned as numbering 2458 souls and as found in Bassein, Máhim and Dáhanu, are dark and stoutly made, wear the top-knot and mustache, and shave the head once a month. They are said to have come from Gujarát and though some speak and dress like Maráthás the women of others keep to their Gujaráti speech and dress. They are clean, hardworking and orderly, and work as husbandmen, cartmen, and labourers. They live in houses with walls of mud or raw brick and either thatched or tiled roofs. They own cows and oxen. They eat coarse rice, *nágli*, and *kodra*, and occasionally wheat bread and fine rice on holidays. Their feasts, which consist of pulse cakes, mutton, and liquor, cost them about 3*d.* (2 *as.*) a head. The men wear a loincloth, a waistcloth, a jacket, and a cap, and on high days a Marátha turban. The women wear the robe wound tightly round the waist and thighs, and the bodice, and others wear the Gujarát petticoat. The men spend their time in the fields or as day labourers, the women in household work, and the children gather manure. On the twelfth day after a birth they worship the goddess *Sati*, the ceremony costing about 3*d.* (2 *as.*). Girls are married between six and fifteen and boys between fifteen and twenty-five. A marriage generally costs from £3 to £4 (Rs. 30 - Rs. 40). Widow marriage is allowed. They are

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Báris.

¹ The Sálsette villages are Balkham, Ralodi, Turbhe, Kávesar, Vadavali, Uthálsár, Mulund, Kopri, Pavai, Kalva, Sanghar, Ovale, Gavhán, and Bhándup. The Bassein villages are Umelmál, Mánikpur, Agáshi, Mukám, Pádrichivádi, Jot, Virár, Kolowda, Navápur, Achole, and Juchandra.

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Bhāgvats, worshipping all Hindu gods but especially Vishnu, keeping images in their houses and holding their priests, who are Chitpāvans, Gujarātis, Palshes, and Golaks, in high respect. They keep all Hindu fasts and feasts, and have not of late changed their religious beliefs. They have a caste organisation and leave the settlement of social disputes to some of their headmen. Caste authority has not grown weaker. They are a poor class and find it difficult to get regular employment. Few of their children go to school. They have not begun to take to new pursuits and are badly off.

Chārāns.

CHĀRĀNS, though classed with Vanjāris, are apparently a distinct people. They are returned as numbering 787 souls and as found in Vāda, Murbād, Karjat, Bhiwandi, Sālsette, and Panvel. Like the Vanjāris they are divided into Chārāns proper, Mathurās, Rajputs, Lavānās, and Gavars, who neither eat together nor intermarry. The first two wear the sacred thread. Except the Chārāns proper who have their own priests called Chāran Brāhmans, the other divisions require the help of a Brāhman at their marriages. The Chārāns came about twenty years ago from Málegaon in Násik, and settled in Mokháda. In the Mokháda villages of Sakarshet and Kortud a few houses of the Gavar sub-division of the Chāran caste are employed in bringing tobacco from Balsár and salt fish from the sea coast. At their marriages a Brāhman is necessary. The ceremony consists of daubing the bride's and bridegroom's brows with turmeric. They build no booth, but at the four corners of the place where the marriage is held, seven earthen pots are filled with water and two *musals*, or pestles, are placed on the eastern and western side between the pots. The bridegroom, catching the bride by the hand, walks round one pestle four times and round the other three times, the Brāhman priest repeating verses. The marriage is now complete, and the bridegroom takes the bride to his house, with a present of a calf from the bride's father. At the time of the betrothal, *māgni*, the bridegroom's father gives the bride's father four bullocks and £12 10s. (Rs.125) in cash. They burn their dead and feast the caste on the twelfth and thirteenth days after the death.

Chokhars.

CHOKHARS, returned as numbering 866 souls and as found only in Dáhānu, are a Maráthi speaking people. They are one of the classes who claim to have come into the Konkan with Bimb. They have no sub-divisions, and their surnames are Kor, Rát, Dalvi, Sani, Suri, and Des. They are clean, hardworking and fond of strong drink, and earn their living as husbandmen and labourers. A few have tiled houses but most live in thatched mud-walled huts. Except a few copper and brass vessels their dwellings have no house gear but earthen pots. They eat fish and flesh and drink liquor, but their daily food is coarse rice or rice porridge with a seasoning of chillies. A marriage feast costs about 6d. (4 as.) a head. In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket, and a piece of cloth rolled round the head. On great days they wear Maráthha turbans and fresh clothes. Their women, both at home and abroad, wear a bodice and a Maráthha robe wound tightly round the body like a waistcloth. They have no store of clothes. They

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worship all Hindu gods and Máruti in particular, and keep images in their houses. They employ Bráhmans as their family priests holding them in respect and keeping all Hindu fasts and feasts. They have a headman, *pátíl*, who settles social disputes. They are a poor class and do not send their children to school.

HETKARIS,¹ or southerners, that is people of Málvan and the neighbouring districts, are returned as numbering ninety-two souls and as found in Bassein and Bhiwndi. They are said to have come to Bassein about 140 years ago with the Marátha army from Sátára and Kolhápúr. They are strong, tall, muscular and dark and speak Maráthi. They are husbandmen and labourers, and as a class are poor, though hardworking sober and thrifty. Their houses are generally one-storied with brick and mud walls. Most of them worship the goddess Mahákáli. They eat fish, fowls and mutton, and their staple food is coarse rice, *náchni*, *vari*, and split pulse. Their feasts cost them from 4½d. to 6d. (3-4 as.) a head. They have Bráhman priests whom they respect. They keep all the ordinary Hindu fasts and feasts, and have a headman. They send their boys to school and are a steady people.

KÁCHIS, or market gardeners, returned as numbering 147 souls and as found in Sálsette and Murbád, are divided into Bundales and Narvares. They look like Pardeshis or Upper India Hindus, and are strong and well made. They speak Hindustáni. They are hardworking and fairly clean, sober and orderly. Most of them are fruit-sellers. They eat fish and flesh and drink liquor. The men dress like Maráthás and wear coats, turbans and waistcloths. The women wear a petticoat, a bodice, and a short upper robe, *lugde*. They worship the ordinary Hindu gods, especially Devi and other goddesses. Tuesday is kept by them as a special day of worship. They treat their priests, who are Hindustáni Bráhmans, with much respect and call them Pandits. Marriage is almost their only ceremony, and their only special observance is that they cut a lock of the boy's hair a few days before the marriage. The performance of *shráddh* on the anniversary of a death is compulsory. They have no headman and settle social disputes at meetings of the men of the caste. They either do not send their boys to school at all, or only for a short time.

KÁMÁTHIS are returned as numbering 851 souls and as found in Panvel, Sálsette, Kalyán, Sháhápúr, and Karjat. They have come from the Nizám's dominions since the beginning of British rule. Under the name Kámáthi people of many classes are included. Though they do not marry or even eat together, the different classes of Kámáthis have a strong feeling of fellowship and generally live in the same quarter of the town. The name is commonly supposed to come from *kám* work, because they are good labourers. But as the name is applied to so many castes, it seems to be the name of a district or province, perhaps Komometh to the south.

¹ *Het* means down as opposed to *upar* up. The coast people use *het* for down the coast or south, and *upar* for up the coast or north. Ráo Bahádúr Gopálráo Hari Deshmukh.

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*Hetkaris.**Káchis.**Kámáthiis.*

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east of Haidarabad.¹ The following details apply to the lower or labouring Kámáthis to whom most Thána Kámáthis belong. They are tall, dark and robust, and their young women are stout and good-looking. They speak Telegu in their homes and Maráthi and Hindustáni abroad, and write in Bálbodh. They are clean, active, hardworking and frugal, but given to opium and *bháng*. Some of them are labourers, both men and women working for daily hire, but like most other labouring classes, the husband and wife never at the same place. Others are husbandmen and grain dealers. Their houses are one-storied built of brick and mud and tile-roofed. Among their furniture are brass, copper, and earthen vessels, bedding, mats, and boxes. They own cattle, but have no servants. Their food is rice, pulse, fish, and flesh. They drink liquor but not openly, or at their caste dinners. They give caste dinners on births, marriages, and deaths. The men wear a round turban much like a Marátha Kunbi's, a coat, jacket, and waistcloth. The women wear a robe and bodice, the upper part of the robe much fuller and looser than is worn by Marátha women. They have no ceremonial dress, except that on high occasions they wear specially good clothes. Among them boys are married before nine and girls before seven. The boy's father sends a friend to the girl's house to ask if her parents will give their daughter in marriage. If they agree a Telegu Bráhmaṇ is called, the names of the boy and girl are told him, and after calculating he says whether or not the marriage will prove lucky. Next day, if the answer is favourable, the boy's father with a Bráhmaṇ and a few relations, goes to the girl's house, and the Bráhmaṇ tells them that the stars are favourable. The Bráhmaṇ fixes the marriage day and leaves with a present of from 2s. to 4s. (Re. 1 - Rs. 2). Then the boy's father accompanied by his nearest relations and friends and by the Bráhmaṇ priest, goes to the girl's house, and seating her on a low wooden stool, the priest recites verses, and the boy's father presents the girl with a suit of new clothes, ornaments, and a packet of sugar. The brows of the male guests are marked with sandal powder, and one of the men of the house presents the younger guests with five betelnuts each, and the elders with ten. The girl's mother serves the women guests with turmeric which they rub on their hands and faces, and they go home after the boy's father has given each woman five betelnuts.

Two days before the marriage, the boy and girl are rubbed with turmeric at their houses and a booth is built. On the evening of the wedding day the guests meet at the girl's house, and the father of

¹ Tavernier (1660) speaks of Kaolkonda, five leagues from Golkonda, as being in the province of Camatica, apparently the territory now known as Komometh. Harris' Travels, II. 373. According to Mackintosh (1836) the word Kámáthi as used in Poona included Kunbis, Mális, and Musalmáns. It properly belonged to Telegu speaking tribes from the west of the Haidarabad territory, who were like the Kolis and were called Kolis by the Musalmáns of that part of the country. They would almost seem to be the same as the Mahádev Kolis of Ahmednagar. When they laboured they were called Mutrásis, when they took charge of water-courses they were called Nirodás, and when they took service as mercenaries Telgols. Trans. Bom. Geog. Soc. I. 202.

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the boy going to the girl's house, presents her with ornaments and returns home. Here he feasts his guests, and after marking their brows with red powder and serving them with betelnut and leaves, they start in a procession to the girl's house with the boy on horse-back or in a carriage, or carried on men's shoulders or on foot. In the marriage booth the boy and girl are made to stand face to face, and a cloth is held between them. The Bráhmaṇ repeats verses and the guests keep throwing grains of *jvári* mixed with turmeric on the heads of the boy and girl. At the close of the marriage the guests are served with betelnut and leaves, red powder is rubbed on their brows, and they leave for their homes. On the morning of the second day the boy and girl are taken to the girl's house and a dinner is given to friends and relations. On the night of the third day the boy and girl with their relations and friends, and a band of musicians, are taken to a temple and given a few grains of rice and some curds. On their return, before entering the house, two men stand opposite each other with the girl and the boy on their shoulders, and catching the ends of their waistcloths the men dance to music. When the first couple of men are tired, another couple takes their place and the dance is kept going for some hours. On the morning of the fourth day the boy and girl are taken to the girl's house, where, after staying for a day or two, the boy returns home. This ends the wedding. Widow marriage is allowed. The man makes the offer of marriage and the ceremony, as a rule, takes place between ten and twelve at night in presence of a few near relations, and is kept secret till next morning when relations and friends are treated to a dinner.

When a girl comes of age a Telegu Bráhmaṇ is called, who refers to his calendar, and tells her to sit by herself from ten to thirteen days. He is given half a pound of rice, a handful of split peas, a quarter of a pound of butter and a handful of sugar, $\frac{1}{2}$ d. ($\frac{1}{2}$ *anna*) worth of vegetables, and from $1\frac{1}{2}$ d. to 2s. (*anna* 1-Re. 1) in cash. Friends and relations send the girl presents of clothes, sweetmeats, or fruit. On the last day she is bathed and decked with flowers, and her husband's relations present her with clothes, ornaments, money, or sweetmeats. A sweetmeat dinner to relations and friends completes the observance. In the fifth month of her first pregnancy a woman goes to her parents' house, and staying there for about a fortnight, is given a new suit of clothes and escorted by women relations to her husband's house. The third day after a child is born, boiled gram is placed under the child's bed and a present of from 6d. to 2s. (*as.* 4-Re. 1) is made to the washerwoman. The child is dressed and the midwife who, for the first time, lifts up the child, is given a few light blows on her back. At night relations and friends are treated to a dinner. On the seventh day the child is laid in a cradle and named. Friends and relations present clothes and ornaments. Next day the mother gives the child a pet name. For eleven days the household is considered impure, and the household gods remain unworshipped. On the twelfth, friends and relations are asked to a dinner and clothes and money are given to the child or its mother.

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When a Kámáthi dies his body is washed with hot water, rubbed with sweet-scented oil, dressed in his usual clothes, sprinkled with red and sweet scented powder, decked with flower garlands, and laid on a bamboo bier spread with straw and a white cloth. The son of the deceased, taking a flower in his left hand, lays it on the dead man's chest, and after him each of the other mourners drops a flower. Then the corpse is raised by four near relations, musicians head the party, and the son walks in front of the bearers with an earthen jar containing fire. If the deceased is a Bhágvat a lighted torch is also carried both by day and night. As soon as the body is moved from the house the spot on which it lay is coudunged, ashes are spread, and a lighted lamp is set close by and left for three days. At the end of three days the ashes are searched for foot prints, as the marks are supposed to be those of the animal into which the spirit of the dead has passed. After examining them the ashes are gathered and thrown into water. On the twelfth day the chief mourner shaves his mustache and the mourning is over. The ceremony ends with a caste dinner.

In religion Kámáthis are either Smárts or Bhágvats. They make the ordinary sect marks, the Smárts using ashes and drawing a sandal mark across the brow, and the Bhágvats drawing a black and generally a long yellow line with a white sandal mark on either side, called *trinám* or simply *nám*. They worship the ordinary Hindu gods and visit Pandharpur, Jejuri, Násik, and Benares. Besides these they have some gods peculiar to Telangan, Rájeshdev, whose chief shrine is at Yemládu, and Narshirám and Narsinhabu whose shrines are at Dharampuri. They also worship the small-pox and cholera goddesses, Pochema and Marma, as well as Khandoba, Malhári, and Maishma. The Bhágvats call on Vishnu under the names of Náráyan, Govind, and Shrimán, and the Smárts blow the conch shell, *shankha*. They keep the ordinary Hindu holidays. Among Kámáthis, Komtis, goldsmiths, and carpenters wear the sacred thread. Their priests who are Telegu Bráhmans are not treated with much respect. There has been no recent change in their beliefs or practice. Each caste has from two to six headmen, *mukádams*, chosen by the caste. If one dies his son or brother takes his place. Almost all classes are well-to-do. The feeling of fellowship is strong among them, and they are kindly, friendly, and helpful to each other. They live in numbers in one place, and do not let outsiders know that there is any difference of caste among them. They send their boys to school and are a steady people.

Kámlis.

KÁMLIS are returned as numbering 728 souls and as found only in Dáhánu and Váda. They say they came from Káthiáwár more than five hundred years ago, and that they were formerly known as Kám Rajputs. They are said to have taken to animal food since they came to Thána. They speak an indistinct Gujaráti. They are fairly clean, hardworking, honest, mild tempered, hospitable, and sober. They are husbandmen and palm-juice drawers and sellers. Some work as day labourers, but of late more of them than formerly have taken to tillage. They generally live in thatched huts with reed walls, while a few have houses with tiled roofs and earth and stone walls. They have little furniture in their houses, and no metal

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drinking or cooking vessels. They own cattle and keep them in a shed close to the house. They eat the flesh of goats, sheep, hare, deer, and fowls, and drink liquor. Their staple food is coarse rice, *nágli*, *kodra*, and fish. The men wear a loincloth, a coarse woollen jacket, and a small turban. On high days they wear a short cotton coat and a small waistcloth. Their women wear a petticoat and bodice. On the sixth day after the birth of a child the goddess *Sati* is worshipped in the mother's room. On the twelfth day the mother and child are taken to about a dozen houses, and the child is laid in a cradle and named by the nearest female relation. Their girls are married in their twelfth or thirteenth year. The priest a Gujarát Bráhmaṇ is paid from 10s. to 12s. (Rs. 5 - Rs. 6) by the girl's father, and 4s. (Rs. 2) by the boy's. They allow widow marriage. They burn their dead and perform the twelfth and thirteenth day ceremonies with the help of a Gujarát Bráhmaṇ. Their chief gods are Māruti, Ganpati, and Mahádev. Their chief holidays are *Diváli* (October-November), *Shimga* (February-March), and *Makar Sankránt* (12th January), and their minor holidays are *Dasra* (September-October), *Ganesh Chaturthi* (August-September) and *Cocoanut day* (August-September). They have a headman called *pátíl*, but settle caste disputes according to the opinion of the majority of the men of the caste. Their boys go to school, but they are in poor circumstances.

KARÁDIS are returned as numbering 2507 souls and as found in Panvel only. Their surnames are Bhoir, Bhagat, Bhigarkar, Mhátre, and Ránt. They have no sub-divisions and speak incorrect Maráthi. They are cultivators and labourers, and in food and dress resemble the Maráthás.

KHÁRPÁTILS are returned as numbering 8359 souls. They are found in Máhim, Bassein, and Dáhánu. In some parts the name seems to be borne by Ágri families who have been in charge of salt lands. In other places they are said to form a separate caste known as Khárvís as well as Khárpátels, and apparently of Gujarát origin. The latter generally live in coast villages and speak incorrect Maráthi. They are dirty, hardworking, and fond of strong drink. They till salt rice lands and live in thatched huts, except a few whose houses have brick walls and tiled roofs. Some of them own cattle and fowls. They eat fish and flesh, drink liquor, and smoke tobacco. Their daily food is *nágli* and rice bread, rice, and fish. They eat either twice or thrice a day. In-doors the men wear a loincloth, and the women a robe wound tightly round the waist. Out-of-doors the men wear a turban, jacket, and waistcloth, and the women a Marátha bodice and robe. They mark their feast days by wearing fresh clothes. The men pass their time in field work and their wives and children help them. Boys are married between twelve and fifteen and girls between ten and fifteen. Widow marriage is allowed. They worship Gáondevi, Cheda, Munja, and Bhaváni, and employ Chitpávan, Deshasth, or Palshe Bráhmans as priests. Their holidays are *Shimga* (February-March), *Diváli* (October-November), and the anniversary of their deceased relations. They have no other fasts or feasts, and they are less superstitious than most Hindus. They ask one or two respectable castefellows, or the village *pátíl*, to decide their caste

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*Kámlis.**Karddis.**Khárpátile.*

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disputes. They are a poor class, not teaching their children or taking to new pursuits.

KUNBIS, or KULAMBIS, are returned as numbering 183,144 souls and as found over the whole district. The classes commonly spoken of as Kunbis, in the general sense of husbandmen, may be brought under three groups, Talheri or Konkan Kunbis; Marátha or Deccan Kunbis, most of whom are connected with the Talheris, but among whom some small divisions such as the Ráos of Murbád and the Karádi Kadams of Panvel are nearly separate; and a third group probably of part Gujarát descent which includes Mális, Chavkalsis, and Somvanshi Kshatris, and may be roughly brought under the general term Páchkalshis. Of other cultivating classes the Ágris are sometimes spoken of as Kunbis, but they are generally and more correctly classed with Kolis; Kolis and Mhárs, though they till, are always known by the name of their tribe not of their calling; and Sorathíás and Nákrí Kunbis are also usually spoken of by the name of their class.

TALHERI¹ KULAMBIS, or KUNBIS, had, according to the 1872 census, a strength of about 80,000, of whom 33,000 were in Sháhápúr, 16,450 in Murbád, 13,250 in Bhiwndi, 8370 in Váda, 2300 in Máhim, 2130 in Kalyán, 1850 in Karjat, 1050 in Bassein, 920 in Dáhánu, and 235 in Panvel. That is they are found almost entirely in the centre of the district along the basin of the Vaitarna between the Tal pass and the coast. Talheris are composed of two main elements, a local apparently little different from the Son Koli, and a foreign. The early or local element is much stronger than either in Gujarát or in Deccan Kunbis. The foreign element belongs to two periods, before and after the times of the Musalmáns and Portuguese. Traces of the Rajput or early foreign element survive in such Talheri surnames as More or Maurya, Sálunkhe, Jádhav, Yádav, Povár, Chohán, and Shelár. And the later or Marátha element in such surnames as Bhosle, Kadam, Shirke, and Sámble or Sábarya.² The difference between Marátha and Talheri Kunbis seems to be that while the foreign element in the Talheris is chiefly early, the Maráthás claim to represent the conquerors, who, during the seventeenth and eighteenth centuries, passing north from Sátára and Ratnágiri, settled across the whole south of the district. Though these different elements may be traced in more or less strength, no certain line can be drawn between Talheri and Marátha Kunbis. They eat together and to some extent intermarry, and do not differ in appearance, religion, or customs. In former times (1818) many so-called Maráthás were Konkan Kunbis who had left their fields

¹ Talheri seems to mean a lowlander, perhaps as opposed to Varáli an uplander and Malhári a highlander. Mr. E. J. Ebdon, C. S.

² The following are among the commoner Talheri surnames: Jádav, Bhoir, Thákré, Shelár, Pánvi, Ghodvinde, Shelke, Náik, Gharat, Ránt, Bhángaré, Povár, Chavhán, Bhosle, Mánkar, Yádav, Samvant, Sindhe, Kadam, Bhoi, Kalvantkar, Vangule, Chorgeh, Dadve, Karve, Konkna, Katate, Ghogrun, Bhogal, Setge, More, Borle, Nágale, Gavekar, Sigvan, Humre, Dere, Bait, Lathé, Mhaskar, Tanpuda, Bhákré, Maráde, Routh, Vághrye, Rabári, Sálunkhé, Samblé, Kuthe, Chaudari, Kashibale, Sonavale, Gondhli, Mhátre, Jagtáp, Dherya, Kadam, Shirke, Sábarya.

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and taken to a military life.¹ And now a Talheri who enlists, joins the police or gets a place under Government, calls himself a Marátha and by degrees forms marriage connections with Marátha families of a better social position than his own. On the other hand, an unlucky Marátha will fall to the rank of a Talheri and may be forced to marry his daughters into Talheri houses. Talheri Kunbis, like Marátha Kunbis, generally keep to the Rajput rule against marriage between families who have the same tribal surname. But among many Talheris and Maráthas a different rule is followed, and marriage is allowed among families of the same surname so long as they have different crests, or *devaks*, literally little gods or guardian spirits. These *devaks* are natural objects such as a tree, a stone, or the earth of an ant-hill. On marriage occasions, the guardian spirit is brought from the woods and set in the marriage hall and worshipped. At the close of the ceremony, when it has served its purpose, the *devak* is dismissed and thrown away. The crest comes down from father to son; a family cannot adopt a crest if it has not inherited one. At a marriage, besides inquiring about the crest, they ask the colour of the family horse and flag, and, if the colours are the same, marriage cannot take place. If the family do not know their crest and the colour of their horse and flag, they are considered not to be pure Talheris, and the marriage, as a rule, is broken off. The Talheri caste is to some extent recruited from the illegitimate children of Pardeshis, Márvádis, and other foreign Hindus, who in the scarcity of women of their own caste, generally keep Talheri or Marátha mistresses. Some of these children remain bastards and marry with Shindis or Akarmáshis. But, especially if they are left with money, they are sometimes able to find Talheri or Marátha wives, going to some part of the country where they are not known and adopting their mother's or some other Talheri surname or badge. Cases of this kind are said not to be common.

Talheri Kunbis are small, slightly and neatly made, dark, sometimes black.² The face is round, the forehead short and retiring, the cheek bones rather high, the eyes full and black, the nose straight and prominent, and the teeth not remarkably good. The hair is straight and black, and shaved except on the upper lip and on the crown of the head. Among the women, though few or none are beautiful, many when young are plump, bright, and healthy. Their youth is soon over. They age at eighteen and at twenty-five are wrinkled and ugly. They speak incorrect Maráthi, use many peculiar words such as *mhore* for *pudhe*, before; *váich* or *váis* for *thode*, little; and *dhig* for *pure*, enough. They are orderly, temperate, frugal in ordinary life, and hospitable. As husbandmen they are marked by their power of hard and constant work. In former times when the bulk of the husbandmen were little more than serfs, they seem to have been considered a lazy class. A Maráthi proverb runs,

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¹ MS. Sel. 160 (1818-1830), 4, 5.² As has been noticed in the introduction it seems probable that this black element is due to a strain of Negro or African blood.

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Chapter III.**Population.****Householdmen.****Kunbis.**

'There is no giver like a Kunbi, but he won't give except under the persuasion of the rod.' So the Musalmáns had a saying, 'A Shudra boy is like wheat flour, the more you knead him the sweeter he grows'.¹ At present they are landholders and field workers, and their chief occupation is the growth of rice. A few in coast villages have cocoa or mango orchards and grow flowers and vegetables, but this is unusual. Many of them are labourers all the year round, and most, even of the better off, go in the cold season, when field work is slack, to the district towns and still more to Bombay in search of work. Some take service as soldiers, constables, and messengers, and as house servants to well-to-do natives. Their women work as labourers. They live in thatched or tiled houses with brick and mud or reed walls. The houses have generally one room and a front and back door, and in many cases, a booth in front of the door. They keep their cattle in a shed on one side. All the inmates of the house, even when there are three or four families, live in the same room. They have no lights in their houses, but they keep a fire burning all night. Before going to bed they sit talking round the fire, and as sleep overtakes them, slip off one by one to their beds. Their houses have little furniture, generally a stone handmill, two long wooden pestles, some copper water jars and cooking pots, dining dishes, an iron girder, a frying pan, and about twenty earthen pots of different sizes, a wooden kneading trough, a curry stone and rolling pin, a lamp or two, a cradle, one or two rude bedsteads, and some net and wicker work baskets. They have cows, oxen and buffaloes, whom they honour as bread winners, bowing to them when they leave their beds in the morning. When their cattle are attacked by ticks or other insects, boys of the house take rice, dried fish, rice flour, and other articles required for a feast, and rub the goddess *Támjai* with redlead and oil, break a cocoanut, pour its milk over the goddess, and offer her the cooked food, asking her in return to free their cattle from the plague of vermin. Kunbis are great eaters and are specially fond of pepper and other hot spices. Besides grain, pulse, vegetables, fruit, garlic, onions, pepper, assafoetida, coriander, turmeric, tamarind, oil, curds and butter, they eat fish, fowls, sheep and wild hog, and besides water and milk, they drink liquor. Except dried fish, which with most Kunbis is a daily article of diet, animal food is used only on a few leading holidays, such as *Holi* (February-March) and *Gavri* (September-October), and on marriages and other family festivals. The flesh is cut in small pieces and fried in oil or butter with assafoetida, garlic, onions, and hot spices, and eaten with rice bread, or pulse cakes, *vadáś*. Most of them drink liquor, chiefly palm juice either fermented or distilled, but in many cases *moha* spirits. When liquor is used, it is generally drunk about sunset a few minutes before the evening meal. Their every day fare consists of *nágli*, *vari*, *harik*, and occasionally rice. Their feasts cost them from 3d. to 6d. (2-4 as.) a head. They take three meals a day, breakfast about eight, dinner at noon, and supper about seven. Of stimulants and

¹ The Maráthi runs, '*Kunbya sarkha dāta nāhi, kuliya vānchun det nāhi.*' The Hindustāni runs, '*Shudraka beta, gahuka dāta, jis wakhti kuta, to mitha.*'

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narcotics, besides liquor, almost the only one in common use is tobacco. Almost no tobacco is grown in the district, and most of it comes either from the Deccan, brought by Shimpis or other peddlers on bullockback, or by boat from Bombay. It is to some extent used as snuff, is chewed both by men and women, and much smoked not only by grown men and women, but by many boys and girls of ten years and upwards.

At home the men wear a loincloth, and the women, a robe which does not fall below the knee, a bodice, nose and ear-rings, a necklace of glass beads, armlets, silver and glass bangles, and toe-rings. Out-of-doors men wear a waistcloth and blanket, and on great occasions a turban. Those who can afford it, wear gold or silver earrings, silver armlets and bracelets, finger rings, and waistbands. On the fifth day after a birth some *ruí* or swallow wort leaves are placed on the grindstone, the goddess *Satvái* or *Satí* is worshipped, and in the evening liquor is freely drunk by relations and friends. On the twelfth day the child's mother has her lap filled with rice and the child is laid in a cradle and named by a Bráhmaṇ who is paid from 1½d. to 3d. (1-2 as.). Before a child is a year old, whether it is a boy or a girl, its head is shaved, and the practice is continued for a year or two when a girl's hair is allowed to grow and except the top-knot a boy's head is shaved once or twice a month. In arranging a marriage the boy's father goes to the girl's house and asks her parents to give their daughter in marriage. If her father agrees, the two fathers go to the house of the Bráhmaṇ priest to see that the stars favour the match.

Kunbis either bury or burn their dead, and employ a Bráhmaṇ to offer balls of boiled rice to the spirit of the dead. They allow widow marriage. But, in performing religious rites, a woman who has been twice married is held to be impure and cannot take a part. In the services on the thirteenth day after a death the Kunbis employ either a Konkanasth or Deshasth Bráhmaṇ, a Kumbhár, a Rául, or a Jangam. Kunbis are mostly Bhágvats, holding Vishnu as their chief god but reverencing other gods as well. They are careful to worship local spirits or demon-gods, and are most anxious to avoid or to disarm their displeasure. They are staunch believers in witchcraft and in the evil eye. They are believed mostly to die of spirit possession, as the saying is, 'Bráhmaṇs die from indigestion, Sonárs from bile, and Kunbis from spirits'.¹ Few visit temples, but some make pilgrimages to the god Vithoba at Pandharpur. They greatly respect their Bráhmaṇ priests who are generally Konkanasths, Deshasths, Karhádás, or Palshes. When the Bráhmaṇ visits their house, the Kunbis bow before him and he blesses them wishing them good luck, *kalyán*. Kunbis keep all the fasts and feasts observed by other Marátha Hindus. Their chief holidays are *Holi* (February-March), *Pola* (July-August), *Dasra* (September-October), and *Diváli* (October-November); the women have two other special days, *Nágpanchami* (August-September) and *Gavri* (September-October), when they ask their married daughters to their houses, and both men and women dance and sing in circles,

¹ The Maráthi runs 'Báhmaṇ mela vátáne, Sonár píttáne, Kunbí bhutáne.'

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feasting on mutton, pulse cakes, and liquor. There has been no recent change in their beliefs or practice. In the case of any social dispute they meet at a castefellow's house where funeral ceremonies are taking place, and there settle the matter. They have no headman and an excommunicated person is allowed into caste after a Bráhma has given him holy water, *tirtha*. Caste authority has not of late grown weaker. As a class they are poor. Many have lost their fields and work as labourers on other people's land, and many have to eke out their earnings by going to Bombay and other labour-markets in search of work.

MARÁTHÁS are returned as numbering nearly 100,000 souls of whom 27,900 were in Karjat, 18,800 in Kalyán, 13,300 in Sálsette, 12,000 in Panvel, 12,000 in Murbád, 5000 in Sháhápúr, nearly 3000 in Bassein, 1350 in Máhim, and about 700 in Dáhanu. That is they are found almost entirely in the south along the Ulhás valley between the Bor pass and the coast, the part of the district which had been almost entirely under Marátha management during the century and a half before its conquest by the British. Among the Maráthás some clans such as the Ráos of Murbád and the Karhádi Kadams of Panvel seem to have come from the Deccan in a body as settlers or as the guards of hill forts. They hold aloof from the ordinary Marátha Kunbi and are larger, fairer, and more refined. Among the ordinary Kunbi Maráthás some show signs of Deccan blood. But the bulk can hardly be known from Talheris and are generally grouped with them under the term Kunbi. Their appearance food dress religion and customs are the same, and like the Talheris, all except a few soldiers constables and messengers, are husbandmen and labourers. They eat together, and they have many common surnames both of Rajput and Marátha clans. Though as a rule they do not intermarry, the reason is because of the Maráthás' higher social position, not from any difficulty on the score of caste. A Marátha Kunbi will for a money payment readily marry his son into a Talheri Kunbi family and the poorer Marátha Kunbis occasionally give their daughters to well-to-do Talheris. Probably because the Maráthás were the last Hindu rulers, there is a strong tendency among middle class Hindus to claim a Marátha origin. Besides the Marátha Kunbis who differ little if at all from the Talheri Kunbis, Páchkalsis who have apparently no connection with the Deccan, style themselves Maráthás and probably form a large share of the 13,300 inhabitants of Sálsette, who at the 1872 census returned themselves as Maráthás.

NÁKRI KUNBIS,¹ found only in Bassein, are husbandmen. Their home speech is an incorrect Maráthi. The men shave the head except the top-knot, and the face except the mustache, and are a rough wild-looking class. The men wear a loincloth, a blanket, and a cloth rolled round the head, and the women the ordinary Marátha robe and bodice. The Nákris worship the goddess Sati on the day after birth if the child is a girl, and on the fourth day after if it is a boy. Except this there is no birth ceremony. Boys are married

¹ This seems to be one of the early tribes probably the same as the Surát Náiks.

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between fifteen and twenty and girls between ten and twelve. Until she reaches womanhood a girl does not cover her shoulders with the end of her robe. A day or two before a marriage a hall is built in front of the house, and, on the wedding day, a pot, filled with water, is placed in the hall with a cocoanut floating on it. Then the marriage god enters into some one present, and he orders the marriage ceremonies to go on promising success. A man, not as in most castes a woman, ties the marriage ornaments, *basing* and *kankane*, on the brows and hands of the bride and bridegroom. And it is a woman, not a man, who fixes the hour for the marriage and performs the ceremony. The time is generally about nine in the morning. The bride and bridegroom stand face to face, a piece of cloth is held between them, and the marriage guests, friends, and relations surround them. An old woman sings the marriage song, and when she has done, the cloth is drawn on one side, the boy and girl throw garlands of red tape round each other's necks, and stand holding each other by the hand. The old woman orders the guests to dance, and keeping time to music, they lift the bride and bridegroom on their shoulders. Then the couple are seated on low wooden stools and liquor is served to the guests. This is repeated for three days. The bride and bridegroom are taken from house to house round the village, and on the third day, the bridegroom's sister unties the marriage ornaments, and the ceremony is over. During the marriage days the bridegroom is dressed in a waistcloth, turban, and white sheet, worth together from 6s. to 8s. (Rs. 3 - Rs. 4). The bride dresses in clothes given her by the bridegroom's parents, a robe worth from 4s. to 6s. (Rs. 3 - Rs. 4), and a bodice worth 6d. (4 as.). She is presented with a necklace of black beads, wax bangles or *chude*, and silver toe-rings. Widow marriage is compulsory. The man goes to the widow's house with a robe and bodice and a number of relations and friends. The widow sits among the guests along with her future husband, liquor is drunk, they are declared man and wife, and go home together. They burn their dead. The body is laid on a bier and covered with a waistcloth, and a copper is tied in the skirt. The funeral ceremony is performed by the son or nearest heir. It lasts for twelve days. At the end some grains of rice are set on a board of wood, and resting on the rice is a pot full of water, the mouth closed by a cocoanut. Music is played and the spirit of the dead enters into one of the guests and tells what he wishes his friends to do for him. The funeral party are feasted, and the musicians presented with rice, earthen pots, and 1s. (8 as.) in cash.

PÁCHKALSHIS are returned as numbering 15,367 souls and as found in small numbers over most of the district and in strength along the coast. Besides by the name Páchkalshis, they are known as Sutárs, Mális, Vádvals, Chaukalshis, Somvanshi Kshatris, and Pátháres, all of whom except the Chaukalshis eat together and intermarry. The name Páchkalshi is said to come from their using in their marriage ceremonies five earthen pots, *kalas*. They say that they are the descendants of the sun god, Surya-Náráyan, and that they came with Bhimdev from Paithan on the Godávári at the close of the thirteenth century. But they are all of the same stock as the

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Chapter III.**Population.****Husbandmen.*****Páchkalshis.***

Pátáne Prabhus, and for the reasons mentioned in the Prabhu account seem to have come from Gujarát and not from the Déccan. Their surnames are Ráut, Vartak, and Chodhri. They speak incorrect Maráthi using *l* for *l* and *n* for *n*. They are hardworking, contented and well-behaved, and earn their living as husbandmen, gardeners and carpenters, and a few as writers and day labourers. They have a good name for steady work, as the saying is, 'Who can call a Páchkalshi idle'.¹ They live in one or two-storied houses with mud or brick built walls and with thatched or tiled roofs. They have cattle and a few of them servants, and live on coarse and fine rice, rice bread, pulse, vegetables, and fish. Their holiday dinners of mutton, chickens, pulse bread, and liquor, cost from 4½*d.* to 6*d.* (3-4 *as.*) a head, and their caste feasts from 1*s.* to 1*s.* 6*d.* (8-12 *as.*). Near Bombay the men dress like Bráhmans, in Bombay like Prabhus, and in outlying parts they call themselves Maráthás and do not differ from Maráthás in dress or in other respects, wearing a loincloth, a coarse blanket, and a cap or piece of cloth rolled round the head. On festive occasions they dress neatly and cleanly, the men in a silk-bordered waistcloth, turban and Gujarát shoes, and the women in the full Maráthi robe and short-sleeved bodice, covering both the back and bosom, and sometimes a shawl. The wives of husbandmen and gardeners help their husbands by selling vegetables, butter, and milk. They worship the ordinary Hindu gods, and generally employ Palshe Bráhmans as priests. Some Páchkalshis always wear the sacred thread and among them widow marriage is forbidden. The Chaukalshis wear the sacred thread during the marriage ceremony but at no other time. They do not shave the widow's head and allow widow marriage. They have images of Cheda and other demon-gods in their houses placed along with brass and stone images of Ganpati, Shiv, and Krishna. They keep the usual Hindu fasts and feasts. They form a separate community, and occasionally hold caste meetings. They send their boys to school and are fairly well-to-do.

Páhádís.

PÁHÁDIS are returned as numbering twenty-four souls and as found only in Sháhápúr. They have probably come from Násik where they are found in considerable numbers as vegetable-sellers and cloth dealers. Their home speech is Maráthi and they do not differ from Maráthás in appearance or dress. They are believed to have come from Upper Bengal.

Sorathís.

SORATHÍS are returned as numbering 686 souls and as found in Máhim and Dáhánu. Their name shows that they are immigrants from Káthiáwár, but they seem to have lost all memory of the time or the cause of their coming. They have no sub-divisions. Their commonest surnames are Bámánya, Chikria, Hekad, Baldándya, Gujar, Ládumor, Jalodra, Bhojni, Kátarya, Hera, Dhola, and Nakum. They speak a mixed Gujaráti and Maráthi. They are clean,

¹ The Maráthi runs, '*Páchkalshi ani kon mhanel dlahi.*' The disturbances of the eighteenth century aroused the old warlike spirit of the Páchkalshis. Such assistance did they render at the siege of Bassein in 1743, that the Peshwa made one family chief Pátile of Salsette, another family proprietors of Angaon in Bhiwandi, and a third family proprietors of Anjar in Bhiwandi. Mr. W. B. Mulock, C.S.

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well-behaved, hospitable, and industrious, and work as husbandmen and gardeners. They live mostly in thatched huts, keep oxen and cows, and have hardly any copper or brass vessels. They eat the flesh of goats and sheep, and spend from £1 to £5 (Rs. 10-Rs. 50) on their caste feasts. Their holiday dinners, including liquor, cost them about 2s. (Rs. 1) a head. The men wear a loincloth, and out-of-doors, a waistcloth and cap or a turban with a front peak like a Bhátia's. The women wear a petticoat like Vanjári women and a bodice. Both men and women spend their time working in vegetable gardens. On the sixth day after a birth the goddess *Sati* is worshipped. On the twelfth the child is named, the name being chosen by a Bráhmaṇ whose services are also engaged at marriages and for the eleventh and twelfth day funeral ceremonies. On the marriage day the bridegroom is dressed in a two-peaked turban like the Bombay Bhátia's. They burn their dead and their widows marry. They worship Mahádev, Ganpati, Vishnu, Máruti, and Charoba, but keep no images in their houses. They regularly worship the basil or *tulasi* plant. They treat their Palshe Bráhmaṇ priests with great respect and keep the usual Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a general meeting of the men of the caste. They send their boys to school and are a steady people.

VANJÁRI are returned as numbering 3623 souls. The accounts of them are confusing probably because they belong to two distinct groups, those who have settled as husbandmen and those who are still wandering carriers. In appearance the two groups seem to differ but little, the men of both being described as tall and good-looking, and the women well-built but singularly harsh-featured. The settled or tilling Vanjáris seem to belong to two separate tribes, one found in Máhim who have come from Málwa through Gujarát and the other found in Mokháda who have come from Málwa through the Deccan. The Máhim Vanjáris, who are also called God-Málvis, are found in Másvan, Paruthembi, Kurgaon, Morkuran, and Gundali. Their dress and speech is Gujaráti and they are said to have come during the time of Portuguese rule. Their surnames are Piple, Ráote, Shende, Sáble, Bharatdár, Lanje, Váde, and Mathure. The Mokháda Vanjáris belong to the Lád tribe. They speak Maráthi, but their home talk is a mixture of Maráthi and Gujaráti. They are hardworking but dirty, and earn their living as husbandmen and carriers. Their houses are of mud and unburnt brick, their cooking and drinking vessels are of earth, and they own cows, oxen, and buffaloes. Their daily food is rice, *náchni*, *vari*, and *harik*. In their feasts which cost about 6d. (4 *as.*) a head, rice is the chief dish. They eat fish and flesh, and drink liquor. The men dress in a loincloth, waistcloth, jacket, cap or turban, and the women in the ordinary Marátha robe and bodice. Both men and women pass their time in the fields. Unlike other Hindus, they use the cow as a beast of burden. The marriage ceremony lasts for four or five days. On a day appointed by the Bráhmaṇ priest, at least two days before a marriage, the boy and girl are rubbed with turmeric at their respective houses. A day before the marriage, booths are set

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*Sorathids.**Vanjáris.*

Chapter III.**Population.****Husbandmen.*****Vanjária.***

up and relations feasted. On the marriage day the boy, accompanied by his relations and friends, goes to the girl's house, and they are married. In the evening friends and relations are feasted. On the day after the marriage the boy's father gives a sumptuous dinner to the girl's relations and friends at the girl's village. This ends the marriage festivities, and the boy takes the girl to her new home. On the fifth day after the birth of a child they worship the goddess *Sati*, spending from 4s. to 8s. (Rs. 2 - Rs. 4) on the ceremony. They name their children either on the twelfth day after birth or at any time before they are married, the name being chosen by a Bráhmán. Both boys and girls are generally married between twelve and twenty-five. The boy's father has to give the girl's father from £3 to £4 (Rs. 30 - Rs. 40). Their priests, who are Bráhmans of the Palshe caste, are paid from 10s. to 30s. (Rs. 5 - Rs. 15), and the whole cost of a marriage varies from £10 to £50 (Rs. 100 - Rs. 500). On a death occurring in a family the body is washed, dressed in clean clothes, and a piece of gold or a pearl put in its mouth, and the corpse burnt. For ten days the near relations mourn, and at the end of that period the head of the chief mourner is shaved, and after offering a wheaten cake to the crows, they become pure. On the thirteenth day the whole caste is feasted. Widows are said often to marry their husband's younger brother. They are nominally worshippers of Rám, Mahádev, Vishnu, and Krishna, but their chief objects of worship are Chedya, Narshya, and other spirits. They also worship the village god Vághya. They greatly respect their priests and keep all Hindu fasts and feasts. There has been no recent change in their religious belief. Social disputes are settled at a meeting of the men of the caste, whose authority shows no signs of declining. They own fields, houses, and cattle, do not send their boys to school, and are in easy circumstances.

The Vanjáris who keep to their old trade of carrying and pass through the district on their way to the coast salt-pans, belong to four classes, Mathuriás, Gavariás, Lavánás or Lamáns, and Chárans. The first are said to wear the sacred thread and a necklace of beads, to be strict vegetarians living like Marátha Bráhmans, and to be very careful about their fire-place, never eating if the fire has gone out before they have taken their meal. They speak Hindi mixed with Márvádi, and the dress both of men and women is more Márvádi than Maráthi. The women wear gold, silver and brass bracelets and glass bangles, and wear their back hair in the shape of a snake's hood which from a distance looks as if they had a snake's hood growing on the top of their head. Their chief surnames are Sáble, Padval, Manja, Ghoti, Titarya, Bardvál, Povár, Tagharya, Byás, Gharbári, Khuriya, Dasáj, Betariya, Meko, and Pánde. The Gavariás are the leaders among the Vanjáris and settle the disputes of all four classes. They do not differ from the Mathuriás except that they wear neither the necklace of beads nor the sacred thread, and eat meat. Like the Mathuriás they speak a peculiar dialect, and their women braid their back hair into the form of a snake's hood. The Lamáns or Lavánás are considered degraded.

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Manufacturers included seven classes with a strength of 1228 souls (males 679, females 549) or 0.16 per cent of the Hindu population. Of these 41 (males 38, females 3) were Khatris, weavers; 49 (males 22, females 27) Koshtis, weavers; 12 (males 5, females 7) Rangaris, dyers; 22 (males 10, females 12) Rauls, tape-makers; 29 (males 19, females 10) Sangars, blanket-makers; 59 (males 56, females 3) Salis, weavers; and 1016 (males 529, females 487) Telis, oil-pressers.

KHATRIS, or weavers, are returned as numbering forty-one souls and as found in Murbád, Sálsette, Bhiwndi, Panvel, and Kalyán. Their commonest surnames are Tákale, Rode, Mungle, and Kolvi. They speak Maráthi and their staple food is rice, split pulse, vegetables, fish, and flesh. They make gold and silver lace, and silk waistcloths, *pitámbars*, the waistcloths fetching from 1s. 6d. to 1s. 9d. (12-14 as.) an ounce. When their craft was flourishing each weaver is said to have made from £1 10s. to £2 (Rs. 15-Rs. 20) a month, but of late, as there has been no demand for their goods, they have taken to service and to pawnbroking, taking gold and silver ornaments and clothes in pledge. Either the father or mother names the child after consulting with elderly relations. They wear the sacred thread, and marry their girls between eight and twelve and their boys between twelve and fifteen. The poor pay no dowry, but among the rich the girl's father has to give the boy's father from £5 to £50 (Rs. 50-Rs. 500). Their marriage expenses vary from £10 to £100 (Rs. 100-Rs. 1000). Their widows do not marry, but during widowhood they do not give up wearing the nosering and other ornaments until, in their old age, they shave the head. They burn their dead. Breaches of caste rules were formerly punished by fine or excommunication, but of late the authority of the caste has decayed and the members are allowed to do much as they please.

KOSHTIS, or weavers, are returned as numbering forty-nine souls and as found in Karjat, Kalyán, and Bhiwndi. Besides as weavers they work as cloth-sellers, shopkeepers, and husbandmen. They are divided into Salis, Koshtis, Devangs, Hatgars, and Juners. Their commoner surnames are Godshe, Thipre, Parshe, Bhandári, Kudál, and Vhával. Some look and dress like Maráthás, and others like high-caste Hindus. Except Hatgars and Devangs almost all eat flesh. They are a religious class and settle social disputes at meetings of the men of the caste. They send their boys to school and are fairly off.

RANGARIS, or dyers, are returned as numbering twelve souls and as found only in Sálsette.

RÁULS are returned as numbering twenty-two souls and as found in Sálsette and Bassein. They weave strips of coarse cloth and cot tape. Another branch of the same class are wandering players and beggars. They are known as Rául Gosávis and are said to have formerly been the Lingáyat priests of the Mahádev Kolis.¹

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Population.
Manufacturers.

*Khatris.**Koshtis.**Rangaris.**Rauls.*

¹ Trans. Bom. Geog. Soc. I. 233.

Chapter III.**Population.****Manufacturers.*****Sangars.***

SANGARS, returned as numbering twenty-nine souls, are a Maráthi speaking people. They are dirty and untidy, but hardworking and well-behaved. They weave and sell blankets, and work as day-labourers. They live in thatched huts, and except a metal dish and water pot, their vessels are of earth. They eat fish and flesh and drink liquor. Their daily food is rice and millet bread, split pulse, and vegetables, costing about 3*d.* (2 *annas*) a head. They sit on blankets and each dines from a separate dish. At their caste feasts cakes and molasses, costing 6*d.* (4 *annas*) a head, are their chief dish. At home the men wear a loincloth, and out-of-doors, a waistcloth, jacket, and turban. The women wear the ordinary Maráthi robe and bodice. On high days they put on fresh clothes and a few wear silk. Both men and women weave blankets, and the men occasionally move about selling them. When a child is one or two years old the goddess *Sati* is worshipped. A girl is married as soon as the parents can afford the expense, and as a rule the ceremony is performed without the help of a Bráhmán. They bury their dead calling in a Jangam or Lingáyat priest. They allow widow marriage. They are Hindus, worshipping the usual Hindu gods and keeping images of Khandoba, Bhairoba, Mhasoba, and Munjoba in their houses. They employ both Bráhmans and Jangams as priests. They keep the usual fasts and feasts and have no headman, their social disputes being settled by a meeting of the men of the caste. They send their boys to school, but are a poorly paid and somewhat depressed caste.

Sális.

SÁLIS, weavers, are returned as numbering fifty-nine souls and as found in Kalyán, Panvel, Bhiwndi, and Karjat. They are the same as Koshtis. Sális say that they came from Phaltan in the Deccan in search of work. They have no sub-divisions. Their commonest surnames are Bhágyat, Kirpe, Ghote, Kámble, Hagvane, Amburle, Chopde, Vaidya, Pávle, and Dhore. They look like high-caste Hindus and speak Maráthi. They live in substantial and well kept houses. They eat rice, pulse, vegetables, fish, mutton, and fowls, and drink liquor. The men dress like Bráhmans and the women wear the full Maráthi robe and bodice. Most of them weave women's robes of cotton, and sell them either wholesale to cloth merchants or retail to private buyers. They are paid from 4*s.* to 6*s.* (Rs. 2 - Rs. 3) the piece, which represents a daily wage of about 6*d.* (4 *as.*). Their work is steady in the fair season, but during the rains it is almost at a standstill. Their women and children from the age of seventeen help the men in preparing yarn for the loom. They do not work in silk, but in Bhiwndi some of them weave blankets. They keep the usual Hindu holidays and worship the ordinary Hindu gods. Their disputes are settled at a meeting of the men of the caste.

Telis.

TELIS, or oilmen, are returned as numbering 1016 souls and as found over the whole district except in Bassein, Máhim, and Dáhánu. Like Talheri Kunbis in appearance, and speech, their habits are dirty, and though hardworking and orderly, they are unthrifty and most of them in debt. Their houses are like Kunbis' houses. They breakfast early in the morning, dine at noon when they take a nap for an hour or two, and sup at nine. Their

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food is like Kunbi's food and their caste feasts cost them from £4 to £5 (Rs.40 - Rs.50). The men wear the loincloth, waistcloth, jacket and turban, and the women the ordinary Maráthi robe and bodice, except that the end of the robe is not drawn back between the legs. They press cocoanuts, sesamum, and the seed of the castor-oil plant. To distinguish them from the Beni-Israelis or Sanvár Telis, that is Saturday oilmen, they are called Somvár Telis or Monday oilmen, because they do not work on Mondays. Except during the rainy season they are well employed and earn from about 3d. to 1s. (2-8 as.) a day. Their women help them, and their boys from the age of fourteen. When they hire workmen they pay them from 1½d. to 3d. (1-2 as.) a day. The seed comes from the Deccan or is bought in the district from traders. Few of them have any capital and none of them are rich. The Telis sell the oil in their houses or go about hawking it. They have no shops. Their family customs differ little from those of Kunbis and other middle class Maráthas Hindus. On the fifth day after birth they worship the goddess *Satī*, and the parents name the child. Girls are generally married between ten and eleven and boys after sixteen. The boy's father pays the girl's father from £3 to £3 10s. (Rs. 30 - Rs. 35) or upwards as dowry. They marry their widows and do not shave their heads, and except that she is not allowed to attend marriage ceremonies a widow is treated in the same way as a woman whose husband is alive. They burn their dead. Their chief god is Mahádev and their priests are Chitpávan and Deshasth Bráhmans. They have no headman. Caste disputes are settled by the majority of votes at a meeting of the men of the caste. The competition of kerosine oil has lowered the price of the local oil from 10s. to 8s. (Rs.5 - Rs.4) the *man*, and most of the oilmen have taken to tillage and labour. A few send their boys to school, but on the whole they are at present somewhat depressed.

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Population.

Manufacturers.

Telis.

Artisans included twelve classes with a strength of 18,546 souls (males 9844, females 8702) or 2.42 per cent of the Hindu population. Of these 488 (males 262, females 226) were Beldárs, masons; 96 (males 49, females 47) Gaundis, masons; 17 (males 9, females 8) Jingers, saddlers; 1271 (males 708, females 563) Kásárs, bangle-sellers; 56 (males 33, females 23) Kátáris, turners; 4276 (males 2243, females 2033) Kumbhárs, potters; 3226 (males 1656, females 1570) Lohárs, blacksmiths; 58 (males 42, females 16) Pancháls; 193 (males 109, females 84) Pátharvats, stone-masons; 2202 (males 1179, females 1023) Shimpis, tailors; 6176 (males 3287, females 2889) Sonárs, goldsmiths; and 487 (males 267, females 220) Támbats, coppersmiths.

Craftsmen.

BELDÁRS, or stone-cutters, are returned as numbering 488 souls and as found over the whole district except in Bassein and Máhim. The men are short, strong, and dark, and wear whiskers and mustaches. They speak an incorrect Maráthi out-of-doors, but the home speech of some is said to be Gujaráti and of others a kind of Kánarese. They are stone-cutters by craft, and are dirty, hardworking and hot-tempered. Their houses and food are like those of Kunbis. They wear a pair of short tight drawers, *chadis*, reaching to the knee, a jacket, a shouldercloth, and a turban folded in Kunbi fashion; and their women dress in the ordinary Maráthas robe and

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Chapter III.**Population.****Craftsmen.***Gaundis.**Jingars.**Kasars.**Kataris.*

sometimes wear the bodice. They draw one end of the robe over the head. Social disputes are settled by the men of the caste. They do not send their boys to school or seem likely to take to new pursuits, but, on the whole, are well-to-do and well employed.

GAUNDIS, masons, are returned as numbering 96 souls and as found at Bassein, Váda, and Bhiwndi. They work as labourers, and when any building is going on as masons. They resemble Maráthás in food, dress, religion and customs, and are a poor people.

JINGARS, or saddlers, are returned as numbering seventeen souls and as found in Bassein and Karjat. They are also called Káranjkars and Dalsingars, or fountain makers and makers of military ornaments. Some of them claim to be Somvanshi Kshatris, but they are generally supposed to rank with Chámhárs or leather workers.¹ They believe that they came from the Deccan in search of work. Their commonest surnames are Kámle, Ámle, Manorkar, Bundarkar, and Jejurkar. There is nothing peculiar in their appearance. They speak more like Bráhmans than Shudras. Both among men and women there is much variety in their dress, some wearing turbans like Kunbis, and like them rolling the waistcloth round the middle, sometimes double and sometimes single. Others dress like Bráhmans. Among their women some pass part of the skirt of the robe between the legs and make it fast behind. They eat fish and flesh and drink liquor. They follow many callings, casting metal, carving stones, painting, making figures of clay and cloth, piercing metal and paper plates, carving wood, and repairing boxes and padlocks. They are hard workers and self-reliant; few of them ever beg. Their staple food is rice, pulse, and vegetables. The child is named by its parents on the fifth day, the name being chosen by a Bráhman priest. Their religious ceremonies are the same as those of other Marátha Hindus, and Bráhman priests officiate at their houses. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school. They seem to adapt themselves more readily than other craftsmen to changes in fashion and workmanship, but are not prosperous.

KÁSARS are returned as numbering 1271 souls and as found over the whole district. They are clean and neat and dress like Marátha Bráhmans. They speak Maráthi and deal in glass and wax bangles. Their chief god is Khandoba. They send their boys to school and are well off.

KÁTARIS, or wood-turners, are returned as numbering fifty-six souls and as found in Kalyán, Bhiwndi, Sháhápur, Dáhanu, and Panvel. Their home tongue is Gujaráti, but with others they use incorrect Maráthi. They are clean, hardworking, and hospitable. They work with the lathe, turning the legs of tables, cots and cradles, and making wooden beads. They own one-storied brick-built and tile-roofed houses with a veranda as a workshop, and a cook room, sitting room, and bed room. They have generally a servant to help them in their work. Their staple food is rice bread and fish, and on holidays they eat mutton and fowls. On the fifth day after

¹ Not long ago, a Poona Jingar charged a barber with defamation because he refused to shave him. The charge was dismissed.

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the birth of a child the goddess *Sati* is worshipped, and friends and relations are feasted. On the twelfth day the child is laid in the cradle and named by the nearest female relation. Boys are girt with the sacred thread between seven and eight. Girls are married between eight and ten, and boys between fifteen and twenty. Their social disputes are settled by the opinion of the majority of the men of the caste. They send their boys to school and are fairly prosperous.

KUMBHÁRS, or potters, are returned as numbering 4276 souls and as found over the whole district. They are divided into Gujarátis and Maráthis. They are hardworking, sober, and good tempered. They make water vessels *ghágars*, chafing dishes *shegdis*, vessels for heating water *pántávans*, small pots *tavis*, large jars for storing grain or water *parals*, platters *joglis*, tiles *kauls* and *kones*, and bricks *vitás*. They get earth from fields, paying the owner from 4s. to 10s. (Rs. 2-Rs. 5) for about five months' use of the field. They buy fuel for their kilns from Kunbi or Káthkari hawkers. They sell the pots either in their own villages or take them to the nearest town. All classes buy from them, and their prices vary from ½d. to 6d. (1 pie-4 as.) a piece. The tiles are sold at 4s. to 8s. (Rs. 2-Rs. 4) and the bricks at 6s. to 12s. (Rs. 3-Rs. 6) the thousand. The prices do not vary. Their working hours are from six to eight in the morning and from two to six in the evening. The women, and children from the age of ten, help the men in their work. Most of them live in thatched huts with reed and bamboo walls, cooking, sleeping, and sitting in one-fourth part of the house and giving up the rest to their cattle, tools, and poultry. Except a few metal pots their vessels are of clay. Their daily food is *náchni*, *vari*, rice, pulse, vegetables, and fish. A caste feast costs about 4½d. (3 annas) a head. Among the Gujarát Kumbhárs the men wear trousers, a waistcoat, and a piece of cloth folded round the head, and the women petticoats and bodices tied at the back. The Marátha Kumbhárs dress like the cultivating Kunbis, the men in a loincloth, waistcloth and turban, and the women in the ordinary robe and bodice. The men pass their time in making earthen pots, the women in household work, and the children in helping their fathers. On the fifth day after the birth of a child they perform some religious rites, and feast their friends and relations on boiled peas *vátáne*, small cakes of rice flour *mutki*, and liquor. They keep awake the whole night that the goddess *Sati* may not carry off the child. In the second or third month they pay a barber from 1½d. to 6d. (1-4 annas) to shave the child's head, and about 4s. (Rs. 2) are spent in treating their neighbours to molasses. Boys are generally married between fifteen and twenty and girls between ten and fifteen, but sometimes not until they are twenty and over. After a death the members of the family mourn for ten days, and on the eleventh, the chief mourner performs funeral rites. They allow and practise widow marriage.

Among the lower classes Kumbhárs, perhaps from their skill in playing the tambourine, are favourite mediums for consulting the spirits of the dead. When a Kunbi dies at a distance from his relations a Kumbhár performs his funeral, the rite being known as

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Kumbhárs.

Chapter III.**Population.****Craftsmen.*****Kumbhārs.***

the potter's obsequies, *kumbhār kriya*. While the rites are being performed a musical instrument, like a tambourine, is played and some verses sung, when one of the Kunbis present becomes possessed by the spirit of the dead and tells the cause of his death and what his wishes are. They worship the ordinary Hindu gods and keep images of Khandoba, Bahiri, and Bhavāni, in their houses. Their priests are Marátha Bráhmans whose services are required at marriages and deaths. They keep the same fasts and feasts as other Hindus. They have an hereditary headman who settles social disputes at meetings of the men of the caste. The offender is fined, and if he refuses to pay the fine, is put out of caste. When the fine is paid, the members of the caste are treated to liquor. They do not send their boys to school and are a poor class, though the demand for their wares is steady.

Lohárs.

LOHÁRS, or blacksmiths, are returned as numbering 3226 souls and as found over the whole district. They are divided into Gujarátis and Maráthis, and are a dirty, idle, and intemperate people. They live in thatched huts, use earthen pots, and have neither servants nor cattle. They eat fish and flesh and drink spirituous liquors. Their staple food is rice and rice bread, pulse, and vegetables. On feast days they drink to excess, and their dishes are wheat cakes and sugar balls. When the whole caste is asked to a feast the cost varies from £4 to £5 (Rs. 40 - Rs. 50). Among Gujarát Lohárs the men wear trousers or a waistcloth, a waistcoat, and a cloth folded round their heads, and the women petticoats and bodices tied behind. Among the Marátha Lohárs the men wear a waistcloth, and a cap or turban, and the women the Marátha robe and bodice. On great occasions they wear silk-bordered robes. They worship the ordinary Hindu gods but have no images in their houses. On great occasions they employ Bráhmans to officiate in their houses, the Gujarátis calling Gujarát and the Maráthis calling Marátha Bráhmans. Social disputes are settled by the majority of votes at a meeting of the men of the caste. Their craft is falling on account of the large importation of tools and other articles of European hardware. Few send their boys to school. They have taken to day-labour and to field work, and are on the whole a falling people.

Pancháls.

PANCHÁLS are returned as numbering fifty-eight souls and as found in Karjat, Sháhápur, Bhiwndi, and Sálsette.

Pátharvats.

PÁTHARVATS, literally grind-stone *páti*, and rolling pin *varvanti*, makers, are returned as numbering 193 souls and as found over the whole district except in Bassein and Máhim. They speak Maráthi, and besides making grinding stones, rolling pins and hand mills, work as stone masons and carvers. Their houses and their food are like those of Kunbis. The men wear a loincloth at home, and out-of-doors, a short waistcloth, a jacket, and a small turban. Their women dress in the full Marátha robe and bodice.

Shimpis.

SHIMPIS, or tailors, are returned as numbering 2202 souls and as found over the whole district. They are divided into Námdevs¹ and

¹ The Námdevs are called from the saint Námdev who lived about the middle of the thirteenth century.

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Konkanis, who eat together but do not intermarry. Both are dark and speak Maráthi with a somewhat peculiar accent. Clean, orderly, sober, unthrift, and hospitable, their hereditary craft of trading in cloth and sewing is followed by the members of both sub-divisions. They work from six to ten in the morning and from twelve to six in the evening. They make and sell coats, waistcoats, shirts, trousers, and caps. Their charges depend to a great extent on the cloth that is used. A ready made coat of middle quality sells for 2s. (Re. 1), a waistcoat for 9d. (6 as.), a shirt for 1s. (8 as.), a pair of trousers for 9d. (6 as.), and a cap for 6d. (4 as.). If the cloth is supplied by the customer, the sewing charges are for a coat 7½d. (5 as.), for a waistcoat 3½d. (2½ as.), for a pair of trousers 3d. (2 as.), for a shirt 3½d. (2½ as.), and for a cap 3d. (2 as.). In this way they make from 12s. to 16s. (Rs. 6 - Rs. 8) a month. Their women and their boys of twelve years and over help them. If they are good workers, boys are paid monthly from 1s. to 2s. (8 as. - Re. 1) besides food; if not good workers they are only fed by their employer. If food is not given, a boy is generally paid from 8s. to 10s. (Rs. 4 - Rs. 5) a month. The cloth is bought from cloth-sellers either at their shops or in the market. They keep ready made clothes in stock. They own one-storied mud and brick-built houses with a front veranda, where both men and women sit sewing; inside there is a dining room, a sitting room, and a sleeping room. They eat fish and flesh, and drink liquor generally in the evening. Their feasts cost them from 9d. to 10½d. (6 - 7 as.), and their holiday dinners from 4½d. to 6d. (3 - 4 as.) a head. The men wear a waistcloth, shouldercloth, coat and Maráthi-Bráhmaṇ turban, and the women the ordinary Maráthi robe and bodice. Their chief household gods are Khandoba and Bahiri. The use of sewing machines has much reduced the demand for their work. Their boys go to school and they appear to be a declining people.

Sonárs, or goldsmiths, are returned as numbering 6176 souls and as found in all large villages. Their surnames are Pitale, Háte, Murkute, and Ghosálkar. Of middle height and rather slenderly built, they are brownish in colour and have round well-featured faces. They speak Maráthi. They are clean, persevering and patient, but proverbially unscrupulous and crafty.¹ They make common gold and silver ornaments² but do not set gems or do other fine work, and a few serve as writers. As goldsmiths

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Craftsmen.

Shimpia.

Sondra.

¹ One Maráthi proverb runs, 'Sondr, shimpi, kulkarni, dpa, aya chavghánchi sangat nako re bápa,' that is, 'The goldsmith, tailor, clerk, and Lingayat cloth-seller, with these four have nothing to do, my friend.' Another runs, 'Sondr ani kondcha hondr,' that is, 'Whose (friend) will a goldsmith be!'

² The names of the articles they make are, chandrakor, kevda, ndg, ketak, rákhdi, sesful, mud, gonde, phulbore, káp, bália, mugdya, kurdu, karnsul, kudi, lavanga, nath, mani, bindi, bijavra, chandrasurya, mangalsutra, tik, tándlipot, jondhli-pot, thusi, kantha, pottakuni, chinchetya, chandrahár, puttyáchimál, jaráchimál, árparréddiáchimál, kerle, mohor, gof-bájuband, vákhi, patrichya nágmódichya, vela, pátiya, got, kangnitode, bángdya, kambarpata, tordia, gená, másolya, virodya, mangatya, kodlarakadi, pochi, gof, kanthi, pimpalpán, dasángule, ángthya, jodvi, pavitrak, shirpej, and tode.

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Chapter III.**Population.****Craftsmen.****Sonárs.**

they earn from 6*d.* to 2*s.* (4 *as.* - Re. 1) a day. They generally own one-storied mud and brick-built houses with tiled roofs and verandas outside for a shop, and have a good supply of copper and brass vessels. Some of them own cattle. They eat fish and flesh and drink liquor. Their daily food is rice and pulse, and fish when they can get it. On holidays they generally spend about 2*s.* (Re. 1) on a dish of rice-flour balls and liquor. The men's in-door dress is a waistcloth; out-of-doors, a turban folded in Bráhmán fashion and a shouldercloth; on festive occasions a waistcloth with silk border, a coat, waistcoat, turban, shouldercloth, and shoes. The dress of their women, both at home and abroad, is the ordinary Marátha robe and bodice. On high days both men and women wear rich clothes. The men spend their time in their workshops, and the women in attending to household duties. Either on the fifth or sixth day after the birth of a child, the goddess *Sati* is worshipped and near relations feasted. On the twelfth day the child is put in the cradle and named. The thread ceremony is performed with full Bráhmán rites before the boy is ten years of age. Girls are married between nine and ten, and boys between fifteen and twenty. A hundred years ago widow marriage was common among Sonárs. It has since been discontinued though cases still occasionally occur. They claim to be Bráhmans, calling themselves Daivadnya Bráhmans and asserting that they rank as Bráhmans higher than Deshasths or Konkanasths. They worship all Hindu gods and goddesses. A peculiar article of their creed is hatred for the saint Agastya. This hate is so keen that they will not touch the *agastya* tree, *Aschynomene grandiflora*, or its flower, and dislike bathing in the sea, because Agastya is said to have once swallowed it. On ordinary occasions they call their own Bráhmans who are generally known as Sonár Bhats, but on great occasions, as at marriages, they usually seek the aid of Konkanasth or Deshasth priests. Social disputes are settled by the majority of votes at a meeting of the men of the caste. They send their boys to school and are a steady class, on the whole prosperous and well employed.

Támbats.

TÁMBATS, or coppersmiths, are returned as numbering 487 souls and as found over the whole district except in Máhim, Dáhanu, Váda, and Bhiwndi. They are a Maráthi speaking people and like Sonárs claim to be Daivadnya Bráhmans. Their commonest surnames are Godámbe, Tribhuvne, Vágláne, Dándekar, Samel, Shringiri, and Vákde. They are clean, hardworking, and well-behaved, and make vessels of copper, brass and tin.¹ They own dwellings one or two stories high with walls of brick and tile roofs, and with a large veranda outside which is used as a workshop. Their houses are well supplied with metal vessels, bedding, carpets, and cattle. They eat fish and flesh, their daily food being rice, split pulse, butter, and vegetables. They dine in silk waistcloths, each

¹ The names of the chief articles are, *hánde*, *ghágri*, *pdteke*, *ogrdli*, *pardth*, *tapeli*, *gadve*, *panchpdtri*, *pali*, *top*, *ghangál*, *dabe*, *karande*, *bagunya*, *vátya*, *kadai*, *velni*, *tava*, *táyatai*, *támbne*, *táte*, *kálha*, *zára*, *pohore*, and *jámb*.

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eating off a separate dish. Their feasts cost them from 6*d.* to 1*s.* 6*d.* (4-12 *annas*) a head. The men dress in a waistcloth, coat, waistcoat and turban, and the women in the full Marátha robe and bodice. Their boys are invested with the sacred thread before they are ten. Girls are married before they are ten and boys between fifteen and twenty. Their widows do not marry. They worship all Hindu gods especially the goddess Káli. They have Bráhmaṇ priests to officiate in their houses. From the competition of European copper and brass sheets, the coppersmiths have lost much of their former trade and income. They are either Smárts or Bhágvats, and have images of their gods in their houses. They settle social disputes at a meeting of the men of the caste. They send their boys to school but are not prosperous.

Players included four classes with a strength of 764 souls (males 463, females 301) or 0·09 per cent of the Hindu population. Of the whole number 163 (males 107, females 56) were Bháts, bards; 8 (males 6, females 2) Bhorpis, mimics; 51 (males 36, females 15) Ghadses, singers; and 542 (males 314, females 228) Guravs, temple servants.

BHÁTS are returned as numbering 163 souls and as found in Panvel, Váda, Murbád, and Sálsette. There are now very few in the district, and those apparently degraded ranking with Mhárs and attending Mhár weddings. They are said to have come from Shivgeh in Násik. They eat all meats except beef and drink liquor. They worship Mahádev, and go about begging and playing the drum and fiddle. A feast is given on the fifth day after a birth and the child is named by a Bráhmaṇ. They marry when they have the means, spending from £5 to £6 (Rs. 50 - Rs. 60) of which £2 to £2 10*s.* (Rs. 20 - Rs. 25) are paid to the girl's father. They do not call in a Bráhmaṇ and perform their own ceremony. Some bury and some burn. Those that bury lay the head to the south and the feet to the north.

BHORPIS, or BAHURUPIS, that is the many-faced, are returned as numbering eight souls and as found only in Kalyán. They get their name from acting in such characters as a deity, a saint, a female devotee of the god Khandoba, a milkmaid, a messenger, and a woman in labour. They also act the part of certain animals as monkeys. They speak and look like Maráthás, and are wandering beggars and players. They carry no clothes or other stage property, but one day come dressed as a god, the next as a milkmaid, and again as a seer. The last of the characters is generally the female devotee who comes with a vessel to gather money. The number of these representations is not fixed. When done with one town they begin in another. They are excellent dancers and singers. Some of them are eunuchs. In house, food, dress and religion, they do not differ from Maráthás. They suffer from the competition of Bráhmans and other actors, and are not prosperous.

GHADSES are returned as numbering fifty-one souls and as found only in Karjat and Panvel. Their surnames are Sálunke, Jádhav, Povár, More, Dávide, and Bhosle. In appearance, speech, dress,

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Craftsmen.

Támbats.

Players.

Bháts.

Bhorpis.

Ghadses.

Chapter III.**Population.****Players,
Guravs.**

character and customs, they are Maráthás. They are players and singers and earn but a scanty living.

GURAVS are returned as numbering 542 souls and as found over the whole district except in Váda. They speak Maráthi. They are clean in their habits and are good musicians. They serve at the shrines of the village gods, and live on the villagers' offerings of food and grain. They live in thatched huts, have copper and brass vessels, and own cows and oxen. They do not eat flesh and their staple food is rice and pulse. The cost of their feasts varies from 10s. to £1 (Rs. 5 - Rs. 10). They dress in a waistcloth, coat and turban, and the women wear the ordinary Marátha bodice and robe. They have no clothes in store. Some wear the sacred thread. Their chief god is Shiv. They ask Bráhmans to perform their religious ceremonies. They have no community and earn a very scanty living. They do not send their boys to school.

Servants.

Servants included three classes with a strength of 5358 souls (males 2844, females 2514) or 0·69 per cent of the Hindu population. Of these 861 (males 458, females 408) were Akarmáshes, bastards; 3457 (males 1857, females 1600) Nhávis, barbers; and 1040 (males 534, females 506) Parits, washermen.

Akarmáshes.

AKARMÁSHES, or bastards, also called Kadus, Sindes, and Lekávales are returned as numbering 861 souls, and as found over the whole district except in Máhim and Murbád. The name Akarmáshes probably means eleven *máshás*, that is one *másha* short of the full *tola*.¹ Kadus meaning bitter, are the offspring of female slaves as distinguished from *Góds* sweet, the offspring of married women; Sindes children of fornication from *sindalki* fornication, and Lekávales children of slave girls. They are divided into *asals*, regular, that is those born of a Marátha woman by either a Bráhman or a Marátha father, and *kamasals*, or irregular, those born of a Marátha woman in the keeping of a man of any other caste. In former times well-to-do Maráthás presented their sons-in-law with a woman of the Kunbi caste, who went with the bride to the bridegroom's house, and her children were termed *Akarmáshes*. They were formerly household slaves. Since slavery has been abolished they are free to do what they choose. The men are generally thin, weak, and rather good-looking, wearing mustaches, top-knots, and sometimes whiskers. They speak Maráthi, and are clean and sober, though idle and fond of dress. They are shopkeepers, masons, carpenters, blacksmiths, husbandmen, day labourers, and house servants. The well-to-do live in houses of brick and stone with tiled roofs, and the poor in huts thatched with straw and with reed walls. Their staple food is *náchni*, *vari*, rice, *tur*, vegetables and fish, and they sometimes eat the flesh of goats, sheep and fowls, and drink liquor. Their public feasts which are chiefly of rice-flour balls and cakes, cost them from £1 10s. to £2 10s. (Rs. 15 - Rs. 25) for every hundred guests, and their holiday dinners cost them 6d. (4 *annas*) a head. The men wear a loincloth, a waistcloth, a coat and a three-cornered

¹ Ráo Sáheb Bhavánráo Vishnu, Mámlatdár of Pen.

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Marátha turban, and the women the ordinary Marátha robe and bodice. The girls of this class are given in marriage to boys of the class whose mothers are of the same caste as the girl's father. They either bury or burn their dead, and allow their widows to marry. They are either Bhágvats or Smárts, and employ Marátha Bráhma priests to whom they show much respect. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but most of them have constant though poorly paid employment.

NHÁVIS, or barbers, are returned as numbering 3457 souls and as found over the whole district. They belong to two classes, Konkanis and Ghátis or highlanders, that is Deccanis, who eat together but do not intermarry. Both have the same surnames, the commonest being Sant, Tupe, and Vyaváhare. They are a quiet orderly class, famous for their love of talking. They are barbers and musicians. They live in one-storied brick-walled houses with tiled roofs. They sometimes keep cattle and fowls. They eat fish and flesh and drink liquor. Their daily food is rice, rice bread, vegetables, and fish curry. On holidays they prepare cakes which cost them from 3*d.* to 4½*d.* (2-3 *as.*) a head, and on their caste dinners they generally spend from £2 to £3 (Rs. 20-Rs. 30). In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket or coat, and a Marátha turban. The women wear the Marátha robe and bodice. On the fifth day after a birth the goddess *Sati* is worshipped, and relations and friends are presented with betelnut and leaves. On the twelfth day the child is laid in the cradle for the first time and given a name. Boys are generally married between fifteen and twenty and girls between ten and twelve. The ceremony lasts for four days. They allow widow marriage. They worship the ordinary Hindu gods and seldom have images in their houses. Their priests are Marátha Bráhmans. They keep the ordinary Hindu fasts and feasts and settle their social disputes at meetings of the men of the caste. They do not send their boys to school and none of them have risen to any high position. Still they are on the whole prosperous. There are also some Gujarát Nhávis, but they stay for only three or four years and then go home.

PARITS, or washermen, are returned as numbering 1040 souls and as found over the whole district. They are either Konkanis or Deccanis, both of whom have the same surnames of which the commonest are Temkar, Chevulkar, Shirgávkár, and Páthankar. They resemble Kunhis in appearance and speak Maráthi. They are clean, hardworking, orderly, and hospitable. Their hereditary work is washing clothes. But they do not wash the clothes of Mhárs, Mángs, Chámbhárs or Dheds, who wash their own clothes. They wash outside the village in some river or pond, and are paid ½*d.* (½ *anna*) for washing a coat and ¾*d.* (¾ *anna*) for washing smaller clothes, or at double this rate if the clothes are new. They are paid in cash or grain when they bring back the clothes, monthly, or once a year. The women and children help the men in their work. Besides washing they work as field labourers. Their

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Population.

Servants.
Akarmáshes.

Nhávis.

Parits.

**Chapter III.
Population.****Servants.
Parits.**

houses are like those of Kunbis, and they keep a bullock or two to carry the clothes. Except that the men wear a loose white turban, they differ little from Kunbis either in food or dress. As a rule they dress in their customers' clothes, and when asked the reason, say that clothes cannot be well washed till they are well soiled. They worship the ordinary Hindu gods and keep the usual fasts and feasts. Their household gods are Bahiri, Khandoba, Vágjái, and Kálkái, whom they worship occasionally. They have Marátha Bráhmaṇ priests and settle their disputes at a meeting of the men of the caste. They do not send their boys to school or try to rise to a higher position, still they have good employment and on the whole are prosperous.

Shepherds.

Shepherds included four classes with a strength of 2711 souls (males 1467, females 1244) or 0·35 per cent of the Hindu population. Of these 402 (males 216, females 186) were Bharváds; 1089 (males 638, females 451) Dhangars; 1157 (males 571, females 586) Gavlis; and 63 (males 42, females 21) Kánádás.

Bharváds.

BHARVÁDS, or shepherds, are returned as numbering 402 souls and as found over the whole district except in Bassein, Váda, Murbád, and Sálsette. They speak Gujaráti at home and Maráthi out-of-doors. They are a people of dirty habits, living in thatched huts, eating fish and flesh and drinking liquor. They do not touch one another while eating. The men wear a waistcloth, jacket, and Marátha turban, and the women the Gujaráti robe and bodice. The men spend their time in grazing and tending their flocks, and the women in looking after household affairs. They allow widow marriage and worship the ordinary Hindu gods, but have no images in their houses. They keep all Hindu fasts and feasts, and there has been no recent change in their beliefs or practice.

Dhangars.

DHANGARS, or shepherds, are returned as numbering 1089 souls and as found over the whole district except in Dáhnú and Váda. They are larger and better looking than any of the other hill tribes. Their story is that their forefathers came from the Deccan and were shepherds, till they found that the sheep did not stand the damp cold of the south-west monsoon. They are divided into Khutekari Dhangars who make blankets, Gavli Dhangars who keep cows and buffaloes and sell them and their milk and butter, and Mendhe Dhangars who are shepherds and goatherds. They eat together but do not intermarry. The commonest surnames are Ámbáde, Gore, Dhebe, Jhore, Kokre, and Kharáde. They are dark and dirty, but hospitable and well-behaved. They have a great name for their skill in foretelling rain and other changes of weather. In house, dress and food, they differ little from Kunbis. They marry their children between five and fifteen, and allow their widows to marry. They bury their dead, a few raising tombs over their graves. Among some of them the funeral rites are performed near a stream or a pond by Kumbhárs, who are given either a cow or 10s. (Rs. 5) in cash, others employ Lingáyat priests who are said to have come with their forefathers from the Deccan, and a third set are said to employ Bráhmans. Their gods are Khandoba, Tukái, Janái, Vágjái, and Mhasoba. They also worship the village gods.

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GAVLIS, or cowkeepers, are returned as numbering 1157 souls and as found over the whole district except in Bassein, Máhim, Dáhánu, and Murbád. They are divided into Dábhólís and Chevliís. Among the Dábhólís the commonest surnames are Pavár, Bherre, Patkar, Sávlé, Ghátval, Máhádik, Gáyakar, Khedekar, Karanjkar, Kilje, Chogle, Dhage, Darge and Sangle, and among the Chavliís, Vádval, Ghosálkar, Mhaitar, Pádge, Barad, and Shingrut. They look like Maráthás and speak Maráthi. They are dirty in their habits, but hardworking, orderly and thrifty. Some are husbandmen, others keep cattle in towns and sell milk and curds. Their houses are of mud and stone, and they have a good store of brass vessels. The men wear a waistcloth and the women a robe and bodice. Out-of-doors they wear blankets and turbans, and seldom shoes. Their food is rice, split pulse, pulse, and vegetables. They eat from brass dishes two or three from the same dish. On feast days their special dishes cost about 4½d. (3 annas) a head. On these occasions they eat by themselves each party bringing their own dish. On the fifth day after a birth they have a ceremony called *páchvi*, when the mother fasts in the name of the goddess *Sati*, and on the twelfth they have another called *bárase*. In the evening a winnowing fan with five *rui* leaves stuck to it, is placed leaning against the wall in the mother's room, and on the leaves are drawn pictures of the goddess *Sati*. Near the fan is placed a grind stone *páta*, and on it five lighted rice-flour lamps, a cocoanut, betelnut and leaves, cooked gram and *vál*, and rice flour cakes *mutki*. After these have been worshipped, the guests and the household are presented with pulse cakes *ghugryás*, and the brows and hands of five married women are rubbed with red powder *kunku*, and turmeric *halad*, flowers are put on their heads, and they are worshipped. The mother now breaks her fast. Next day the goddess and her offerings are thrown into a stream or pond. Boys are generally married between fifteen and twenty, and girls before they reach womanhood. The earliest age at which children are married is four in the case of girls and five in the case of boys. They either bury or burn their dead and allow widow marriage. They worship all the Hindu gods especially the god Krishna, but they do not hold their priests in much respect. They keep the ordinary Hindu **fasts** and **feasts**. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a meeting of the men of the caste. Caste authority has not grown weaker. They are a steady class and do not send their children to school.

Chapter III.

Population.

Shepherd.

Gavlis.

KÁNÁDÁS, returned as numbering sixty-three souls, are divided into Lingáyats, Hatkars, and Tilvars. They are graziers, found in Mokháda and Sháhápur. They speak Kánarese among themselves. Most of them belong to Ahmednagar or Násik, and come to Thána for the fair-season grazing. But some are settled in the district, and one at least holds the office of village headman. The marriage day is settled by a Bráhmañ, and turmeric is rubbed on the bodies of both the boy and the girl at their respective houses; a booth is set up and a dinner given. On the marriage day a cloth is held

Kánádas.

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Chapter III.**Population.****Shepherds.****Kāndads.**

across the middle of the booth. The boy stands on one side and the girl on the other. Taking the girl's closed hands into his, the boy keeps holding her hand until a calf which has been tied separate from its mother is let loose, and begins to drink its mother's milk. Immediately the guests clap their hands, crying *Har ! Har !* the cloth is pulled to one side and the marriage is completed. They bury their dead with the head to the south, and with a copper or silver coin in the mouth. Their chief gods are Khanderao and Somdev, and their great religious festival is cocoanut-day.

Fisherr.

Fishers and Sailors included six classes with a strength of 27,093 souls or 3·53 per cent of the Hindu population. Of these 2087 (males 1119, females 968) were Bhois, river fishers; 280 (males 209, females 71) Khārvis, sailors; 3051 (males 1749, females 1302) Máchhis, sea-fishers; 10,718 (males 5396, females 5322) Mángelás; 2957 (males 1274, females 1683) Mitne Máchhis, and about 8000 other Kolis.

Bhois.

BHOIS are returned as numbering 2087 souls and as found over the whole district except in Máhim, Dáhánu, and Murbád. They are divided into Kháre or salt water, and Gode or fresh water, Bhois, who neither eat together nor intermarry. They speak incorrect Maráthi, and are hardworking and stingy. They are said formerly to have been palanquin-bearers, but they now live by fishing with nets. They live in small crowded thatched huts that smell strongly of fish. Their daily food is rice and split pulse, dried fish, and occasionally mutton. They drink spirituous liquor. Their caste dinners cost them 3d. (2 *as.*) a head. The men wear a loincloth, a waistcloth, a woollen sleeveless jacket and a cap, or occasionally a turban, worth altogether about 4s. (Rs. 2). The women wear the ordinary Maráthi robe and bodice together worth from 2s. to 6s. (Re. 1 - Rs. 3). On the third day after a birth the goddess *Satvái* is worshipped, and on any day convenient to the parents, the child is named by a Bráhmaṇ astrologer who has been told the day and the hour of its birth. Among them girls are married between eight and twelve, and boys between sixteen and twenty-five. The girl's father gives the boy's father about £2 (Rs. 20), and the boy a turban worth about 4s. (Rs. 2). Castefellows are given a dinner of mutton and pulse cakes, and the Bráhmaṇ priest who officiates gets 5s. (Rs. 2-8). The marriage expenses vary from £2 10s. to £4 (Rs. 25 - Rs. 40). When a Bhoi dies, a little water mixed with sugar is put into his mouth and the body is bathed with cocoanut oil and milk, the brow rubbed with turmeric and red powder, and the body carried accompanied by music either to be burned or buried. A caste dinner is given on the twelfth day after death. They allow widow marriage. They worship the ordinary Hindu gods, but chiefly Khandoba and Bahiri. They have images of their gods in their houses, but worship them on holidays only. Cocoanut-day *Nárlipornima* (August-September), *Gavri* (August-September), and *Shimga* (February-March) are their chief holidays. On Cocoanut-day they meet, and, going to the shore, worship the sea. On leaving their houses they think it unlucky to meet a Bráhmaṇ or a cow. They treat their priests who are Bráhmaṇs with great respect.

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Social disputes are settled by the elders of the caste. They are a poor class and do not send their boys to school.

KHÁRVIS are returned as numbering 280 souls and as found in Panvel, Máhim, Sálsette, and Kalyán. They speak Gujarátí, and come as sailors in coasting vessels and work in salt pans. They do not bring their families.

MÁCHHIS are returned as numbering 3051 souls and as found in Bassein, Panvel, Máhim, Dáhanu, and Sháhápúr. They speak Gujarátí at home and Maráthi out-of-doors, but their pronunciation of neither language is correct. They are dirty in their habits and fond of strong drink. They fish, let boats on hire, serve as sailors, and labour. They live in houses with tiled or thatched roofs and walls of mud or unfired brick. Most of them own a few metal vessels. They have no cattle. Their every day meals are of rice and fish, and their feasts cost them from £1 10s. to £5 (Rs. 15 - Rs. 50). On holidays they spend about 2s. (Re. 1) on drink. The men wear a waistcloth, a coat and cap, and the women a robe and bodice. They worship Máruti, have their marriages performed by Bráhmans, and keep the ordinary Hindu fasts and feasts. Their headman, or *pátíl*, settles social disputes. Caste authority has not diminished of late years. They are a poor class and do not send their boys to school.

MÁNGELÁS are returned as numbering 10,718 souls and as found in Máhim, Dáhanu, and Sálsette. They have no sub-divisions, but have such surnames as Niják, Dhanu, Kinhi, Máre, Somte, Págdhar, Náik, and Chodhre. Though slim they are strongly made and dark, and do not shave the top of the head. They speak Maráthi but indistinctly, and with the use of many Gujarátí words.¹ They are hardworking but dirty, and neither sober nor thrifty. Like other fishers their power of abuse is proverbial.² They are fishermen and coasting traders and labourers. Their every day food is *náchni*, *vari*, and rice, but they use fish and flesh and drink liquor. Their caste feasts are of rice, vegetables, fish and liquor, and cost about 6d. (4 *as.*) a head. On holidays they prepare rice cakes. They live in houses with walls of split bamboos plastered with mud and cowdung, and seldom have copper or brass vessels. At home the men dress in a loincloth, and out-of-doors, in a waistcloth, jacket, and red broadcloth cap. On great occasions, instead of a cap, they wear a turban. The women, both at home and abroad, wear a bodice and the ordinary Maráthi robe wound round the waist and thighs, but not so tightly as Koli women. They sell the fish and work as labourers. On the twelfth day after a birth they worship the goddess *Satvái*, the ceremony costing about 6d. (4 *as.*). Their girls marry between eight and fifteen, and their boys between twenty and twenty-five. No money is paid to the girl's father. The time for the celebration of a marriage is sunset, and the priest, a Palshe Bráhma, is paid

**Chapter III.
Population.**Fishers.
KHárvís.

Máchhis.

Mángelás.

¹ Thus for 'Where did you go?' they say, '*Kain gela hotas*,' instead of *kothe gela hotas*; for came they say *dilo*, instead of *álo*; for school *shádi*, instead of *shála*; for morning *kyála*, instead of *sakáli*; and for I am hungry, *mana bhuk nángli*, instead of *mala bhuk ligli*.

² 'The child is a Mángela' is a phrase in common use to describe an abusive boy.

Chapter III.**Population.****Fishers.****Mine
Máchhis.****Son Kolis.**

from 2s. to 3s. (Re.1 - Re.1-8). The cost of a marriage varies from £5 to £7 10s. (Rs. 50-Rs. 75). They are Smárts, and have no images of their gods in their houses. There have been no recent changes in their beliefs. They have a headman, *pátíl*, who settles social disputes at caste meetings. They are a poor class and do not send their boys to school.

MITNE MÁCHHIS are returned as numbering 2957 souls and as found only in Dáhánu. They speak Gujaráti at home and Maráthi out-of-doors. They are honest and hospitable but neither cleanly nor sober. They are husbandmen and fishermen. They live in thatched huts with walls of reed plastered with mud. They have hardly any furniture but earthen pots. They eat fish and the flesh of sheep, goats, and wild hog, and drink liquor. They do not touch one another while dining. Their caste feasts cost them from £2 to £5 (Rs. 20 - Rs. 50). On holidays they spend about 1s. (8 as.) on liquor. They wear a loin-cloth, a cap or turban, and a blanket wound round the body. Their women wear a robe with one end drawn over their breast and back. Widow marriage is allowed. They do not worship Vishnu, Shiv, or other Hindu gods but only Chaitya and Hirva. They have no images in their houses and employ no Bráhmans or other priests to officiate for them. They keep all the Hindu holidays, and there has been no recent change in their belief or practice. They have a headman, *pátíl*, who settles social disputes and punishes the breach of their rules by excommunication. They are a poor class and do not send their boys to school.

SON KOLIS, that is perhaps the younger or later-come Kolis,¹ with an estimated strength of 8000 souls, are found chiefly along the coast south of the Vaitarna. They are probably a tribe of Kolis who have mixed with foreign settlers from beyond the sea.

They are a short sturdy class with powerful shoulders and arms, many of them with a strong tendency to fatness. They vary much in colour, but on the whole are somewhat fairer than the Kunbis. Some of the men have handsome faces, and many of them, though coarse featured, have frank and kindly expressions. Many of the women when young are comely and good-looking, and on festive occasions dress with much neatness and taste. The men wear the top-knot and mustache and some of them whiskers. They shave the head once a fortnight. They speak Maráthi, but with many strange words and so curious an accent that what they say to each other is most difficult to make out. They pronounce the *d* as *r*, *l* as *l*, and *n* as *n*. They are hardworking, hospitable, and honest, always ready to pay their debts. They are not a saving people, being much given to drink. They are fishers, sailors, husbandmen, and labourers. Their houses do not differ from Kunbi houses. Few of them eat the porpoise *gáda*, alligator *magar*, *kend*, *hesál*, whale *devmása*, *pákat*, *mormása*, *maka*, *vedi*, *topi*, *mínner*, *kásne*, *gája*, or *mushi*. Except these all fish are eaten and of other animals fowls, goats and sheep, but no wild animals nor any bird except the

¹ Other derivations are from *Son* red or from *Sonay* or *Son* a stranger.

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farm-yard fowl. On fast days they eat neither fish nor flesh and drink no liquor. Their daily food is rice, *náchni* bread, pulse, and fish. The men wear a loincloth, and out-of-doors a waistcloth, woollen jacket, and a red broadcloth cap. Their women wear a loose long-sleeved bodice and tightly wound robe that does not fall lower than the knee. They have glass bangles on the left hand only. At their weddings the bangles intended for the right hand are consecrated and thrown into the sea, the ocean being invoked to take care of the husband and keep the woman from becoming a widow. Instead of these glass bangles they wear silver bangles. Their girls are married after they are eighteen and their boys after twenty-two. They burn their dead, allow widow marriage, and practise polygamy. They worship the ordinary Hindu gods, observe the usual fasts and feasts, and employ Bráhmans as their priests. They make pilgrimages to Benares, Násik, Pandharpur, and Jejuri. Their family gods are Khanderáo, Bhaváni, Bhairav, Bábdév, Vir, Kálkái, Cheda, and Márubái. The images of these gods and spirits are kept only in the houses of some of the older men of their tribe, where the rest go daily to worship bowing before them and pray for daily bread and raiment. After the prayer the worshipper takes a pinch of turmeric, *bhandár*, or ashes, *vibhut*, rubs it on his brow, and goes home. They have headmen called *pátils*, who, along with the men of the caste, settle social disputes. The head of the tribe is known as the *Vágh Pátíl*, and lives at Alibág in Kolába, whence the Thána Son Kolis say they originally came. He had formerly very great power, but his authority has of late declined. The village headmen are known as his *shishyas* or disciples. A few send their boys to school. Most of them have a good market for their fish, and on the whole are well-to-do.

Labourers and Miscellaneous Workers included ten classes with a strength of 18,383 souls (males 9586, females 8797) or 2·40 per cent of the Hindu population. Of these 13,088 (males 6472, females 6616) were Bhandáris, palm-juice drawers; 581 (males 299, females 282) Buruds, bamboo-workers; 334 (males 214, females 120) Ghátis; 75 (males 35, females 40) Ghisádis, tinkers; 15 (males 8, females 7) Halváis, sweetmeat-makers; 1084 (males 523, females 561) Kálans, toddy-drawers; 289 (males 161, females 128) Khátiks, butchers; 4 (males 2, females 2) Lodhis; 2200 (males 1530, females 670) Pardeshis; and 713 (males 342, females 371) Phudgis.

BHANDÁRIS, or palm-juice drawers, from the Sanskrit *mandhárak* a distiller, are returned as numbering 13,088 souls and as found over the whole district except in Murbád and Bhiwandi. They are said to have been brought from Goa by the Portuguese. But this is unlikely, and their own story is that they came to the Konkan with Bimb. They seem to be Ágris with a larger share of foreign blood. They are divided into Kirtes, Sindes, Gávads, and Kirpáls, of whom the Sindes and Gávads eat together and intermarry. The Kirtes draw cocoa-palm juice and are considered the highest division, the Gávads who tap brab-palms come next, and the Kirpáls are the lowest. Kirpáls were once Christians, and perhaps got their

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Population.

Fishers.

Son Kolis.

Labourers.

Bhandáris.

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Chapter III.**Population.**

Labourers.
Bhandáris.

name from *kriyapál* meaning allowed to make use of Hindu rites. Among Bhandáris the commonest surnames are Surve, Jádhav, and Kadam. They speak Maráthi and are middle-sized, fairer than Kunbis, and good-looking, some of them with very intelligent faces. Many are remarkably well made and muscular; their women are fair, short, and good-looking. Their hereditary occupation is palm-juice drawing and distilling, but since (1877) the recent rise in the palm tree cess, many have become husbandmen and labourers. They live in tiled or thatched houses with mud or stone walls, and have a few copper and brass vessels and some cattle. They eat fish, the flesh of sheep, goats, tortoises, and fowls, and drink liquor. Their every day food is rice, rice bread, and rice broth, *ámbil*. Their public feasts cost them from 10s. to £5 (Rs.5 - Rs.50), and their special holiday dishes of mutton and liquor about 2s. (Re. 1) a family. They daub their brow, chest and arms with white sandal. When at work they wear a loincloth and sometimes a scarlet waistcoat and a cloth skull-cap. They are often seen with a hollow gourd full of palm-juice on their head, and they always carry on their left thigh a heavy broad-bladed tapping knife hanging to a cord wound round the waist. They sing while they tap the trees. They are fond of gay clothes, and, on festive occasions, the men wear a silk-bordered waistcloth, a waistcoat, a shouldercloth, and a loosely folded Marátha turban. Their women wear the ordinary Marátha robe and bodice, and, out-of-doors, a waistcloth folded about six inches square is laid on the head. They are fond of decking their hair with flowers, and walk with a firm spritely step. On the fifth day after a birth the goddess *Satvái* is worshipped, and friends and relations are treated to liquor; on the twelfth day the child is laid in the cradle and named. They allow widow marriage. They worship the ordinary Hindu gods, and, of the local deities, chiefly Cheda to whom they offer goats and fowls. They keep all Hindu fasts and feasts, fasting especially on the fourth of *Bhádrapad* (August-September). There have been no recent changes in their beliefs or practice. They have a headman, called *mukádam*, who settles social disputes. Their craft is declining and few of them send their boys to school.

Buruds.

BURUDS, or basket-makers, are returned as numbering 581 souls and as found over the whole district except in Máhim and Dáhanu. They are generally dark and speak incorrect Maráthi. They are said to have come into the district from Násik. They are hardworking and well-behaved, but drink to excess. They make bamboo and rattan baskets, cases, screens, and mats. They generally live in lodging houses, *cháls*. They eat fish and flesh and drink liquor. Their every day food is rice, rice and *bájri* bread, vegetables, and dried fish. At their feasts they have wheat cakes, rice-flour balls, milk boiled with rice, pulse cakes, mutton, and liquor. These dinners cost them from 3d. to 4½d. (2-3 annas) a head. The monthly expenses of a man, a woman, and two children, vary from 8s. to 12s. (Rs. 4 - Rs. 6). At home men wear a loincloth, and out-of-doors, a waistcloth, jacket, coat, and Marátha turban; the women wear the ordinary Marátha bodice and robe. Girls are married between seven and twelve, and boys between fifteen and twenty-five. The cost varies

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from £2 to £5 (Rs. 20 - Rs. 50). They either bury or burn their dead. On the third day the corpse-bearers are given a dinner of rice and split pulse. On the tenth day a Bráhmaṇ is called and rice balls are offered to the spirit of the dead. On the thirteenth the Bráhmaṇ is given uncooked rice and money, and the caste-fellows have a dinner of rice and pulse. They allow widow marriage. They worship the ordinary Hindu gods, especially Khandoba, Bahiri, and Bhaváni, whose images they keep in their houses. They observe the ordinary fasts and feasts, and show great respect to their Bráhmaṇ priests. They have no headman, and settle social dispute at a general meeting of the men of the caste. They are fairly off, but do not send their boys to school.

GHÁTIS, literally highlanders, including Deccan Maráthás, Kunbis, Kolis, Mhárs, and Musalmáns, are returned as numbering 334 souls and as found in large towns. They work as porters, lime-quarrymen and gardeners, and most of them go back to the Deccan for the rains. Some have settled in the Konkan, and a few in Thána have made fortunes as grass dealers.

GHISÁDIS, or tinkers, numbering seventy-five souls, are found in Panvel, Karjat, and Kalyán. Their commonest surnames are Chalukya, Povár, Solanke, Chavhán, and Padolkar. Strong and dark, the men wear a tuft of hair over each ear, a top-knot, and mustaches, and if their parents are alive, a beard. They speak Maráthi. They are hardworking but dirty in their habits, intemperate, and hot-tempered. They are wandering blacksmiths and tinkers. They own no dwellings but live in the open air, sometimes stretching a blanket over their heads as a shelter from the sun and cold. During the rains they live in hired thatched huts. They have a few brass and copper vessels, and most of them have a servant to help them in their calling. They own cattle and eat fish and flesh, and drink liquor. Their daily food is rice, split-pulse, vegetables, and fish curry. Three or four of them eat from the same plate. For their feasts they prepare dishes of mutton and wheat cakes. Each man brings his own dinner plate, and the feast costs about 4½d. (3 annas) a head. The men wear a waistcloth, jacket and cap, and occasionally a turban; and the women the common Maráthá bodice and robe. They have no clothes in store. A ceremony called *páchvi* is performed on the fifth day after a birth, and another called *bársa* on the twelfth. The marriage age for both boys and girls is between twelve and twenty-five. They allow widow marriage. They are Hindus, worshipping the ordinary Hindu gods and keeping the regular fasts and feasts. Their chief fasts are *Ekádashi* (October - November) and *Shivrátra* (February - March), and their chief feasts *Dasra* (September - October) and *Shimga* (February - March). They have no headman and settle all social disputes at meetings of the men of the caste. Their wives and children help by blowing the bellows and gathering pieces of old iron. They are a poor class and do not send their boys to school.

HALVÁIS, or sweetmeat-makers, are returned as numbering fifteen souls. They are found in Bassein and Máhim. Some are Akarmáshes and others Pardeshis. They are dark and wear three

Chapter III.

Population.

Labourers.
Buruds.

Ghátis.

Ghisádis.

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tufts of hair, one behind each ear and one on the crown of the head. They have mustaches but no whiskers. Their home speech is Hindustáni, and out-of-doors, an incorrect Maráthi. They are hardworking but dirty in their habits, and intemperate, smoking opium and hemp. They make and sell sweetmeats. They live in middle class houses with walls of brick and stone and roofs of thatch or tile. They have metal and earthen vessels, blankets, and bedding. They have servants or shop boys, and keep cattle but not horses. They do not eat fish or flesh. Their daily food is rice, millet, wheat, butter, and vegetables. Each eats by himself out of a metal dish, and they do not touch each other while eating. In large dinner parties, which cost about 7½d. (5 annas) a head, their best dishes are of cocoa milk, sugar and wheat bread, *shirápuri*. The men wear a waistcloth, waistcoat and turban, and the women, who are apparently Thána Maráthás or Kunbis, wear the ordinary Maráthá robe and bodice. Their out-door and ceremonial dress differs from their in-door dress only in being more costly. They perform ceremonies on the sixth and twelfth days after a boy's birth, and gird him with the sacred thread when he is ten years old. They burn their dead. They are Hindus, worshipping the ordinary Hindu gods and having images in their houses. Their priests are Sáravat Bráhmans. There has been no recent change in their belief or practice. They have no headman and settle social disputes at a meeting of the men of the caste. They send their children to school, but are a poor class.

Hamáls.

HAMÁLS are returned as numbering ninety-two souls and as found only in Bhiwndi. Inquiry has shown that these *hamáls* do not form a special class but are Kunbi carriers and labourers.

Kálans.

KÁLANS, or distillers, are returned as numbering 1084 souls and as found over the whole district except in Bassein, Máhim, and Sháhápur. They say they take their name from the goddess Kálíka who entrusted to them the work of preparing liquor. They are also called Kaláls. They are supposed to have come from Upper India through Gujarát, but their home speech is now Maráthi. They are hardworking, honest and sober, but dirty in their habits. They were formerly palm-juice drawers, distillers and liquor-sellers, but most now serve as day labourers and field workers. They live in thatched huts and have a small store of brass and copper vessels. They have cows, oxen, and buffaloes. They eat rice, vegetables, fish and flesh, and drink liquor. Each eats from a separate plate. Their favourite dish is rice-flour balls, and they spend from 10s. to £1 10s. (Rs. 5 - Rs. 15) on their feasts. The men wear a waistcloth, jacket and Maráthá turban, and a second waistcloth hanging from the shoulder. The women wear the ordinary Maráthá bodice and robe. They allow widow marriage. They have no images in their houses. They reverence the ordinary Hindu gods, but Bahiroba and Khandoba, Bahiri and Devi, are their chief objects of worship. Their priests are Maráthá Bráhmans. They have a headman who settles caste disputes in presence of the castemen. They are a poor class and do not send their boys to school.

Khátiks.

KHÁTIKS, butchers, are returned as numbering 289 souls and as

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found over the whole district except Máhim, Dáhánu, Sálsette, and Kalyán. They are Hindus and sell mutton only. In food, dress, religion, and customs they resemble Maráthás.

LODHIS are returned as numbering four souls and as found only in Sálsette.

PARDESHIS, literally foreigners, chiefly Bráhmans and Rajputs from Upper India, are returned as numbering 2202 souls and as found over the whole district. They are strong, dark and tall, occasionally wearing a beard and long hair and sometimes shaving the head and face. They speak Hindustáni, and are clean, honest, sober and proud. They serve as messengers and watchmen to moneylenders, bankers, and liquor-sellers; some keep sweetmeat, parched-grain and fruit shops, and some of the Bráhmans act as priests to men of their own country. They own no houses. They eat wheat bread once a day in the afternoon. Each man cooks, with his own hands, on a separate hearth, as the proverb says, 'Eight Pardeshis, and nine hearths.'¹ They wear a waistcloth reaching only to the knee, a jacket, and a cap. A few bring their wives with them; these wear a petticoat and bodice, and out-of-doors, an upper robe worn so as to hide the face. As a rule the men come to the Konkan alone, and either marry or keep as mistresses Konkan women, chiefly Kunbis by caste, who continue to dress in Marátha fashion. It is not uncommon for a Párdeshi even after a woman has borne him children to leave her and go back to his own country. On the birth of a child they distribute money among their Bráhmans, and on the sixth day give the child a name. They are mostly Smárts in religion, and as a class, are fairly off. Other Hindus from Upper India, chiefly Nhávis or barbers, Dhobis or washermen, and Mochis or shoemakers, are found in small numbers. They are generally known by the name of their calling with the word Párdeshi placed before it, as Párdeshi Nhávi or Párdeshi Mochi.

PHUDGIS are returned as numbering 713 souls and as found in Máhim and Bassein only. They are dark, weak, and speak incorrect Maráthi. They are dirty, idle, harsh-tempered but hospitable. They serve as day labourers, and a few as house servants. In food and dress they resemble Kunbis. Their priests are Palshe Bráhmans. They worship Máruti and Cheda, but have no images in their houses. They observe Hindu fasts and feasts, and their disputes are settled by the head of the caste. They are a very poor people.

Early Tribes² included fourteen classes with a strength of 253,562 souls (males 129,512, females 124,050) or 33·10 per cent of the Hindu population. Of these 26 (males 24, females 2) were Bhils; 2890 (males 1313, females 1577) Dhodiás; 8595 (males 3633, females 4962) Dublás; 34,029 (males 16,611, females 17,418) Káthkaris or Káthodiás; 72,612 (males 36,180, females 36,432) Kolis; 4584 (males 2873, females 1711) Konkanis; 106 (males 54, females

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¹ The Maráthi runs, '*Áth Párdeshi, nav chule.*'

² Contributed by Mr. A. Cumine, C. S.

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52) Pháse Párdhis ; 65 (males 35, females 30) Ráikaris; 13 (males 7, females 6) Rámoshis ; 55,674 (males 28,638, females 27,036) Thákurs ; 341 (males 167, females 174) Vadars ; 16 (males 7, female 9) Vághris ; 4596 (males 2385, females 2211) Vaitis ; and 70,01 (males 37,585, females 32,430) Várlis.

There is much difference in the character and condition of the tribes. The sea or Son Kolis and Vaitis are vigorous and prosperous, the Ágris and the hill or Malhári Kolis, though drunkards are steady workers, shrewd, thrifty, and fairly prosperous; the Thákurs are willing workers, orderly and fairly sober, and some of them well-to-do; the Várlis, Dublás, and Dhodiás are idler and less sober than the Thákurs, fewer of them are well-to-do, and a larger number are extremely poor; and the Káthkaris are the poorest and least hopeful, drunken, given to thieving, and unwilling to work except when forced by hunger.

At the beginning of British rule (1818) the hill tribes, among which Kolis, Bhils, Káthkaris, and Rámoshis are mentioned, were 'degraded'. They gained a scanty living by tilling forest glades and by hunting. But their chief support was plunder. They lived in small cabins in the heart of the forests, and were not only wretches themselves but kept the villagers in a state of alarm. With a view of improving their condition, the reduction of one-half of the assessment was sanctioned in several of the wild north-east districts. In 1825, according to Bishop Heber,¹ who had his information from Mr. Elphinstone, the charcoal burners of Sálsette, probably Káthkaris were so wild that they had no direct dealings with the people of the plains. They brought headloads of charcoal to particular places whence it was carried away by the villagers who left in its place the customary payment of rice, clothing, and iron tools. About twenty years later Major Mackintosh (1836) described the Káthkaris as great thieves, stealing corn from fields and farm-yards, committing robberies in the villages at night, and plundering lonely travellers during the day. Their circumstances were often desperate. Such as were their craving for drink that if one passed a liquor-shop without either money or grain, he would most likely pawn the only article on his body and go home naked.³

Under British management the wild tribes were gradually brought to give up their life of plunder, and many of them settled to agriculture and labour. Between 1835 and 1840 inquiries connected with the reduction of assessment showed that among the wilder tribes of Murbád, though the Káthkaris were idle vagrants given to drinking and stealing,⁴ the Thákurs were a quiet peaceable race like themselves, many of them well-to-do, some of them breeding, and others devoting themselves to upland tillage. Still, even in some villages where they had lived for generations and w

¹ MS. Sel. 160, 6, 659-663 ; and Rev. Rec. 700 of 1836, 232-234.

² Heber's Journal, II. 186.

³ Trans. Bom. Geog. Soc. I. 328.

⁴ Mr. G. Coles, 5th April 1837 ; Rev. Rec. 775 of 1837, 145-146. Mr. Coles, at another place (8th April 1836, Rev. Rec. 746 of 1836, 273-274) speaks of the Káthkaris as poor ignorant savages who never lived in houses, went about making bask baskets where they were least molested, and too often robbing and plundering.

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housed, the Thákurs were an unsettled tribe ready to change their hamlets if a child sickened or a cow or two died. Both tribes are described as wearing scarcely any clothes, eating the coarsest food, savages who loved indolence and dissipation, had no idea of providing for the future, and spent in drink what small sums they made.¹ There was much difference of opinion as to whether it was advisable to lessen their payments. Government held that the concession granted ten years before had failed and that the people's wretchedness was as great as it could have been under any circumstances.² Mr. Williamson the Revenue Commissioner, on the other hand was of opinion that both in Gujarát and Khándesh the free grant of land to the hill tribes had been followed by the best results; he admitted that, in Thána, improvement had so far been slow, but urged further concessions with the object of bringing the hill tribes to settle as husbandmen.³ Mr. Williamson's views prevailed, and, in 1838, to tempt them to settle to steady work, the Káthkaris were given land at specially low rates, and those who grew the best crops were rewarded with presents of goats, cows, bullocks, and tools.⁴ The custom which still continues in Karjat, was also introduced of granting Káthkaris small patches of hill land free of rent. At this time (1838) they were described by Dr. Wilson as the most degraded natives he had ever seen. Their dwellings were miserable beyond belief, and though they received considerable sums for their catechu, they were so utterly improvident that they were often forced to feed on the most loathsome food. They were depraved as well as debased, and were particularly given to drunkenness. In 1839 Dr. Mitchell described their women and children as gaunt and half famished, and their dwellings as wretched in the extreme, mere huts little better than the open air.⁵

The Várlis in the north-west of the district were considerably better off. They were unshaven, and slightly clothed, lived in small bamboo and bramble huts, and seem to have been shunned by other castes. At the same time they grew pulse and gram, reared a number of fowls, earned a little as wood cutters, and though immoderately fond of smoking and drinking were in comfortable circumstances.⁶

Under the Maráthás many of these tribes had been the bondsmen of the Pándharpeshás or high caste villagers. The name of bondage ceased with the introduction of British rule. But with many of the more settled of the wilder tribes the reality of slavery remained, and their nominal freedom only served to bring them under new and harder masters. Formerly their masters used to pay their marriage expenses. Now they had themselves to find the funds.

¹ Mr. Coles, Rev. Rec. of 1837, 144, 145; Rev. Rec. 700 of 1836, 232-234.

² Rev. Rec. 700 of 1836, 232-234.

³ 21st December 1836; Rev. Rec. 775 of 1837, 3-5.

⁴ Mr. Coles, 18th September 1838; Rev. Rec. 975 of 1839, 119.

⁵ Dr. Wilson's Aboriginal Tribes, 17-18.

⁶ Dr. Wilson gives as their head-quarters the country included by a line drawn east from Daman to Jawhár and south-east from Jawhár to Dáhanu. They were not found in the coast strip about seven miles broad. J. R. A. S. VII. 24. (Aboriginal Tribes, 11).

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And, as almost none of them had the necessary forty or fifty rupees, most of them had to pledge their labour for a term of years. This term of years, through the borrower's carelessness and the lender's craft, often developed into lifelong and sometimes into hereditary servitude.¹ The less settled of the forest tribes continued for a time to earn a scanty living by making catechu and raising coarse hill grains from forest clearings. But these practices, though well suited to the ways of the wild tribes, worked such havoc among the forests, that in 1840 it was determined to discountenance and by degrees to stop them. The making of railways and the great demand for timber in Bombay during the American war for a time (1860-1866) gave much employment to the forest tribes. But the railway work was soon over, and as the timber had been cut without system, thrift, or check, the forests were so stripped that some had to be closed for years, and, in all, strict conservancy had to be enforced.

In 1877 inquiries showed that the Kolis and Ágris, though their love for drink kept them poor, were vigorous, well employed, and fairly prosperous; and that the degraded state of the Káthkaris was chiefly due to their unwillingness or unfitness for steady work, their love of pilfering, and their passion for drink. Among Várlis and Thákurs a greater number had of late settled to husbandry and labour, and on the coast and along the main lines of traffic many were well-to-do and some were prosperous.² Still a considerable number of the wilder section of both these tribes were suffering from the strictness of the forest rules, and, though willing to work, they had much difficulty in finding employment. At the same time it did not seem advisable to introduce any special measure on their behalf. The severest pressure of the forest conservancy was over. And the freer working of the forests, which would be possible after a few years more of systematic conservancy would furnish a larger supply of suitable employment, while the gradual opening of the country by roads would help them to overcome the shyness which had hitherto kept the people of the more secluded settlements from seeking work in the larger towns.³

Bhils.

BHILS are returned as numbering twenty-six, one in Karjat, one in Kalyán, and twenty-four in Sálsette. They were probably labourers and beggars who had come into the district from Khándesh or Násik.

Dávares.

DÁVAES are not found in Thána. But there are two or three families in a hamlet in the Jawhár state within two hundred yards of the British border. No others are found anywhere in the neighbourhood, and the Dávares of Moho say that their

¹ Mr. H. Boswell, C. S., 27, 26th March 1859.

² Mr. Nairne wrote (3231 of 1877, 12th September), 'No one who reads Dr Wilson's account in the Asiatic Society's Journal can fail to see how the Várlis have improved. In the wildest parts numbers are still very degraded, but to the west of the Baroda railway line many own carts and bullocks, and are not distinguishable in their habits from ordinary husbandmen.' Mr. Gibson (728, 4th October 1877) thought their condition had fallen off since 1851.

³ Government Compilation, 391 of 1878.

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proper country is Dharampur in south Gujarát. Their language and appearance point strongly to their being a branch of Várlis. They wear the top-knot, their houses are ordinary thatched booths, and their food is the food of the ordinary forest tribes. They do not eat beef. They live by day labour, and sometimes the able-bodied men leave their wives and families and go thirty or forty miles to Bhiwandi to seek work, and stay several months at a time. The men wear a loincloth only, and, like other wild tribes, go bareheaded. The women have generally nothing on but a cloth wound round the waist, the whole of the upper part of the body being bare. They wear a great number of brass rings on their arms and legs. Their marriages are celebrated by their own women in the presence of the village headman. The boy is carried into the booth by the girl's people, and the ceremony consists in one of the women of the tribe, who has the title of *dauleri*, chanting verses with a water pot and cocoanut in her hand. In this she is helped by two or three other women who throw rice at the couple. Dávares burn their dead. The most remarkable point in their funeral ceremony is that they do not halt on the way to the burning ground, a peculiarity which goes far to show their close relation to the Várlis. Some rice and water is put in the mouth of the corpse, and a coin is placed in each hand and tied in the hem of the loincloth. As among other castes, the chief mourner walks round the burning pyre and breaks an earthen jar. On the twelfth day a flower garland is hung up, and to represent the deceased, the figure of a man is drawn with rice grains and redlead under a *tulsi* plant. Upon a piece of cloth, close by, a betelnut and copper coin are laid and water is sprinkled on the figure. The night is spent in listening to the singing of a medium, or *bhagat*, into whose body the spirit of the deceased enters and comes to bid farewell to his relations. Next morning, the garland is broken and thrown into running water, and the handkerchief with the betelnut and copper coin are buried in the bed of the river. The medium then gives water four times to ten or twelve of the chief mourners and guests, gets a pice from each, and goes home. Like other wild tribes, the Dávares mark the death-day of their departed relations by laying cooked rice on the tops of their houses. Their great god is the sun, *Surya*. They have no images of him, for, as they say, he shows himself every day. At *Diváli* (October - November) they worship him by throwing redlead, *shendur*, towards him, and offering him fowls which are not killed but thrown in the air and allowed to fly to the forest. They also worship *Vághya*, whose image is set near their houses and appeased with sacrifices of hens on a great day once a year. So far as is known they have no household gods, and seem to keep only two yearly festivals, *Shimga* and *Diváli*.

DHODIÁS, returned as numbering 2890 souls and as found only in Dáhánu, speak Gujaráti at home and Maráthi abroad. They are one of the largest early tribes in the Surat district, where they work chiefly as field labourers and hereditary servants, *hális*. They are a wild-looking people and dirty in their ways. A few years ago they went about selling firewood and other forest produce. They now

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work as labourers. Their daily food is coarse rice, rice porridge, wild fruits and roots, but, when they can afford it, they eat flesh and fish and drink liquor. On holidays they spend about 1s. (8 annas) on liquor, and a caste feast generally costs about £1 (Rs. 10). A few live in houses with tiled or thatched roofs, and most of them own a pair of bullocks and have earthen cooking pots. The men wear a waistcloth, a jacket, and a cap, and the women the ordinary Márátha robe and bodice. The brass rings that cover their legs from the ankle to the knee are their chief peculiarity. They allow widow marriage. Their gods are Jakhái and Jokhái. They have no priests and settle disputes by calling a meeting of the men of the caste. They are very poor.

Dublás.

DUBLÁS, or weaklings, returned as numbering 8559 souls and as found in Dáhanu, Máhim, Bassein, Sháhápur, Bhiwndi, and Sálsette, speak Gujaráti at home and a mixed Maráthi and Gujaráti abroad. They have no sub-divisions and no surnames. They are found in large numbers all over the Surat district where they live chiefly as field labourers, and a few of them as landholders and hereditary servants. They are dirty in their habits, hardworking, honest, fond of strong drink, hot-tempered, and hospitable. They are husbandmen and field labourers, and live in thatched huts with walls of reed plastered with mud. Their cooking and drinking vessels are of clay. They eat the flesh of sheep, goats and hogs, and give caste feasts costing about 4½d. (3 as.) a head. They are very fond of toddy, and on holidays, spend as much as 1s. (8 as.) on liquor. The men wear a loincloth, and when they go out, a blanket thrown loosely round the body, and on high days a turban. The women wear a robe wrapt round the waist and one end thrown across the breast. Their legs are covered to the knees with tiers of brass rings. Widow marriage is allowed. Their chief objects of worship are Chaitya and Hirva, not Vishnu or Shiv like Bráhmanic Hindus. They have no images in their houses and no priests. They keep Hindu fasts and feasts and seem to have made no recent change in their beliefs or practice. They have a headman, *pátíl*, who settles caste disputes. They are a poor tribe who do not send their boys to school or take to new pursuits.

Káthkaris.

KÁTHKARIS, or makers of *káth*, that is catechu or Terra japonica, are returned as numbering 34,029 souls and as found over the whole district.¹ Their settlements are chiefly in the centre and east, and they are rarely found along the coast north of Bombay.² They are believed to have entered the district from the north, and to have been originally settled in the Gujarát Athávisi, the present district of Surat. According to their story, they are descended from the

¹ According to Molesworth the word *káth* comes from the Sanskrit *kváth* something boiled.

² Dr. Wilson says, 'Káthkaris are found along the base of the Sahyádris between the Násik and Poona roads, and some hundreds are settled east of the Sahyádris hills and in the same latitude. They are also found in the Bor and North Sátára territories and in Kolába. The 1872 Thána returns are, 6511 in Karjat, 5412 in Bhiwndi, 5174 in Váda, 4711 in Sháhápur, 4535 in Kalyán, 3671 in Panvel, 2589 in Murbád, 1198 in Dáhanu, and 1091 in Máhim.

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monkeys which the god Rám took with him in his expedition against the demon-king Rávan of Ceylon. They say that when Rám became victorious, he blessed the monkeys and made them human beings. According to one account Káthkaris are divided into Sons or Maráthás, and Dhors, and the Maráthás are sub-divided into Helams, Gosávis, and Povárs.¹ According to another account there are five Káthkari divisions, Sons, Dhors, Maráthás, Sidhis, and Varaps probably reverts from Muhammadanism, and eight common Káthkari surnames, Bágale, Povár, Diva, Mukane, Vágh, Jáma, Bhoir, and Chavhán. The Son or Marátha Káthkaris do not eat cow's flesh, and are allowed to draw water at the village well and to enter Kunbis' houses. Their head-quarters are in the southern sub-divisions of Karjat and Panvel. The Dhors eat cow's flesh, and, like the Mhárs, are held to be impure. They are found chiefly in Murbád, Sháhápúr, and Váda.

Káthkaris, as a rule, are much darker and slimmer than the other forest tribes. The Sons and some of the Dhors shave the face and head, and wear a very marked top-knot. But the northern cow-eating Káthkaris generally have long matted hair and wild beards. The women of both divisions are tall and slim, singularly dirty and unkempt, and the children can always be known by their gaunt pinched look.

In speaking to one another Káthkaris use a patois which, on examination, proves to be a slightly disguised Maráthi. They have no peculiar language and show no signs of ever having had one. A tendency is noticeable to get rid of the personal, not the tense, inflections in verbs. Thus *kothe gélás* becomes *kusi gel*. In every case the object is to shorten speech as much as possible. There are some peculiar words in common use, such as *suná* a dog, *híru* a snake, *narak* a bear, *akti* fire, and *vádís* a wife. The women are strong, healthy, and hardy, and pass through childbirth with little trouble or pain. They are said, sometimes when at work in the fields during the rains, to retire behind a rice bank and give birth to a child, and, after washing it in cold water, to put it under a teak-leaf rain-shade and go back to their work. They rank among the very lowest tribes, their touch being thought to defile. They take food from all castes except Mángs, Mhárs, Chámhbárs, and Musalmáns. But they never eat leavings, even those of a Bráhmaṇ. Káthkari children are great plunderers of birds' nests

¹ The names of the two main divisions, Son and Dhor, also appear among the Kolis. Dhor is commonly supposed to mean cattle-eating, and Son either golden, red (Sanskrit *shon*), or foreign (Dravidian Son or Sonag, Caldwell, 2, 569). Mr. Ebdon, C.S., suggests that the terms are the Kánarese *Dodda* old and *Sanna* new, the Dhors being the older, more purely local branch, and the Sons the newer mixed with some late or foreign element. The difference in the character, position, and customs of the two classes, both among Káthkaris and among Kolis, support this suggestion. Major Mackintosh mentions two other sub-divisions, Jádav and Shinde. Káthkari women were formerly said to carry off men of other castes. The youth's friends regarded him as an outcaste, and he stayed with the Káthkaris living with one of their women. (Trans. Bom. Geog. Soc. Vol. I. 329). Dr. Wilson (Aboriginal Tribes, 30) also speaks of their compelling strangers by the hands of their women to join their community. No relic of this practice has been traced.

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and very sharp in finding them. The men seldom commit deeds of violence, but are notorious for constant petty thefts. They are much dreaded by Kunbis, and hated for their power as sorcerers.

As a rule Son *Káthkaris* are a settled tribe. Many of them, both men and women, have found permanent employment in Bhiwandi as rice cleaners, and numbers, both in Bhiwandi and Karjat, have two or three months' steady work a year as field labourers. Some of them still make *káth* or catechu, the thickened juice of the *khair*, *Acacia catechu*. But from the increase of forest conservancy the manufacture is nearly confined to private, *inám*, villages and to forests in native states. When they go to the forests to make catechu they hold their encampment sacred, and let no one come near without giving warning. Before they begin their wood cutting, they choose a tree, smear it with redlead, offer it a cocoanut, and bowing before it, ask it to bless their work. The catechu is made by boiling the heart juice of the *khair* tree, straining the water, and letting the juice harden into cakes. They are said never to eat catechu but to barter the whole of the produce at the village shop for beads and cloth. A few partly support themselves by tillage. They never take land on a regular lease or grow rice. They till uplands, *varkas*, either waste or taken from the Government holders, or on agreement to share the produce. They burn brushwood, *ráb*, on the plot of ground, and use the hoe but never the plough. When their supply of grain is finished, they gather and sell firewood and wild honey, and, with their bows and arrows, kill small deer, rabbits, hares, and monkeys. When these fail they dig old thrashing floors for rats, eating the rats and taking their stores of grain, or they steal from fields and thrashing floors. Their women work hard, acting as labourers and bringing into market the headloads of wood their husbands have gathered in the forests. They are very poor, generally in rags and often without any wholesome food. As soon as they get together a few pence, they spend it in drink and tobacco.

The Dhor's hut is a single round room about eight feet in diameter. The Son's dwelling is better than the Dhor's. It is about twelve feet square, the sides about four feet high of mud-daubed *kárvi*, the roof peaked not ridged and thatched with palm leaves. Poor as it is, it has generally a separate cook room. In the hot months it looks specially cheerless with most of its thatch plucked off through fear of fire. There is generally no furniture but a few earthen pots and pans, several hens and dogs, a few fishing traps, perhaps a bow and arrows, and a couple of stones for crushing *kusai* seed. They eat every sort of flesh, except the cow and the brown-faced monkey who, they say, has a human soul. Their every day food is *náchni* and field rats, squirrels, porcupines, lizards, snakes, monkeys, civet cats, deer, wild pig, doves, and partridges. Each man eats daily about a pound of *náchni*, *vari*, or other coarse grain. They spend about 2s. (Rs. 1) a year on dried fish, salt, and spices, and about 30s. (Rs. 15) on liquor. They never work except when forced by want. When they have eaten the last grain in the house they start for the nearest open upland, *mál*, and with a long iron-pointed stick bore holes in the rat burrows and gather a meal. The

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men generally wear a loincloth, a blanket, and some tattered cloth round their heads, worth in all about 4s. (Rs. 2). The women wear a robe worth about 2s. 6d. (Re. 1-4) and no bodice. Only on her marriage day and on *Dasra* (September-October) does a Káthkari's wife wear a bodice. A family of a man, his wife, and two children, have four necklaces, *gáthi*, of glass beads, worth 6d. (4 as.), bangles of the same value, waistband with brass bells fastened to them worth 3d. (2 as.), and women's earrings, *mudi*, worth 9d. (6 as.).

Before the birth of a child a midwife is called in, and after the birth she stays for five days washing the child and the mother twice a day. Among the Dhors, if the child is a girl, the midwife stays for four days only. They employ no Bráhmaṇ to draw up a horoscope or to name the child. Among Sons, the name is given on the fifth day after birth by some elderly relation, when castefellows and friends are treated to liquor and a dance. Among Dhors, no limit is set to the number of days within which a child should be named. And the name is chosen not by some elderly relation, but by a medium into whose body a spirit, *dev*, has entered. They wait till some one is possessed and then go and ask him to name their child. They have not generally to wait long, as spirit possession is common among Káthkaris. Girls are married between fourteen and fifteen, and boys between twenty and twenty-five. The Dhors have no restriction as to intermarriage among different families. But the Sons have a rule against the marriage of persons who have the same surname. Among Sons the boy and girl are rubbed with turmeric at their houses on the day before the marriage. On the marriage day the boy goes to the girl's house wearing a white turban and waistcloth, and covered by a red and white sheet. His father presents the girl with a red bodice and a green robe, and she retires and dresses in her new clothes. On returning she takes one of two garlands prepared by her parents and places it round the bridegroom's neck, and he in turn throws the other round her neck. They are then made to stand facing each other, and a cloth is held between them. The marriage is performed by a Káthkari, who from his virtuous life has been chosen by the caste to be the marriage priest or Gotarni. On one side of the cloth sits the Gotarni and on the other side sit four elders. To each of the elders the boy's father gives a copper coin, rice, betelnut and leaves, and they sit with those things in their hands. The Gotarni, seated on a blanket spread on the ground, sprinkles rice in lines and cross lines, and, in the middle of the rice, places the copper coin. He then, followed by the four elders, stirs the rice with his closed fist in which he holds the betelnut and copper coin. At last he opens his hand leaving the betelnut and coins lying among the rice on the blanket. The other four elders do the same. The cloth is then pulled aside, and the Gotarni advancing ties the hem of the bridegroom's sheet to the hem of the bride's robe, and together they walk five times round the marriage hall. Meanwhile a low wooden stool is set near the rice on the blanket, and is sprinkled with lines of rice by the Gotarni. When the bride and bridegroom are seated on the stool, their friends seize their heads and knock them together over the rice. They then feed one another with cooked rice, and the girl gets a new name by which she is called by

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her husband and his people. The character of the feast depends on the means of the parents. They are not bound to feast the whole caste, and, for the most part, each guest brings his own bread and eats it with the rest, the host providing fermented palm juice. After drinking, the guests as a mark of joy go outside and strike their sticks into the family dust heap. This ends the marriage, and, after some music, a dinner is given to the guests. The bridegroom passes that night with the bride, but, on the first or second day after, both go to the bridegroom's house accompanied by the Gotarni, and by their relations and friends. When they reach the bridegroom's house, the hems of their garments are tied and they are seated on a low wooden stool. In front of this stool twenty-two small heaps of rice are set in a row, and the bride touches the heaps, one after another, as fast as she can with her thumb and her left big toe, uttering her husband's name every time she touches them until she is out of breath. Next day they take off their garlands and wash away the turmeric, but for four days more they keep the house. On the fifth, balls of rice flour and molasses are made and laid in a plate, and the bride, bearing this plate on her head and followed by her husband, goes to her parents' house and presents the balls to them. With this the marriage ceremonies end. Even the poorest spends from 4s. to 10s. (Rs. 2-Rs. 5) on his wedding, buying, besides liquor, a necklace of glass beads, brass earrings and bracelets, glass bangles, and a robe.

Dhor Káthkaris celebrate their marriages in any of the fair weather months except *Paush* (December-January). Among them the bridegroom is rubbed with turmeric the day before the marriage. On the marriage day the bridegroom comes from his parents' house, and sits a little way from the marriage booth at the bride's house. The bride, with some elderly female relation, comes out, and, following the elderly woman, walks five times round the bridegroom. Then passing a piece of cloth round his neck and holding the two ends in her hands, she gently draws him towards her, saying 'Up, bridegroom, and come into the marriage hall.' In the marriage hall the guests are met, and, when the bride and bridegroom come in, a cloth is stretched between them, each holding two of the corners. The bridegroom says to the bride, *urel ani purel*, 'There is enough and to spare,' and throws his end to the bride. She replies, *nahin urel ani nahin purel*, 'There is not enough and to spare,' and throws it back to him. This they repeat five times and then dress each other in new clothes, brought by the bridegroom, a speckled red sheet for himself, and a robe and a red bodice for the bride. After this they are seated on a blanket on which five elders had been sitting, one at each corner and one in the middle, each holding in his hand a copper coin, betelnut and leaves, and a few grains of rice given by the bridegroom's father. Before the bride and bridegroom sit down the five elders empty the contents of their hands in the middle of the blanket, and on this heap of betelnuts and rice the bride and bridegroom are seated. Then the bride and bridegroom cover one another's heads with garlands, and, with the distribution

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of liquor, the ceremony comes to an end. The bridegroom and the guests spend the night at the bride's house, and next morning the bridegroom leaves for his parents' house. After weeping on her parents' neck the hem of the bride's robe is tied to the hem of the bridegroom's sheet, and she starts for her new home drawing the bridegroom after her. On the third day both come back to the bride's house, and the bride washes the bridegroom, anointing his head with cocoanut oil and combing his hair. They stay three or four days with her parents, and then leave for their home.

Among Káthkaris, when a person dies of cholera, he is buried until the outbreak of cholera is over, when the body is dug up and burned. In other cases the dead are burned. If the death happens at night the funeral is put off till the next day. But the corpse has to be watched all night, and to cheer the watchers special music is played. On the upper surface of a common brass plate a lump of wax is stuck, and, in the wax, a thin stick about nine inches long. When the finger and thumb are passed down this stick, it vibrates with a weird drone or hum. To this accompaniment the mourners chaunt all night long, crouching round a fire outside of the house. When the time comes to prepare the body, it is washed with warm water mixed with turmeric. The waistcord and loincloth are thrown away and new ones put on. And, if they can afford it, a piece of new cloth is wound round the head and another cloth is laid under and drawn over the body. The cloth is sprinkled with red and sweet scented powder and a pillow of rice is laid under the head. About half way to the burning ground, the pall-bearers stop and lower the bier, while the chief mourner hides a copper coin under a stone. At the burning ground the corpse is laid on the pile. A hole is torn in the face cloth, some rice and a piece of silver or copper are laid in the mouth, and the pile is lighted at both ends. While it burns the chief mourner walks round it five times with an earthen water jar in his hand. Then knocking a hole in the jar he sprinkles the pyre, and dashes the jar to pieces on the ground. When the burning is over the Dhors leave the bones and embers as they are; but the Sons gather them into a heap, quench the embers, and lay a stone over them. On the twelfth day after the death the Sons of Karjat cook a hen with split pulse and some rice. The chicken and pulse are divided into two equal parts, and one half left in the house and the other half, with the whole of the rice, taken by the chief mourner to the stone under which the copper coin was left. He lays part of the rice and half of the chicken and pulse on the stone, and the rest of the food he sets on the stone that covers the dead man's ashes. Over this stone he builds a little hut to shade the deceased's resting place. On his return home he divides the share of victuals that was left in the house among some fasting children, and entertains his neighbours, friends, and relations with rice and liquor.

The Son Káthkaris of Bhiwandi seem to celebrate the dead man's day, *divas*, on the fifth day after death, and in much the same way as the Dhors. Among the Dhors, on the fifth day after death, some rice, bread, and milk, are set over the dead man's bones and

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also on the half-way stone ; and five children, three boys and two girls, are fed. The castefellows are feasted, and, in the evening, a garland of mango leaves is hung from the cross bar of a miniature booth. As the garland waves the women sob, 'Now our love for each other is broken.' After a time the garland is loosed, dropped into a jar of water, then taken out and broken, and, in the morning thrown into the river. Meanwhile, all night long, a skilled singer has been singing to the guests, and, in the morning, after the garland has been thrown into the river, a medium or sorcerer is brought. He becomes possessed, and when the spirit shows that it is the spirit of the dead man, his mother throws herself round the medium's neck and clasps the spirit of her son with such keen affection and longing, that all present mourn and weep. Then the chief mourner drops some sugar into the medium's mouth, and the spirit having received the offering leaves. This ceremony requires a considerable outlay and has generally to be put off till funds are gathered. In the month of *Bhádrapad* (August-September), and also at *Shimga* (February-March) and *Diváli* (October-November), the Sons celebrate the anniversary of the dead, when each man puts some cooked rice on the roof of his house.¹ But all do not, like other Hindus, call out to the crows to come. None of the Dhors observe this ceremony. They say that they do not share the Kunbi's belief that the spirits of the dead pass into crows. Káthkaris have no sacred books, neither have they any spiritual guides. They do not appear to say prayers themselves, or to employ others to say prayers for them. Their religion is not Bráhmanic. Their chief object of worship is the tiger-god, who is supposed to look with peculiar favour upon them and very seldom harms them, and they hardly ever go to shoot him. His image is generally set up in the forest or on the boundary of the village. But in parts as in Karjat where forests and tigers are scarce, there are many Káthkari hamlets without a tiger-god. What worship there is among the Káthkaris is paid to the Kunbi village god, *gámdev*. In a Dhor Káthkari's house there may sometimes be seen devil gods whom they call Cheda. This is the soul of a dead relation which has become a spirit, *bhut*, capable of entering the bodies of men. It is this close connection with, and power over spirits that makes the Káthkari so dreaded by the Kunbi. The latter credits him with the power of the evil eye, and with being able by means of his spirits to compass the death of his enemies. Among the Dhors the only holidays are *Shimga* and *Diváli*, to which the Sons add the fifteenth of *Bhádrapad*, when they perform ceremonies in honour of the dead. Káthkaris seem not to believe in any Supreme Being. If they are asked who made them and the world, they reply that they do not know, and

¹ Dr. J. Wilson says, 'They could scarcely understand us when we asked whether their souls passed into other animals. We give the crows something to eat, they said, when our relations die. One day in the year we cry *Káv! Káv!* that is, Crow, to the memory of our fathers. We do not know why. We do as others do, Aboriginal Tribes, 19.

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that it is impossible they should know. They find themselves and they find the world, and they take them as they find them, things which call for no explaining, or at any rate cannot be explained. Some are no doubt acquainted with the name and the idea of a Supreme Being. But they seem to have picked this up from the higher class Hindus, and the idea has never taken root in their minds and become a belief. The tiger spirit which they worship is unfriendly, always ready and able to destroy, and therefore to be propitiated.¹ They have a headman called Náik whom they consult on all occasions and obey. Social disputes, between man and wife, are settled by calling a caste meeting and fining the offending party; the fine is spent on a carouse. There are four Son Káthkaris in the police, and about the same number have land of their own. Nothing would so much better their state as the making of roads through their country.

Kolis include a large number of tribes.² Their settlements stretch from the deserts north of Gujarát to Ratnágiri, inland by Pandharpur in the south of Poona as far east as the Mahádev or Bálághát hills in the Nizám's Dominions, and, through the Central Provinces and Berár, north to Khándesh.³ That Kolis are found in almost every village in Gujarát, the Konkan, and the Deccan; that even in the hills they are skilful husbandmen raising the finest kinds of rice; that their appearance, language and customs do not differ from those of the neighbouring lower class Kunbis, seem to show that the Kolis held these provinces before the arrival of the later or Rajput-named Hindus. At the same time their use of such surnames as Chavhán, Povár and Jádhav, seems to point to some strain of the late or Rajput blood,

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¹ Of their ideas of God the late Dr. J. Wilson wrote in 1841: 'The Káthkaris do not look upon God as the Creator of the universe, the fount of moral laws, the giver of the human soul. They do not ascribe all these powers to *Vdgh*, because they never dreamt of ascribing them to any one. Of the existence of a destroyer, they have daily proof: but the idea of a Creator and Sustainer never occurs to them. The question of immortality and the ultimate destination of the human soul were treated by them in an equally matter of fact manner. They believe that when the breath is out of man, there is somehow or other, not an utter end of him: an idea which was strengthened, or perhaps started, by the constant ghost stories which abound in a hilly country like the Konkan. As to the nature of the future life, they have no idea.'

² The 1872 census returns show 117,233 Kolis in Gujarát (94,151 in Rewa Kántha, 12,377 in Cutch, 7894 in Káthiáwar, 2106 in Jámbughoda, 450 in Dharampur, and 255 in Bānsda), 68,302 in Násik, 39,207 in Khándesh, 11,671 in Kolába, 4006 in Ratnágiri, and a few about Thar or the Little Ran to the east of Sind. Beyond the Bombay Presidency they are found in Berár and in the Hoshangabad and Sárangad districts of the Central Provinces.

³ Major Mackintosh was of opinion that, in spite of their differences, the Kolis of Gujarát, the Konkan, and the Deccan, were branches of one stock. (Trans. Bom. Geog. Soc. I. 189). At the same time he admits that both Musalmáns and Hindus were very loose in the use of the word Koli, applying it even to Telgols or Telegu mercenaries from Haidarabad, who apparently are the same as Kámáthis (ditto 202). Caldwell notices that the Kánarese are sometimes called Kols, but this he considers to be a mistake. (Comparative Grammar, 18, 560). Dr. J. Wilson held that the name was Kuli or clansmen, that they were the aboriginals of the plains while the Bhils were the aboriginals of the hills, and that they differed from Kunbis, only by having less thoroughly adopted the Bráhmañ faith.

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which is found in greater strength among the higher cultivators and landholders.¹

Before the Koli settlement, Gujarát, the Konkan, and the Deccan seem to have been held by tribes of whom the Bhils were the strongest and most widespread. These the Kolis supplanted in the richer and plainer lands, the new settlers to some extent marrying with the earlier people and receiving them into their tribe.² In the open lands the Koli element was supreme.³ But in outlying parts where the younger and poorer members of the tribe were forced to settle, and still more in the hills, where private or public feuds drove them from time to time to take shelter, the newcomers had to mix on equal terms with the earlier people and sank to their level. Hence it comes that in the wilder parts of Gujarát, the Deccan, and the Konkan, the early people though most of them Kolis in name belong to tribes who vary in social position from the rank of Kunbis to the rank of Dheds. In the open country, except a few families who were kept as village watchmen and menials, the earlier people were absorbed by the Kolis. But in the wilder tracts the Koli element failed to leaven the whole population. Round the great stretch of forests and hills that lies between the Vaitarna and the Tápti, four tribes of Kolis, Talabdás on the north, Mahádevs on the east, Márvís or Malháris on the south, and Sons-on the west, press on groups of earlier tribes whom they have failed to absorb. Round the skirts of this tract are Kolis equal or nearly equal to Kunbis in social position, probably differing little from Kunbis in origin, and with a common share of later or Rajput blood. Nearer the centre are tribes of lower Kolis, part of Koli part of earlier descent, and in the wildest centre lands is a large population of Dhondiás, Dublás, Konknás, Várlis, and Thákurs, who seem separate from and earlier than the Kolis, though some are not without a strain of the later or Rajput blood.

The Kolis, who are most famous in Thána history, are Mahádev Kolis, a Deccan tribe, who apparently did not enter the Konkan till the close of the thirteenth century, perhaps in consequence of the movements of population caused by the Musalmán invasion of the Deccan. According to the Koli story, it was the founder of Jawhár, whom, in 1347, Mubárák Khilji established as ruler of the North Konkan. But the details of the story are mythic and the power that was confirmed in 1347 must have taken time to establish. The Jawhár chief remained undisturbed till the arrival of the Portuguese early in the sixteenth century. During

¹ Dr. J. Wilson says, 'Contact with a Koli does not cause a Kunbi ceremonial defilement. In Gujarát Kunbis sometimes take Koli wives. In appearance it is almost impossible to distinguish Koli husbandmen from Kunbi husbandmen.'

² See below, page 168. The Mahádev Kolis have a special rite for admitting women of other castes into their tribe. The remains of the Gavlis and Garsis, who, according to tradition, held the Ahmednagar hills before the arrival of the Kolis, were adopted by the Kolis into two clans. Trans. Bom. Geog. Soc. I. 236.

³ The presence of Bhils over almost the whole of Khándesh shows that they originally held the plains as well as the hills. The account of the Mahádev clan shows the Kolis driving out earlier settlers.

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the sixteenth and seventeenth centuries he was a constant and much feared enemy to the Portuguese, and remained rich and powerful till in the latter part of the eighteenth century the Peshwa filched from him his best lands. Besides the Ágris, whom both Mackintosh and Wilson class with Kolis, but who have been described under the head Husbandmen, the 1872 census showed a strength of 75,678 souls. Of the sea or Son Kolis some details have been given under fishers. There remain twelve tribes, Band, Chanchi, Dhor also called Tokre, Dongari, Khár, Mahádev, Malhári also called Chumli, Kunam and Pánbhari, Márvi, Meta also called Dhungari, Ráj also called Bhen, Solesí also called Kásthi and Lállanguti, and Thánkar.

BAND KOLIS are a small body of cultivators, labourers and robbers, who speak Maráthi and are very poor.

BHEN KOLIS. See Ráj Kolis.

CHANCHI KOLIS were in 1836 about 1000 strong in Bombay. They were said to have come from Junágad in Káthiáwár. They are orderly and hardworking, earning their living as husbandmen, labourers, and servants. They worshipped Thákurji and Maháalakshmi.¹

CHUMLI KOLIS. See Malhári Kolis.

DHOR KOLIS, generally called Tokre Kolis, are returned as numbering 2559 souls and as found in Váda, Máhim, and Sháhápúr. They also occur in Mokháda and a few in Peint, Nagar Haveli, Jawhár, and Dharampur. As has been already noticed, the name Dhor either comes from *Dhor* cattle, because they eat the cow, or from the Kánarese *Dodda* big in the sense of old. Tokre, from *thokar* a bamboo, refers to their calling as bamboo-cutters.² They speak Maráthi with an intonation like that of the Káthkaris, but they do not eat with, still less marry with, Dhor Káthkaris. At Bráhmangaon there are some houses of Dhor Kolis much trimmer, cleaner and neater than Káthkari houses. Though very small, each house has a separate cooking room and one at least a mortar for cleaning rice, which shows that their fare is sometimes better than *náchni*, or wild roots and fruits. They make no secret of eating cow's flesh. Tokre Kolis bear a bad character. Such thieves are they that the Jawhár authorities are said to have lately been forced to drive them from that state. They live by day-labour, and are sometimes employed by Kunbis in mending rice dams and in cutting brushwood for manure. The men wear nothing but a loincloth and go bareheaded. The women wear little more than the men, the upper part of their body being generally naked. The men wear small brass earrings. As among Dhor Káthkaris, the marriage ceremony is performed by men of their own tribe. The boy and girl sit on stools, and, on a cloth near, are laid five betelnuts, five dry dates, three copper coins, and a few grains of rice. The boy

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Kolis.

Band Kolis.

Bhen Kolis.

Chanchi Kolis.

Chumli Kolis.

Dhor Kolis.

¹ Trans. Bom. Geog. Soc. I. 195.

² Mackintosh (1836) spoke of them as the most degraded of Koli tribes, eating carcasses and being most determined drunkards. They were considered no better than Dheda. They were farmers, wood-cutters and labourers, greatly in the hands of Párai distillers. Trans Bom. Geog. Soc. I. 190.

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and girl wear flower garlands, and the four or five of their tribesmen who officiate as priests, chant verses. When the verses are over the priests are presented with the rice, dates and coins, while the husband breaks the betelnuts and hands them to the guests. The Tokres either bury or burn their dead. The bodies of married persons are sprinkled with turmeric. On the way to the burning ground the body is rested and a stone is laid to mark the place. If, as seldom happens, a copper coin is forthcoming, it is laid beside the stone, and again at the burning ground, if they have one, a copper coin and some rice are placed in the dead man's mouth. Water is sprinkled from an earthen jar on the burning pyre and the jar dashed on the ground. When all is over the ashes and bones are raked together. On the fifth the deceased's death-day, or *divas*, is celebrated by feeding five children and setting rice bread and water at the burning place. Nothing is done with the stone that was laid at the resting place, but, if a copper coin was left there, it is taken away and spent on tobacco which is smoked by the mourners. In *Bhādrapad* (August - September), to feed the spirit of the dead, cooked rice is thrown into the fire and on the roof of the house. The Brāhmangaon Tokres deny that they have any god. They say that they do not worship Vāghya, Hirva, Chita, Cheda, or any of the deities or demons known to other wild tribes. They keep *Shimga* (February - March) and *Divāli* (October - November), and sometimes *Mahābij* as feast days. They are a poverty-stricken and dishonest class.

Dongari Kolis.

DONGARI or hill Kolis are found in north Thāna and west Nāsik. They are farmers, labourers, and constables.¹ They do not take water from any other branch of Kolis. The Meta Kolis of Bombay Island are also locally known as Dongaris from the rising ground to the south of Māzgaon.

Kāsthi Kolis.

KĀSTHI KOLIS. See Solesi Kolis.

Khār Kolis.

KHĀR KOLIS. See Khār Pātils.

Kunam Kolis.

KUNAM KOLIS. See Malhāri Kolis.

Lāllanguti Kolis.

LĀLLANGUTI KOLIS. See Solesi Kolis.

Mahādev Kolis.

MAHĀDEV KOLIS are found chiefly in Shāhāpur, Murbād, Karjat, Vāda, and the Jawhār state, and a few in Panvel, Kalyān, and Bhiwndi. In 1836 their estimated strength was 3500 houses. According to Mackintosh their original home was in the Mahādev and Bālāghāt hills, the western boundary of the Nizām's country. They came west many centuries ago, and settled first in the valley of the Ghoda river in Poona, and from there worked north and west into the Konkan, attacking and exterminating or embodying among their clans, or *kuls*, the Garsis, Sombatis, and Gavlis. The story of the eastern origin of the Mahādev Kolis is supported by the fact, that in former times they were Lingāyats and had their marriage and funeral ceremonies conducted by Rāval Gosāvis.² It is not more

¹ Trans. Bom. Geog. Soc. I. 191.

² It would almost seem that these Mahādev Kolis were a tribe of what are generally known as Kāmāthis. (See above, p. 120). The Telugu speaking people from west Haidarabad are said to be called Kolis by the Musalmāns of that part, and to resemble Kolis in some respects. Mackintosh in Trans. Bom. Geog. Soc. I. 202.

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than 120 years since the Ráuls were driven out of their priestly offices, and the Kolis converted to Bráhmanism by priests sent from Poona during the supremacy of the Peshwás. According to their own story the Mahádev Kolis did not pass into the Konkan till the beginning of the fourteenth century, when a Koli leader named Pauperah was told by a holy man in the Deccan to go to the Konkan, take Jawhár, and become its chief. Jawhár was in the hands of a Várli, and Pauperah was little inclined to carry out the holy man's advice. After wandering for several years in Gujarát he went to the Jawhár chief and asked for as much land as a bullock's hide could enclose. The Várli chief agreed, and when he saw his fort enclosed in the circle of leather stripes, he admitted Pauperah's superiority and was presented with the country round Gambirgad. Shortly after Pauperah showed himself so loyal and friendly to the Musalmán sovereign that he was given twenty-two forts and a country yielding £90,000 (Rs. 9,00,000) a year. Pauperah's family still holds the Jawhár chiefship, though their power and wealth were greatly reduced by the Peshwa between 1760 and 1766. The Kolis whose raids from the Ahmednagar and Poona hills caused such serious trouble during the first twenty years of British rule (1818-1830), chiefly belonged to this tribe. According to Mackintosh the tribe is divided into twenty-four clans, or *kuls*, from each of which many offshoots numbering two hundred and eight in all have sprung. The main clans are the Vanakpál with seventeen sub-divisions, the Kadam with sixteen, the Pavár with thirteen, the Keddar with fifteen, the Budivant with seventeen, the Námdev with fifteen, the Khirságar with fifteen, the Bhágivant with fourteen, the Bhonsle with sixteen, the Polevas with twelve, the Utaracha with thirteen, the Dalvi with fourteen, the Gauli with two, the Aghási with three, the Chavhán with two, the Dojai with twelve, the Sagar with twelve, the Shaikacha Shesha, apparently the followers of some Musalmán saint, with twelve, the Ingtab with thirteen, the Gáikwár with twelve, the Suryavanshi with sixteen, the Kharád with eleven, the Sirkhi with two, and the Siv with nine.

Mackintosh held that these clans were founded by individual leaders belonging to the higher castes, who from war or private feud had left their own people and taken to the hills. But it seems more probable that the Kadams, Pavárs, Chaváns, Bhonsles, and other Rajput-named clans are of part Rajput origin. Mackintosh shows that they are partly at least of east Deccan blood, and that they are most careful to keep the Rajput rule against marriage among the members of the same clan. He also shows that in the eastern parts, especially near Junnar where the west or hill element is weakest, the Mahádev Koli is in matters of eating and drinking on a level with the Kunbi. The Musalmán historians spoke of the Kolis as Maráthás, and the Kolis have a tradition that, before the time of Shiváji, Maráthás and Kolis intermarried.

Except that they are not so stout and robust, the Kolis differ little from the people of the open country and are greatly superior to Várli in strength and appearance. Formerly some of them were men of bold and high bearing, with a spirit of great independence

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and a keen love of freedom. The women are generally slender and well formed with pleasing features, prettier and more refined than Kunbi women.

They eat all kinds of animal food except the cow and village swine. Of the wild hog they are very fond, hunting it fearlessly with their dogs. They are a sober and temperate people, very fond of tobacco which they both chew and smoke, and without which they say they could not live.

Their houses consist of a number of posts with the spaces between filled with wattle work plastered with mud. The roofs are thatched with grass. Their dwellings are roomy and generally have several apartments. The family meet in the largest room, and the smaller rooms are used for the women for sleeping and for storing grain in large wicker baskets plastered with cowdung. Cows are often kept in the house. Of furniture there are two or three coarse cots, a few copper and brass vessels, and some small and large earthen pots for butter, water, oil, and spices.

Though too poor to have good clothes, Kolis are fond of dress. The men's dress does not differ from the Deccan Kunbi's except that it is coarser and more scanty. They affect the Maráthi style of turban and are very fond of waist strings or scarves of coloured silk, which they tie tight letting the ends hang down. The women have generally but a scanty store of clothes, two or three robes and bodices often much worn. They wear the robe like Talheri women, tucked so that it does not fall below the knee. They have few ornaments, a small golden nosering, small gold earrings, and two or three silver finger rings. Iron armlets are often worn as a charm against evil spirits.

The Mahádev Kolis are cultivators, and though less steady and intelligent than the Kunbis, are systematic husbandmen. They grow the finest rice, the coarser hill grains, pulse and sugarcane. A few are constables and forest rangers, and many are servants in the families of Bráhmans, Prabhus, and other high class landholders. The women besides the house work, help their husbands in the field and are specially busy during the rains, planting and weeding the rice. They also look after the dairy, heating the milk slowly for several hours, then pouring it into flat earthen dishes mixed with a little sour milk, and next morning making it into butter.

They are quick and shrewd, with keen senses and active hardy bodies; they have strong and clear memories, and are fond of using proverbs and similes. Many of them are hardworking, but as a class they are less intelligent and steady, and lazier and more thoughtless than the Kunbis. They are sober and temperate, but their pride and manly love for freedom easily pass into turbulence and longing for plunder. They were cruel robbers torturing their victims, sometimes to death. They accuse one another of envy, cunning and deceit, but their dealings seem fairly honest and straight. They are hospitable to strangers, and support aged and indigent relations with much kindness. The women are fairly

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faithful and attached to their husbands, affectionate mothers of large families, cheerful and happy in spite of almost unceasing drudgery. In former stirring times Koli women used occasionally to play the part of soldiers and constables. Mackintosh mentions one Utur Silkanda, a clever, bold and intriguing woman, who, about 1780, joined the Junnar police. She never shirked her tour of duty, and when she appeared in public she always had a bow and arrow in her hand, and a couple of well-filled quivers strapped across her back. Again in 1831, a Koli widow Lakshmi Ghátghe by name, a tall, stout small-pox marked woman of a daring spirit, dressed in trousers, a long jacket, a waistband and a turban, her sword in her waistband and her shield on her back, gathered a body of men and volunteered to attack the Rámoshi insurgents.¹

These Kolis were originally Lingáyats and employed Lingáyat priests, Rául Gosávis, and were not converted to Bráhmaism till after the beginning of the eighteenth century. They adore the ordinary Hindu gods, but their chief object of worship is Khanderaó, commonly called Khandoba an incarnation of Mahádev whose chief temples are at Jejuri and Bhimáshankar in the Deccan. Bhairu, Bhaváni, Hiroba, and Khandoba are their household deities. They present offerings at the tombs of Musalmán saints, and at times pay divine honours to the spirits of those who have died a violent death. In all religious families the milk of a cow or buffalo is set apart one day in every week, made into butter, and burned in a lamp before the household gods. They sometimes burn some of this sacred butter near any precipice close to where they water the cattle, to win the favour of the spirits and keep their cattle from harm. They stand in great awe of magicians and witches, especially those of the Thákur tribe. Disease either in themselves or in their cattle, they think is sent by some angry god or by some unfriendly spirit. If their medicines fail² they visit an exorcist, or *devrushí*, who asks an account of the case and tells them to come again next day. Next day he tells them that Hiroba or Khandoba is annoyed because his worship has been neglected, he tells them what food the sick man should take, promises he will be well in a fortnight, and advises them to offer a sacrifice to Hiroba or Khandoba. If the sick recovers the exorcist is called, three or four sheep are bought, and on a Monday evening at sunset, two or three are sacrificed as a peace offering to Bhaváni, Khandoba, and Bhairu. After this the Gondhal ceremony is performed when a number of neighbours come, and a great and noisy feast is held. On Tuesday morning at sunrise the exorcist gives the signal for the sacrifice of Hiroba's sheep. The women and children are sent from the

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¹ Trans. Bom. Geog. Soc. I. 256.

² Though not so much as some Thákurs and Várlis, Kolis have considerable knowledge of healing plants and simples. For fever they give the root of a creeper called *patandh* and of a small yellow flower annual called *kasáda*; for dysentery and diarrhoea the pounded root of the *bhaisáklí*, lemon juice and sugar with poppy seed, the root of the *yel turáh* and of the wild hibiscus or *bhendí*; wounds are cured by the leaves of the *dhauli* and *ávali* trees. They have several roots that act as purgatives. Trans. Bom. Geog. Soc. I. 222.

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house in case their shadow should fall on the exorcist. Near the household gods a fire is kindled and a pot with oil set on it. The exorcist enters and sits near the household gods, the family preparing dainty cakes and choice bits of mutton, which are laid near the fire. A band of drummers sit close to the exorcist, who as they drum becomes possessed with Hiroba, writhing, throwing his arms back and forward, screaming and groaning, shaking as if in convulsions, his loose hair hanging over his face and shoulders, and his look wild and drowsy as if exhausted by some narcotic. The people sit round in dead silence. When the oil is boiling the master of the house tells the exorcist who rises, calls to the people to stand clear, and takes some turmeric powder in his right hand and in his left a bunch of peacock's feathers in which the image of Hiroba is tied. He passes once or twice round the fireplace, sits down, runs his hand twice or thrice along the edge of the pot, and lets the turmeric drop slowly into the oil. He lays his flat palm on the boiling oil, and on taking it off lets the oil drop on the fire greatly strengthening the flame. He takes the pieces of cake and meat that were laid near the fire and throws them into the pot, and when they are cooked, searches with his hand in the boiling oil till he has found them. He then distributes them to the guests. Sometimes when the exorcist finds the oil too hot, he calls out that the sacrifice has been polluted and must be done over again. Exorcists are also consulted about witches, about thefts, and about stray cattle. They are fond of charms and amulets, and draw omens from the passage of birds and animals.

They marry their children between six and ten, with the same ceremonies as at a Kunbi's wedding. The cost varies among the poor from £2 10s. to £5 (Rs. 25- Rs. 50), and among the middle class from £4 to £6 (Rs. 40- Rs. 60); a few of the headmen spend as much as £10 (Rs. 100). They allow widow marriage. If a woman deserts her husband for a man of another caste, the husband performs her funeral ceremonies and may marry again. Any family in which an unmarried man has died always sacrifice to him before a marriage. Except that they burn people who have died suddenly or after a lingering disease, the Kolis bury their dead and keep the death-day twelve days after. When they think death has been caused by witchcraft, they examine the ashes expecting to find some proof of the cause of death.

In former times, before they were brought under Bráhma influence, the Mahádev Kolis had a tribunal named Gotaráni for settling social disputes and punishing breaches of morals and of caste rules. There were six members, the president or *ragatván*, the deputy or *metal*, the constable or *sablah*, the rod or *dhalia*, the cow bone or *hadkia*, and the earthen pot or *madkia*. These members were hereditary and acted under the authority of the chief Koli Náik who formerly lived at Junnar. The president, or *ragatván*, who belonged to the Shesh clan, after consulting with the chief Náik, ordered the trial of any one accused of a breach of the rules, and no one was let back into caste till he had eaten from the same dish as the *ragatván*. The deputy, *metal*, who was

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of the Kedar clan, helped the president and acted for him when he was away. The constable, or *sablah*, who was of the Kshirságar clan, moved from village to village inquiring into the people's conduct, seizing people accused of bad morals, and handing them to the president. The rod or *dhalia*, who was of the Shesh clan, placed a branch of *umbar* or *jámbul* over any offender's door who refused to obey the council's decision. The cow bone, *hadkia*, who was of the Shesh clan, fastened the bone of a dead cow over an offender's door. This was the formal act of expulsion. But on becoming contrite the offender might again be admitted. The earthen pot, *madkia*, who was also of the Shesh clan, superintended the purification of the offender's house and took away his earthen grain pots. The usual punishment was a fine, part of which was paid to the members of the caste council and part, if the fine was large, was used in repairing village temples. Bastards, both boys and girls, were allowed into caste if the father gave a dinner at a cost of from £4 to £6 (Rs. 40-Rs. 60), and women of other castes were allowed to become Kolis, if they stated before the president that they were willing to join the tribe, and in the presence of fifteen Koli women eat food, part of which had been eaten by the members of the caste council. Though there are no local officers in Thána, there are traces of this institution in the east of the district and appeals are still sometimes made by Thána Kolis to the hereditary officers of their tribe in the Deccan.

MALHÁRI or hill Kolis, probably from the Dravidian *mala* a hill, are found in Bombay and along the sea coast. They are considered one of the purest and most respectable of Koli tribes, and among their surnames have Jádhav, Bhoir, Shelhár, Povár, Gáyakar, Lánga, Sharanpad, Kerav, Sojval, and Vekhande. They differ little in appearance from Talheri Kunbis. They are found all over Khándesh and the Deccan, as far east as the Nizám's Dominions, and as far south as Purandhar. They are also known as Pánbhari Kolis because they supply the villagers and strangers with water. Besides Pánbharis they are called Chumli Kolis from wearing a twisted cloth on their head when they carry a water pot; and Kunam Kolis, because it is said they associate and occasionally eat with Kunbis. In several of the chief hill forts, Singad, Torna and Rajgad, men of this tribe formerly had the duty of guarding the approaches to the fort. They worship Khandoba, Bhairu, and Bhaváni.¹

MÁEVI KOLIS perform the duties of the Pánbhari Koli in the Deccan. In 1836 there were said to be about 100 families in Bombay, who served as palanquin-bearers, labourers and carriers.²

META KOLIS, also called Dungari Kolis from the hill to the south of Mázgaon in Bombay, had in 1836 a strength of about 1000 souls. They were said to be the earliest inhabitants of the island of Bombay. They were fishermen and seamen, but made over their fish to others to sell. In 1836 some were men of considerable wealth owning vessels that traded to the Malabár Coast. They were great liquor

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Mahádev Kolis.

Malhári Kolis.

Marvi Kolis.

Meta Kolis.

¹ Trans. Bom. Geog. Soc. I. 192.² Trans. Bom. Geog. Soc. I. 193.

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drinkers. Like the Son Kolis, the women devoted the glass bracelets of their right hands to the sea to win its goodwill for their husbands and wore silver bangles instead. They had headmen called *pátils* who settled caste disputes. Persons guilty of adultery and immoral conduct were driven out of the tribe and never allowed to rejoin. They worshipped Khandoba, Bhairu, and Bhaváni.¹

Ráj Kolis.

RÁJ KOLIS, or Royal Kolis, are found in small numbers in and around Jawhár and in the west of Násik. According to Mackintosh they take their name from the Koli Rájás, who in former times married into their tribe and employed them as servants and soldiers. In 1835 they were described as holding no intercourse with Mahádev Kolis, probably because they had a larger strain of early or local blood. They had a Sir Náik whose head-quarters were at Vagya in Násik. They worshipped Khandoba, Bhairu, and Bhaváni.²

Solesi Kolis.

SOLESÍ KOLIS, also known as Lállanguti Wálás and Kasthy Kolis, are settled in the same parts of the country as Ráj Kolis. They are husbandmen and labourers, and worship Khandoba, Bhairu, and Bhaváni.

Thánkar Kolis.

THÁNKAR, according to Mackintosh the market booth or Thán Kolis, are found in small numbers in Bassein, Thána, and Bhiwndi. They are the descendants of Christian Kolis, who in the great cholera year (1820-21) sought the protection of Devi, Khandoba, and Vithoba, and left the Catholic Church. They gave up all connection with the Christians and have taken to wear the top-knot. They employ Bráhmans at their marriages. Other Kolis have no dealings with them. They are husbandmen, labourers, and fish-sellers.³

Tokre Kolis.

TOKRE KOLIS. See Dhor Kolis.

Konkanis.

KONKANIS are returned as numbering 4584 souls and as found only in Dáhánu. They speak a mixed dialect in which Maráthi is the stronger element. Their original seat seems to be in north Thána as they are found as immigrants in the south of Surat and in the west of Násik. In Thána they are found only in the north of Mokháda and the east of Dáhánu and Umbargaon, and they have a tradition that their forefathers were brought from Ratnágiri to garrison the hill fort of Gambhargad. They are a dirty, intemperate people, following the hereditary calling of husbandry. They live in thatched huts with reed walls, and use earthen pots. They eat fish, goats, sheep, pigs, and small deer. The cost of a caste feast varies from £2 to £5 (Rs. 20-Rs. 50). On holidays most of them spend about 1s. (8 annas) on liquor. The men wear a loincloth, a coarse blanket over their shoulders, and on marriage and other great occasions, a turban. The women wear a robe round the waist and leave the upper part of the body bare. Among them marriage takes

¹ Trans. Bom. Geog. Soc. I. 194.

² Trans. Bom. Geog. Soc. I. 189. They now (1881) claim to be superior to the Mahádev Kolis, probably from their relationship to the Jawhár chief. When pressed on the point, they admit that they and the Mahádevs are of the same tribe. Mr. W. B. Mulock, C.S.

³ Trans. Bom. Geog. Soc. I. 195.

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place at all ages. It is performed in the usual way, with turmeric rubbing, booth building, and marrying. At the marriage time the Bráhmán repeats a verse, and the couple stand holding hands on either side of a piece of cloth. The couple change sides, the cloth is withdrawn by the Bráhmán who claps his hands, and the marriage is over, the bridegroom taking the bride to his house. The Bráhmán's fee is 8s. (Rs. 4), and the *pátíl* is presented with a waistcloth and turban, *shela págote*, worth from 1s. to 2s. (*annas* 8-Re 1). On a death the body is always burnt except the body of a child in arms which is buried. On the third day after the death, the relations meet and drink liquor but no feast is given. For five days after death the relations are unclean and can touch no one. No Bráhmán is required for the funeral. In the house of the deceased, a year after the death, a rupee (2s.) worth of silver is made into a god, placed on a shelf, and worshipped as the spirit, *vīr*, of the dead. They worship Khandoba, Devi, the sun and moon, and Cheda and Hirva. Their priests are Bráhmáns. They keep all the fasts and feasts observed by other Hindus. They have a headman, *pátíl*, who settles their disputes. They are a poor depressed class who do not teach their boys or take to new pursuits.

PHÁSE PÁRDHIS are returned as numbering 106 souls and as found in Karjat, Bhiwndi, and Kalyán. They are a low wandering tribe of hunters and snarers, very skilful in making horse-hair nooses in which they catch almost all birds and beasts from the quail to the *sámbar*. They are also robbers and have special skill in breaking into a house by digging under the wall.

RÁIKARIS, or grovesmen, are a small tribe found only in Bhiwndi. They belong to the Gal branch of the Bhois, who are so called because they fish with the hook, *gal*, and not with the net, *jáls*. The name Ráikari comes from *rái* a grove which in inland Thána is used of mango or jack groves, and sometimes along the coast of palm gardens. The Gal Bhois, or Ráikaris, seem to be of the same origin, and to hold much the same social position as the Várlis to whom they have a much closer likeness than to the coarse and sturdy coast fishermen. Their customs seem to show that, like the Várlis, they are among the oldest inhabitants of the north Konkan. Their language is Maráthi and beyond special fishing phrases there is nothing remarkable in their dialect. They are clean in their persons and dwellings, and are said to be honest, sober, and well-behaved. Though a few are settled as field workers, most live by fishing and raising vegetables. From a terrace on a river bank the Ráikari raises a crop of red pepper, brinjals, *vel*, and *káli vángi*. The women water the vegetables, and the men occasionally fish with the rod and hook. Their houses are generally mere grass-thatched booths built on the river bank. The men wear only a loincloth and go bareheaded. The women, as a rule, wear no bodice, but cover the chest with the end of their robe. They call a Bráhmán to name their children, but for no other purpose. They believe that a Bráhmán-married couple never live long. Their marriage ceremony is performed by their

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own women. The day before the marriage two mediums, *bhagats*, are brought one to the bride's, the other to the bridegroom's house. The spirits of departed ancestors enter into their bodies, and foretell the happiness of the married pair and bless their union, while the bride's mother fasts, and the bride and bridegroom are rubbed with turmeric by two married women. On the marriage day the boy goes towards the girl's house on horseback, a cocoanut being broken on the road in front of him. The bride's relations come to meet his party, give them tobacco and water, and present the boy with one of the bride's marriage ornaments, *básings*, taking one of his in return. All then move to the booth, the girl is brought in, and the ceremony begins. The pair stand facing each other with the tips of the fingers of their joined hands touching, and the *davleri*, helped by two or three bridesmaids, *karavlis*, generally sisters of the boy and girl, chants such verses as the following: 'The *malya* fish, the skin of the shrimp, the lucky moment is come, be ready: unloose the plantain trees that are tied to the booth, the lucky moment is come, be ready.'¹

When the chanting ceases the bride and bridegroom change places, and one end of a thread is tied round each of their necks. The husband's end is then unfastened, and both ends are bound round the wife's neck. Then they sit on stools, and the *davleri*, lighting the sacred fire, feeds it with clarified butter and rice. The day after the marriage the husband pretends to go off in a rage, and the bride follows him, soothes him by the promise of a cow or some other gift, and when she has overcome his anger, he takes her on his hip and carries her back to the booth. Here they rub turmeric on one another's mouths and bite leaf cigarettes from between one another's teeth. This closes the ceremony. They wash and go to the husband's house, and take off the marriage ornaments, *básings*. The girl stays for five days and then returns to her parents, whence after another five days she is again fetched home for good by her brother-in-law.

Ráikaris either bury or burn their dead; it is hard to say which is the more usual. A man who dies of cholera, or who is drowned, or who dies suddenly without any apparent cause, is buried; while one who has died from a lingering disease is burnt. If the deceased is unmarried, turmeric is not sprinkled on the body. On the way to the burning ground the bier is set down, and the two front bearers change places with those behind, a copper coin and a stone *jivkhada* are placed over the deceased's chest, and then hid in the ground close by, and the party moves on. In the corpse's mouth is placed a rupee, and in his waistcloth five copper coins and some rice. While the pyre is burning, the chief mourner walks several times round it, sprinkling water from an earthen jar, and finally dashing the jar on the ground. Leaving the burning pyre the party go home, dine, and come back to sweep the ashes

¹ The Maráthi runs, '*Malya mdsa, kolmbi kosa, shiv lagn, sávlán ; mándváchya keli soda, shiv lagn, sávlán.*'

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and bones into the river. On the fourth day the chief mourner, with the bier-bearers, goes to the burning ground, lays milk, bread, and cow's urine on it, breaks a cocoanut over it, and cuts a hen's throat and lets both water and blood fall on the place where the pyre was. Two of the bearers sit with their arms crossed, and the other two ask them five times, 'Have you taken away the load, *Utánila bhár*,' and they four times answer, 'No'. The fifth time they say they have. Those who asked them then sit in the same way, and are asked the same question five times, and give the same answers. For the twelfth day ceremonies the following articles are wanted: Twelve earthen pots, nine dates, nine turmeric roots, nine copper coins, nine betelnuts, one handkerchief, one cocoanut, and a few grains of rice. The handkerchief is spread on the ground, and rice grains are sprinkled on it in the form of a man, and close beside the figure are laid the copper coins, and the stone and milk is poured on them until the deceased's spirit enters some one present and bids farewell to his relations. When he has again gone, a garland of *chápabel* leaf and *makmulli* is for a few hours left hanging from a beam. It is then broken, laid in a metal dining plate, and thrown into the river. The copper coins, the stone, and the figure, *báhavale*, of the deceased are tied in the handkerchief, taken to the river, and when all the relations have poured water on the handkerchief, it is carried into the river and buried in its bed. Every year in *Bhádrapad* (August-September) the *Ráikaris* lay cooked food on the roofs of their houses for the spirits of their relations to come and eat. Their household gods are *Vághmári*, *Cheda*, *Hirva*, *Gira*, and *Savári*, who are demons rather than gods. *Gira* and *Savári* are said to be husband and wife, and to live in, or rather rule over, the pools where the *Ráikari* fishes. When a *Ráikari* is drowned, the favour of the demon of the pool is sought by daubing some big rock close by with redlead. Though very poor and forced to borrow to pay for marriage ceremonies, they are probably never pressed for food.

RÁMOSIS are returned as numbering thirteen souls and as found only in *Sálsette*. Their name, according to their own account, comes from *Rámvanshi* 'of the lineage of *Rám*' and may perhaps be a corruption of *Rámvási* or 'dwellers in the wilderness'. They have a strong *Dravidian* element and have come into the *Marátha* country from the south-east. They are great devotees of *Khandoba* of *Jejuri* who, according to Dr. Wilson, was probably a king of *Dev giri*. *Rámosis* are mentioned in 1828 among the *Thána* hill tribes. They were probably some of the *Marátha* fort guards, who took to freebooting when the British discharged the fort garrisons.¹ Recent inquiries seem to show that there are no *Rámosis* left in *Sálsette*.

THÁKURS, or chiefs, returned as numbering nearly 55,000, are settled in large numbers to the east and south-east in *Sháhápúr*, *Murbád*, and *Karjat*; they number about 5000 in the centre and south-west in *Váda*, *Bhiwandi*, *Kalyán*, and *Panvel*; and they

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¹ Mr. Simson, Collector, 10th September 1828, MS. Sel. 160, 659, 662, 663,
B 310-23

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occur in small numbers along the coast north of Bombay.¹ They are divided into Ka-Thákurs and Ma-Thákurs. The surnames of Ma-Thákurs are Vágh, Jámbhya, Pardhya, Ghugre, Vára, Kámli, Sid, Lachka, and Satak; those of the Ka-Thákurs have not been ascertained.² They are a small squat tribe, many of them especially the women disfigured by swollen bellies, most of them with hard irregular features in some degree redeemed by an honest kindly expression. In many places they can hardly be distinguished from Várlis. The men almost always shave the head except the top-knot which is carefully grown. Their home tongue is Maráthi spoken with a long drawl. Though respectful in their manners they almost always use the singular even in addressing a superior. They are truthful, honest, teachable, and harmless. They are hardworking, the women doing quite as much work as the men, and they are much more thrifty and more sober than either Várlis or Káthkaris. They neither borrow nor steal, almost never appear either in civil or in criminal courts, and are neat and cleanly in their ways. They are husbandmen, working in the fields during the hot, rainy, and early cold weather months. At other times they find stray jobs, gathering firewood for sale, and wild fruits and roots for their own eating. In the rainy season most of them till upland fields, *varkas*, raising crops of *náchni* and rice. They do not take the land on a regular lease, but occasionally sublet it from the Government tenants, to whom they pay a share of the produce. They keep cattle, and occasionally, but rarely if the land is level, plough. Most of their tillage is by the hand and hoe. They live in or near forests, but always choose a level spot for their hamlet. They hold aloof from other castes, and as much as possible live by themselves. They keep their houses thoroughly clean, and have all the ordinary brass and copper pots and pans. The well-to-do live in good houses with a separate cooking room and cattle shed. The poor Thákurs live in a square hut of wattle and daub, the walls four or five feet high and fourteen or sixteen feet long, and the roof of palm leaves. Near their houses, if there is an open space and water, they grow plantains and vegetables. They have always a few metal cooking pots and usually some nets *jále*, a bow *galoti*, arrows *lep*, and perhaps a musical instrument with one string, *koka*. Their food is such coarse grain as *vari* and *náchni*, wild vegetables, and roots. They eat about a pound of grain a day each. If they do not earn enough to support themselves, they do not take to evil courses but live on wild vegetables, roots, and herbs. They spend about 5s. (Rs. 2-8) a year on spices, salt, and dried fish. They are very particular about their drinking water, always choosing a spring or a

¹ The 1872 returns are, Sháhápur 24,247, Murbád 10,046, Karjat 7819, Váda 3499, Kalyán 3494, Panvel 3243, and Bhiwandi 1726.

² The name Thákur seems to show that this tribe is partly of Rajput descent. Dr. Wilson (Aboriginal Tribes, 20) thought the Rajput element was due to fugitives from Gujarát during the reign of Mahmud Begada (1459-1511) the great spreader of Islám. But the name Thákkur which occurs in a copper-plate grant of the seventh century seems to show that the intermixture dates from much earlier times.

good well, and taking great pains to keep the water pure. Though much more sober than Várlis and Káthkaris, they drink freely on grand occasions such as marriages and caste meetings. The men wear a loincloth, and occasionally a waistcloth and a blanket, each worth about 2s. (Re. 1), and a piece of cloth worth about 9d. (6 as.), tied round the head. On his upper arm a Thákur often has one or more brass rings, and at his waist hangs a small leather bag, *lostán*, with two pouches containing betelnut and leaves, tobacco, a small hollow bamboo, called *sokta*, filled with cotton from the silk cotton tree, and a piece of flint *gár*, and steel *tikha*. The women wear a robe very tightly wound round the waist so as to leave almost the whole leg bare. The end of the robe is always tucked in at the waist and never drawn over the head. The only covering of the upper part of the body is a very scanty bodice and a heavy necklace of several rounds of white and blue glass beads. The robe and bodice together cost about 7s. (Rs. 3-8), and the ornaments in a well-to-do family about £4 (Rs. 40).¹ In poor families the ornaments are of brass not silver.

Among Thákurs the midwife, who is of their own caste, stays for five days after a birth. On the fifth day the women of the house bring the midwife some red and scented powder, and she covers her hand with the red stuff mixed in water, and slaps it against the wall leaving the mark of her palm and fingers. *Yekhand* orris-root is tied round the child's neck and the mother's purification is over. On any suitable day the child's father goes to a Bráhmaṇ, tells him the day and hour of the child's birth, and asks him for a name. The Bráhmaṇ gives two, and the father coming home consults the members of the family and chooses one of the two names. No name feast is held and no horoscope is drawn up. Nor is it necessary or even usual for the husband's people to give the girl a fresh name after marriage.

Negotiations for marriage are begun by the boy's father asking the girl's father for his daughter. If he agrees the boy's father calls a caste meeting, and in presence of the tribesmen goes through the ceremony of asking, *mágni*. After this, though the marriage may be delayed, it takes place sooner or later unless something special occurs. Girls are generally married between twelve and thirteen and boys between twenty and twenty-two. The wedding day is as a rule fixed by a Bráhmaṇ who is paid 10s. (Rs. 5) besides a present of uncooked food. A day before the marriage, when the bride and bridegroom, each in their own home, are rubbed with turmeric, a medium is called to each house, and when he becomes possessed, he is asked whether anything stands in the way of the bridegroom going to the bride's house. The medium names a spot where a cocoanut should be broken. While this is going on, women keep singing and pouring oil on the head of the bride

¹ The details are : A silver necklace, *sari*, worth £1 (Rs. 10) ; a pair of silver bracelets, *páthyá*, £1 (Rs. 10) ; glass bangles, *bāngdya*, 6d. (as. 4) ; earrings, 6d. (as. 4) ; *mami*, 10s. (Rs. 5) ; a silver girdle, *kargota*, £1 10s. (Rs. 15) ; a leather pouch for tobacco, 6d. (as. 4) ; in all about £4 (Rs. 40).

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or of the bridegroom, and when the ceremony is over a party goes from each house and breaks a cocoanut at the spot named by their medium.

Among Ma-Thákurs the marriage ceremony is usually performed by a Bráhmaṇ, and if a Bráhmaṇ cannot be found, the Panvel Thákurs engage an Ágri. The Ka-Thákurs are said not to employ a Bráhmaṇ.¹ On the marriage day the bridegroom, wearing a red sheet and a white turban, starts for the bride's house, and when he reaches the boundary of her village he breaks a cocoanut. He then enters the marriage booth² and makes the bride a present of clothes, two red bodices, and two robes one red and the other green. The bride dresses in one of the bodices and the red robe, and leaves the rest with her parents in the house. Both the bride and bridegroom put on the marriage ornaments, *básings*. Then, while the Bráhmaṇ priest stands on one side repeating marriage verses, they are set facing each other, a cloth is held between them, and the hanging ends of their flower garlands, or *mundávalis*, are tied over the top of the cloth. As soon as the Bráhmaṇ has finished chanting verses the cloth is drawn aside, and the bride and bridegroom change places and sit facing one another with their hands joined as if in prayer and the tips of their fingers touching. A brass pot full of water with a cocoanut on it is set between them, and into and round the pot the Bráhmaṇ throws grains of rice. The hems of their robes are tied, and they walk five times round the water pot. Then the bridegroom, sitting on a blanket, with much laughter and merriment takes a mango leaf and rolls it into a cigarette, and putting one end between his teeth the bride bites at the other end and generally carries off about half. This is repeated five times, and then the bridegroom puts turmeric five times into his wife's mouth, and she does the same to him. The girl is presented with a necklace, bracelets, and other silver and brass ornaments, and a cotton robe and bodice, at a cost of from £1 to £5 (Rs. 10 - Rs. 50). The girl's relations and friends are feasted on *náchni* bread and split pulse washed down with liquor. The marriage coronet is then taken off, put into a water pot and covered over, and the boy raising the pot on his head, walks into the loft and leaves it there. Next day they go to the boy's house and after a few days to the girl's house, and then return home for good. Sometimes young women, who have not been asked in marriage, live with some man of the tribe. When this is known, a caste meeting is called and the couple are fined. The money is spent on liquor, and without any ceremony the couple are pronounced man and wife. A man may have more than one wife, and a woman may, if her husband agrees, leave him and marry another. Widows are allowed to marry.

¹ The Thákurs seem to have made more advance to Bráhmaṇism than any of the wilder tribes. In 1841, according to Dr. Wilson (Aboriginal Tribes, 21) they shunned the Bráhmaṇs and were shunned by the Bráhmaṇs.

² Thákurs do not allow any one to enter the marriage hall with his shoes on. If any one forgets to take off his shoes, he is fined and the amount is spent on drink.

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Thákurs bury their dead. The corpse is washed, rubbed with turmeric, and covered with a new cloth. On the way to the grave the bearers stop, the body is lowered and a copper coin is laid under a stone. At the burying ground the face cloth is rent and some rice and a silver coin are dropped into the mouth. While the grave is being filled, the chief mourner breaks an earthen pot over the grave, which is then covered with branches of the thorny *karvand*. Next day some Thákurs go and take the copper coin from under the stone, and put it under another stone on which they generally pour some milk and lay some bread. Milk and bread are also left at the head and foot of the grave. On the twelfth day a Bráhma is called, and, on performing the *hom* sacrifice, is given a copper coin. The chief mourner lays down nine heaps of meal, and then gathering them into one, throws it into a pond or river. Then five children are feasted. On the first of *Ashvin* (September-October) food is laid on the roof for the souls of the dead, and crows are called to come and eat it.

At least one house in every village has some gods. The chief are Hirva, Cheda, Vághia, Bahiri, Bhaváni, Supli, Khanderáo, Vetál, and the spirits of several mountains in Mokháda and Násik. They are represented by silver plates with pictures on them, each plate having its corresponding round wooden block, painted and daubed with redlead. These blocks are kept in a covered sloping tray, called a *sinhásan*, or throne. From a beam hangs the god Hirva, a bundle of peacock feathers daubed with redlead, who, on his great day at *Dasra* (September-October), is worshipped with bread, goats, and chickens. Outside the house, but close to the village, stands the village tiger god, *vághya*, whose great day is *Diváli*. The Thákurs have a strong belief in spirits, and are great worshippers of Hirva and are often possessed by Vághya.

Though many live in hamlets and work as labourers, some Thákur villages, such as Khatgaon in Sháhápúr, are well built, and the people are as well clothed as in a Kunbi village. Some of these Thákur villages are very orderly and clean, the people showing much respect to the headman who belongs to their own caste. Their condition varies more than that of either the Várlis or the Káthkaris. Some are very poor, living from hand to mouth like the Dhor Káthkaris; others, like many Várlis, are fairly off, and though they do not own land, are regular tenants; others again are decidedly well-to-do with considerable holdings and a good stock of cattle. They are probably, on the whole, much less indebted than Várlis and still better off than Káthkaris. In Mr. Cumine's opinion, if all Thákurs had land and had a railway and a road near them, as the Khatgaon Thákurs have, they would rise to the same well-to-do and prosperous state.

VADARS are returned as numbering 341 souls and as found in Bhiwandi, Kalyán, Sálsette, and Karjat. They are divided into Gads and Mats, who eat together but do not intermarry. They speak Telegu among themselves and Maráthi with others. They are rude, ignorant, intemperate, superstitious, and of unsettled habits, gathering wherever they hear building is going on. The Gads are

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quarrymen who make grinding stones, and take their name from their low solid-wheeled stone carrying carts; and the Mats are earth-workers who take their name from *máti* earth. They dig ponds and wells, and trade and carry salt and grain. They live in rude huts made of mats and sticks, and eat almost anything, being especially fond of rats.

Vdghris.

VÁGHRI is returned as numbering sixteen souls and as found in Panvel only. They are dark and small, with, in most cases, the peculiarities of the early tribes strongly marked. They speak Gujaráti. Their habits are rude, and while some make clay toys, most are hunters and game-snarers. They are in a wretched state, having barely anything to live on or clothe themselves with.

Vaitis.

VAITIS are returned as numbering 4596 souls and as found in North Bassein and South Máhim. They have a lower social position than Son Kolis, but apparently belong to the same tribe. They say that their founder was one Válhya Koli and their headman lives at Chaulin Kolába. They have no sub-divisions and no surnames. They are strong, dark, hardworking and hospitable. They speak incorrect Maráthi. They are cultivators, fishers, sailors and day-labourers, and a few deal in timber and hay. Their houses have stone, mud, or reed walls, and tiled or thatched roofs with a veranda in front and one or two rooms inside. Their household furniture consists of earthen and one or two copper vessels. Their staple food is coarse rice, *náchni*, fish, and flesh. Their feasts cost them about 4½d. (3 as.) a head. The men wear the loincloth and waistcloth, waistcoat, shouldercloth and a red cap. Their women wear the Marátha robe and bodice, glass bangles on their arms, and red powder on their brows. Girls marry before they are sixteen. The boy's father goes to the girl's father and asks his daughter in marriage. If her father agrees, liquor is drunk and the match is settled. The marriage ceremony is the same as among Kunbis, and widow marriage is allowed. They burn the dead, except children of less than three years of age who are buried. On returning from the burning ground they go to their homes, bathe, and bringing their dinners to the mourners' house, eat with them. On the eleventh day rice balls are offered. They are Hindus and chiefly worship Rám and the sea. They have no images in their houses, excepting a cocoanut which they occasionally worship. Their priests are Bráhmans whom they greatly respect. They observe the ordinary Hindu fasts and feasts. They have a headman who, along with the men of the caste, decides social disputes. There has been no recent decline in the authority of the caste.

Várlis.

VÁRLIS, probably originally Varális or uplanders,¹ and in old times of sufficient importance to give the name Varalát to the sixth of the seven Konkans,² are returned as numbering 70,015 souls. Their head-quarters are in the north-west in

¹ Dr. Wilson (Aboriginal Tribes, 11) would derive the word from Váru a tilled patch of land.

² Their names are, Keral, Tulav, Govarásatra, Konkán (Proper), Keralát, Varalát, and Barbar.

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Dáhanu, where they form more than half of the population. Lately a few have settled in Mokháda, Murbád, Kalyán, and Karjat.¹ There are three sections in the tribe, Murdes, Dávares, and Nihiris. The first two who are found in the north, eat and drink together and intermarry, but they neither eat, drink, nor marry with the Nihiris who belong to South Máhim, Bassein, Jawháar, and Váda. The Dávares fasten the body-cloth differently from the Murdes and Nihiris, and their women never wear the bodice. These tribes are divided into a number of clans, of which the more important are Bhávar, Sankar, Pileyána, Rávatia, Bantria, Bhángara, Meria, Vángad, Thakaria, Jádav, Karbat, Bhendár, and Kondária.² Darker and slimmer than Thákurs, they are generally fairer and better made than Káthkaris, and differ little from Kunbis in appearance and features. Few of those who live in Umbargaon, shave either the head or the face. The rest almost always shave the head except the top-knot. The speech of the Várlis differs little from that of the Kunbis. They always speak Maráthi, except those in the extreme north who speak Gujaráti. Besides the common tendency of the wilder tribes to clip their words, *kot jáś* for example standing for *kothe jáśos*, they use several non-Maráthi words such as *nángne* to see. They are very innocent and harmless, but immoderately fond of liquor. They commit crimes of violence only when they are drunk, and they join in thefts and gang robberies only when they are starving. Among themselves they are extremely fond of fun and very sociable. With strangers they are timid at first, but with Europeans whom they know, they are frank and very truthful. They are certainly cleaner than the Káthkaris, and probably just as clean as the Thákurs.³ Their unthrifty habits prevent them having any command of money, but as far as they are able they are extremely kind to one another. Várlis follow no regular craft or calling.⁴ None of them are in the army, in the police, or in any branch of Government service, except the forest department. Their love for the forests is so great that, though there may be plenty of waste land ten or twelve miles from a forest and though they may be very anxious to get land, they cannot be induced to go so far from their woods. The daily life of those who own land and have not pledged it, and of those who till other people's land, is much the same as the Kunbis' daily life. Those who have pledged their land, and whose assessment is not paid by a money-lender, are employed during the rains in tillage, and during the fine

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¹ The 1872 census returns are, Dáhanu 45,330, Máhim 6804, Bassein 6099, Sháhápúr 4277, Váda 2142, Bhiwandi 815, and Sálsette 300. There are now no Várlis in Sálsette.

² Of men's names Dr. Wilson (J. R. A. S. VII. 18) gives Lášhis, Kákava, Shámji, Gopáji Badga, Hindis, Rupáji, Dival, Deváji, and Holis; and of women's names, Harkhu, Thakali, Sonái, Kaluva, and Rupai.

³ The Várlis seem to have improved since 1859, when Mr. Boswell the Assistant Collector wrote, 'Both in their houses and persons Várlis are noted for their dirty habits, even among a people not over-cleanly. Their clothes they never wash, and their persons seldom, once a week being considered a liberal allowance.'

⁴ 'The only manufacture in which they show any skill,' says Mr. Boswell, 'is in weaving wallets, *tooldás*, from the fibrous bark of the *Adulsa* tree.'

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weather, in gathering and selling grass and firewood to pay their assessment, themselves meanwhile living on wild roots and fruits. A large number hold no land and are the tenants of Bráhmans and other large landholders.¹ A third class are the servants, often the born servants, of some rich moneylender or Kunbi, to whom they have pledged their labour, or have been pledged by their fathers for twelve or fifteen years in consideration of having their marriage expenses paid. The daily life and occupation of the rest are the same as those of the Káthkaris. They are passionately fond of sport and will take their guns into the forest and stay there for days together, shooting *sámbhar*, *bhenkri*, peacocks, and jungle and spur fowls over the forest pools and springs.

The condition of the Várlis varies considerably in different parts of the district. In Dáhánu, except in villages near the railway where they seem fairly off, their condition is bad. The Bassein Várlis have settled as husbandmen, live in fairly comfortable houses, and rear cattle and goats in considerable numbers.² They do not own much land, but cultivate on the contract system or as half-sharers, *ardhelis*,³ or make a living by bringing bundles of dead wood to market or to the various boat stations on the Tánsa and Thána creeks, and by cutting grass for export to Bombay. They are much better off than the Dáhánu and Máhim Várlis. In 1879 in Sátavli, a small Várli hamlet of eighteen houses, seventeen guns were found, each of which when new must have cost from £1 10s. to £2 (Rs. 15 - Rs. 20). The Várlis of Váda and Bhiwndi, though poorer than the Bassein Várlis, are better off than those of Dáhánu. Drink is their great bane, and by many of the poor is often preferred to food. If he has a palm tree or two, a Várli is content to drink toddy morning and evening without trying to earn anything until forced by hunger.⁴ They live in small communities often under their own headmen and seem to avoid neighbours, except Kolis, Káthkaris and Thákurs, with the last of whom they have some affinity.⁵ The houses of the well-to-do are much like Kunbis' houses, and though most live in very poor huts with walls of split or flattened bamboos, they almost always have at least two rooms. They seldom have metal cooking vessels, and only a few have cattle or goats. They eat rice and other grains, and all kinds

¹ Under the contract system a Várli agrees to rent a piece of land from the owner and to pay a certain quantity of grain at harvest time. He has probably to borrow seed and grain to eat during the rains. He has also to hire plough-bullocks paying for each bullock five *mans* of rice at harvest time (twelve *patyalis* to each *man*); all borrowed grain he has to repay at harvest time with at least fifty per cent interest added, so that between maintenance, rent, and bullock hire, his share of the crop is small. In the dry season there is very little demand for labour in Dáhánu, and the Várlis are hardpressed for a living. Mr. G. L. Gibson, 728, 4th October 1877.

² Mr. G. L. Gibson, 728, 4th October 1877.

³ Under the '*ardhel*' system a landholder allows a Várli to till the land, the owner paying the Government assessment, contributing one-half the seed required and one bullock for the plough, and at harvest time, receiving as rent one-half the gross produce. Mr. G. L. Gibson, ditto para. 15.

⁴ Mr. G. L. Gibson, 728, 4th October 1877, paras. 15 to 17.

⁵ Mr. Boswell, 26th March 1859, para. 5.

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of meat except beef, bison, and *nilgái*. They are fond of fowls and always cook them for their wedding and other feasts. They also eat land crabs of several kinds, the roots of the wild plantain and those of another wild plant which is very unwholesome unless boiled, tender bamboo sprouts, and some leaves and vegetables. The bamboo is eaten largely for some months before the rains set in. The men go with their heads bare, and on their bodies, have nothing but a loincloth; the women, except a few of the well-to-do, wear nothing but a robe one end of which is drawn over the shoulder and chest.

On the fourth or fifth day after the birth of a child the mother's room is painted with redlead, and the midwife, who belongs to their own tribe, rings a peal on a pewter pot. The mother's purification is performed by the midwife laying on the ground some little heaps of redlead, repeating the name of some god as she touches them one after another and tying a piece of thread round the child's neck. The neighbours and relations are treated to a cup of liquor, and if the husband can afford it, are feasted. The father must wait to name the child until a marriage is performed in the neighbourhood. He then goes and gets the name from the medium, *bhagat*, who, as noticed later on, always plays a leading part at weddings. *Várlis* require no lucky hour, day, or month, for their marriages. It is enough that the girl is more than two, and the boy more than five years old. The boy's near relations go to the girl's house and ask her parents to give their girl in marriage. If the parents agree the boy's relations give them 3s. (Re. 1-8) worth of liquor and go home where, if well-to-do, they spend 4s. (Rs. 2) more on liquor. A day before the marriage the boy is rubbed with turmeric at his own house by his women relations, and in the evening a man is called, into whose body *Vághyádev* or the tiger spirit enters. When *Vághya* has entered the medium, oil is thrown on the fire to make it burn brightly and some rice is put into a water pot, *támbya*. In this water pot the medium reads the bridegroom's fortune and is consulted by fathers as to the best name for their children. Next day the bridegroom comes from his house and sits a little way from the marriage hall in front of the bride's house. On this several of the bride's relations come out and carry him into the marriage hall, and taking him on their shoulders, dance to the music of the pipe, *sanai*, and drum, *dholki* and *timki*. When they set him down the bridegroom walks into the house where the bride is sitting waiting for him, and presents her with a green robe and a red bodice. She puts them on, and then, on the brows of both, marriage coronets and flower wreaths are tied. On the morning of the third day the marriage priestess, or *davleri*, ties the hems of the bride's and bridegroom's robes. Then, followed by the bride's and bridegroom's sisters carrying water pots and by the bride and bridegroom, she walks from the house to the marriage hall sprinkling water as she goes. The party walk five times round the marriage hall ending in the centre. On reaching the centre the priestess gives the bridegroom a knife or spear to hold in his hand. The bride and bridegroom are set facing each other, the bride looking east,

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and a cloth is drawn between them. Then the priestess, with a lamp in her hand, begins chanting the words of the marriage service :

'Go and call some one of the gods,
Go and call Kansari mother ;
Kansari mother, seated on a riding horse,
Be pleased to come to the wedding door,
The wedding day has begun,
The wedding hour is at hand.
Go and call Dhartari mother,
Be pleased to come to the wedding door,
The wedding day has begun.
Go and call the child of Kansari,
Be pleased to sit on your purple steed,
Be pleased to come to the wedding door,
The wedding day has begun,
The day for holding the wedding.
Go and call the god Brahma,
Go and call the god Brahma,
Oh ! Bráhma god on a riding horse,
Be pleased to come to the wedding door.
The Bráhma has sat on his purple steed,
He holds his bundle of holy books,
He grasps in his hand the brazen pot,
The Bráhma has entered the wedding hall,
He has tied his horse at the chamber door,
The Bráhma has sat at the wedding door,
He has opened his bundle of holy books,
The Bráhma reads from his store of books.
The *malva* fish, the skin of the shrimp,
The black beads and the white cup.
The Bráhma calls 'Be ready,'
The Bráhma calls 'Blessed day'.¹

When the priestess has finished her chant the cloth held between the couple is drawn aside, and she takes a water-pot and repeating some mystic words, sprinkles the couple with water. Then the pair are raised on the shoulders of two of their relations, and the guests both men and women, headed by the priestess, form a ring and dance round them. The bride and bridegroom are then seated on a blanket, on which their sisters have placed a copper coin and sprinkled rice grains in lines and cross lines. The priestess sits in front of them singing amusing songs. The guests are then feasted and, after the feast is over, the bride, bridegroom, priestess, and guests go to the bridegroom's house. Here the bridegroom is rubbed with oil, turmeric, and redlead, and a copper coin and a few grains of rice are laid on the ground, and the bride and bridegroom are seated on them and fed. Then four earthen water-pots full of

¹ The Maráthi runs, 'Já boláv konya deva, já boláv Kansari máta ; Kansari máta baskái ghoda, tumhi yáve mandapa dára ; lagnáchya jhálýa véla, lagnáchya jhálýa véla. Já boláv Dhartari máta, tumhi yáve mandapa dára, lagnáchya jhálýa véla. Já boláv Kansari bála, tumhi basáve jámbhe ghoda ; tumhi yáve mandapa dára lagnáchya jhálýe véla, lagna láváye. Já boláv Brahmadeva, já boláv Brahmadeva Bráhma dev baskái ghoda, tumhi yáve mandapa dára. Bráhma basala jámbhe ghoda tyáne ghetla pothyáncha bhára ; tyáne ghetla kalas támbya ; Bráhma ála mándav kháli ; ghoda bándhala mándava kháli ; Bráhma basala mandapa dára ; tyáne ughadal pothyáncha bhára ; Bráhma váchi pothyáncha bhára ; Malva mása, kolmbi kosa ; kál gáthi pándhari váti ; Bráhma bol sávdhán, Bráhma bol opanya.'



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water are brought and they are bathed. After they are dressed the priestess retires, and the bride leaves for her parents' house where she stays for five days, and is then taken to her husband's house by her husband and his sister. A Várli wedding costs the bride's father from £1 to £2 (Rs. 10 - Rs. 20), and the father of the bridegroom from £3 to £4 (Rs. 30 - Rs. 40); £6 (Rs. 60) is thought a large sum to spend on a marriage.

Várlis bury corpses that have sores on them; other bodies they burn with music and noise. The body is washed in warm water and wrapped in the best available garments, and a few rice grains are tied to the hem of its clothes and taken to be burnt either on the same, or if the death happened during the night, on the next day. A little way from the house the deceased's old clothes are thrown away and an earthen water pot is set down. When the body is laid on the pile the face cloth is torn, some rice and a copper coin are put into the mouth, and two copper coins are put in the hands. When the pile has been lighted the chief mourner takes an earthen pot, makes a hole in it, and pouring water in an unbroken line, walks round the pile five times and dashes the pitcher on the ground breaking it to pieces. When the burning is over, the ashes are put out and the bones are gathered and thrown away. They then go home, bathe, and drink. This bath is thought to take away all impurity from the mourning household. On the fifth day after death a medium, *bhagat*, is called, and while he chants mysterious words, the chief mourner lays cooked rice on a leaf on the top of his house and calls to the crows *káv, káv*. On the twelfth day the nearest relations are asked to a dinner. After the dinner an earthen pot is given to one of the guests, and a cocoanut is cut into small pieces by the medium and a piece handed to each of the relations. They then go on singing and drumming till morning. During the night the spirit of the dead enters one of his relations, who entertains the rest with the story of some event in the dead man's life, and after daylight, all go together to the village watering place and wash, and returning home, close the ceremony with a second drink.¹ They perform the fifth and the twelfth day ceremonies at any suitable time, and have a yearly service for the dead when the mediums repeat verses, kindle lights, and strew flowers at the place where the ashes of the dead have been scattered. Every year at *Shingá* (February - March), *Diváli* (October - November), and when the new grain is ready, before any of the living have tasted it, the Várlis lay some cooked rice on the roofs of their houses for their departed relations. Várlis spend from 4s. to £1 (Rs. 2 - Rs. 10) on their funerals.

¹ Mr. Boswell, 26th March 1859. The following conversation, recorded by Dr. Wilson (Aboriginal Tribes, 13), gives some insight into Várli ideas of the state after death. 'When a man dies in sin where does he go? How can we say. Does he go to a good or a bad place? We cannot tell. Does he go to heaven or hell? He goes to hell. What kind of a place is hell? It is a bad place; there is suffering in it. Who are in hell? We do not know what kind of a town it is. Where do good people go after death? They go to Bhagván. Don't they go to Vághya? No, he lives in the forest. Where is Bhagván? We don't know where he is and where he is not. Does Bhagván do anything for you? How can Bhagván do anything for us; he has neither body nor mind.'

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Várlis do not consult or employ a Bráhmaṇ at birth, marriage, or death. They have no sacred books and no religious guides, except the mediums who are augurs and oracles rather than religious guides. They are unacquainted with the Bráhmaṇ gods and have no idea of a Creator, or Supreme Governor, though they believe in a future state.¹ The god whom they chiefly worship is Vágghya or Vágghoba in the form of a roughly carved tiger or a piece of wood covered with redlead. The favourite place for Vágghya's image is on the village boundary or under a large banyan tree. They say that the tiger is Vágghya's dog, and that he comes about once a month to Vágghya's image to pay his respects, and lies there for some time. Every year in *Kártik* (October-November), all Várlis go to Vágghya and have a grand ceremony in his honour, daubing him with redlead and offering sacrifices. Their household god is Hirva who is represented either as a bundle of peacock's feathers, as a hunter with a gun, a warrior on horseback, or a five-headed monster riding a tiger. He is worshipped at intervals all the year round, but his great day is in *Márgashirsh* (November-December). They also worship the god Náráyan and the goddess Humai, who is represented either by a ball made from the brains of a cow or by little brass figures of cows.² At the *Diváli* (October-November) the children put peacock's feathers into a brass pot and dance round it. Like the Káthkaris, they sometimes set up Cheda the devil-god in their houses, but unlike Káthkaris, they are not on good terms with Cheda and hang up his image only to appease him. They never worship Bhiri, Bhaváni or Supli, as household gods, and the only festivals they have in common with the Kunbis are *Shimga* (February-March) and *Diváli* (October-November). Their gods and goddesses are not found in every house but in the houses of the well-to-do, where the rest come and worship especially in *Mágh* (January-February). In April two fairs take place which are largely attended by Várlis. One of these is at Mahálakshumi in Dáhánu and the other at Nagar close to Fattehpur in the Dharampur state, at a temple of Bhairu or Bhairav. At the Nagar fair a Várli Bhagat of Ráipur in Dáhánu called Pariar, in whose family the right is hereditary, hooks a couple of Várlis and swings them.

¹ According to Mr. Boswell, their religion consists chiefly in spirit worship. They think that every place is under the care of some spirit who lives in a tree or in a stone. Some they think unfriendly and spiteful, others friendly, and others indifferent, friendly or unfriendly according as they are propitiated or not. They seldom have recourse to these spirits except to escape from evil. They stand in great awe of them. They are much given to the use of charms to turn aside evil caused by ill-natured spirits or neighbours. If any one falls sick, they suppose the illness to be the work of an unfriendly spirit or neighbour, and send for some charmer, who either performs certain rites by which he divines the cause of the sickness, and what particular spirit has sent it, or he is himself seized with a shaking fit, and being thus, as they suppose, possessed by a spirit, tells the cause of the sickness and the means of recovery. In such cases medicine is seldom used. The usual cure is the sacrifice of a goat, a fowl, or a cocoanut. The sacrifice is performed by the medium cutting the animal's throat, and then cooking and sharing it with the sick man's friends. At other times a sick person remembers that some one has lately abused him, and imagines his sickness to be the result of the abuse, and counter charms have to be used. Mr. Boswell, 26th March 1859.

² Humai perhaps the Dravidian *ammei* or *ummei* mother. Caldwell's Grammar (2nd Ed.), 492, 499.

After the swinging the Várlis gather in gangs of from 100 to 150, and forming shooting parties march to Asheri in Máhim, and Takmak and Tungár in Bassein, and burning and driving the forests for fifteen days, kill all the game they come across.

In Dáhánu, where they nominally own about one-third of the land, they form villages with their own headmen and castefellows. In other parts, where they own little land, they generally live in hamlets, or have a few huts in Kunbi villages. In any case they are always considered pure by the Kunbis, and there is never the slightest objection to their entering their houses or going to the village well. Várlis are occasionally found with considerable property in land and seventy or eighty head of cattle. But most of them are said to be losing their land, and to have grown poorer since their time of prosperity during the American war.

Bad as is the present state of some Várlis, they seem to be better off than they were in former times. Many of them live in better dwellings than the bamboo and bramble hut with a beehive-like roof, described by Dr. Wilson in 1838.¹ Mortgage of labour is still not uncommon, but things are better than they were in 1859, when, according to Mr. Boswell, the cost of their weddings enslaved Várlis for life. To raise the necessary forty rupees, a Várli had to pledge himself to work for the lender, living in his creditor's village and doing his bidding for four or five rupees a year, that is paying a debt of forty rupees by the labour of ten or twelve years. Besides the sum credited to him, the bondsman, while working for his creditor, received about a *man* of rice a month. A debtor managed to live in this way so long as he had no family, but the addition of a child brought a fresh load of debt, and generally hopeless bondage for life, and often for the life of children and grandchildren. The lot of these bondsmen was hard. But their state was worse, if, instead of pledging themselves to work off the debt, they pledged themselves to pay it in cash. Then interest, which was not charged under the former agreement, mounted with frightful speed. Compound interest at twenty-five per cent a year was often charged and enforced by the courts, the rules about excessive interest being readily evaded. As under this plan they scarcely ever got free, Várli debtors preferred the bondage system. In consequence virtual servitude was the state of most of the tribe, and they were often subjected to much hard usage, being very submissive and averse from complaint.²

In 1859, according to Mr. Boswell, not one of the tribe could read or write. Few could count a dozen, and twenty was the usual limit of their calculations. They seldom could tell the number of pice in a rupee, and when asked, said, 'We never broke a rupee in our lives.'³ Some of them sent their children to the Free Church Mission School at Golvad. But they still dread schools, believing that if their children learn anything, spirits bewitch them and cause them to fall ill and die.

¹ Aboriginal Tribes, 11.

² Mr. Boswell, 26th March 1859.

³ Mr. Boswell, paras. 16 and 17.

Chapter III.

Population.

Early Tribes.

Várlis.

**Chapter III.
Population.****Leather
Workers.****Chámbhárs.**

Leather Workers included two classes with a strength of 7116 souls (males 3781, females 3335) or 0·92 per cent of the Hindu population. Of these 7113 (males 3779, females 3334) were Chámbhárs, and 3 (males 2, female 1) Mochis.

CHÁMBHÁRS are returned as numbering 7113 souls and as found throughout the district. They are divided into Chevliis or people from Chaul, Dábholis or people from Dábhól, and Ghátis or Deccanis. They are dark with lank hair, and generally shave the head except the top-knot. Their features are irregular, and their bodies ill made and spare. They speak Maráthi and are hardworking, but dirty and fond of drink. They work in leather, cut and dye skins, make sandals, shoes and water bags, and till the ground. Except a few who have good dwellings of brick or stone, their houses are poor with thatched roofs and wattle and daub walls. Their daily food is rice, *náchni* and fish, and they eat flesh and drink liquor. Four or five eat from the same plate. Their caste feasts cost from 3*d.* to 4½*d.* (2-3 *annas*) a head, and their daily food expenses come to about 2½*d.* (1½ *annas*) a head. The men wear a loincloth and blanket, and occasionally a waistcloth, jacket and turban. The women dress in the usual Maráthi bodice and robe. Their ceremonial dress is the same except that it is clean. They have no store of clothes. They burn their dead and allow their widows to marry. They worship the ordinary Hindu gods and have images of Khandoba, Bahiri, Jakhái, and Jokhái in their houses. They keep the usual Hindu fasts and feasts. Bráhmans marry them and Kumbhárs officiate at their death ceremonies. They have a community and settle disputes at meetings of the men of the caste. The price of their wares has lately risen, and they are on the whole well-to-do. They do not send their boys to school. Though returned separately the three Mochis are apparently Maráthi Chámbhárs.

Mochis.**Depressed
Classes.**

Depressed Classes included five castes with a strength of 50,931 souls (males 26,345, females 24,586) or 6·64 per cent of the Hindu population. Of these 159 (males 83, females 76) were Bhangis, scavengers; 3299 (males 1757, females 1542) Dheds, sweepers; 17 (males 7, females 10) Kaikádis; 47,036 (males 24,276, females 22,760) Mhárs, village servants; and 420 (males 222, females 198) Mángs, village servants.

Bhangis.

BHANGIS, perhaps originally workers in split bamboos, are returned as numbering 159 souls and as found in municipal towns in Máhim, Panvel, Dáhánu, Sháhápur, Karjat, Bhiwandi, Sálsette, and Kalyán. They are of three sub-divisions, Káthevádis, Gujarátis, and Panjábis. They have been brought into the district since the establishment of municipalities, to act as nightsoil men, as none of the local classes will do the work. They speak Gujaráti and Hindustáni, and are a quiet weak class, timid, extravagant, and almost never guilty of theft. But they are idle, dissipated, and fond of singing and music. Most of them smoke *gánja* and some eat opium. They are generally nightsoil men. Their houses are carefully swept inside and close to the doors. In their houses are their brush and basket

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to which, as the bread winners, they do reverence every morning before starting on their day's work. They are fond of pets, especially of dogs and parrots. They eat rice, wheat, fish and flesh, and on holidays spend about 1s. (8 *annas*) on a family dish of meat or sweetmeats and liquor. Owing to the smallness of their number their feasts do not cost them more than 10s. (Rs. 5). The men wear a pair of short tight drawers and a cap, and on festive occasions, clean white waistcloths, fine coats, turbans or small embroidered caps, silk handkerchiefs carried in their hands or thrown over their shoulders with tassels at the corners, and shoes. The women dress in a petticoat and bodice tied either in front or behind. They are busy clearing the town of nightsoil from the early morning generally till about ten, and again work for some hours in the afternoon. Their duties are confined to the clearing of privies. They are not responsible for the removal of garbage, for sweeping the streets, or for carrying away dead animals, all of which are done by the *Mhárs*. The women work as much as the men, and earn from 16s. to 18s. (Rs. 8-Rs. 9) a month. It is considered lucky to meet a *Bhangi* in the morning with his basket full upon his head. They have no headman and settle their disputes by a general meeting of the men of the caste. Their boys do not learn to read or write; they take to no new pursuits and are in easy circumstances.

Dheds are returned as numbering 3299 souls and as found in *Máhim*, *Dáhánu*, *Sálsette*, and *Kalyán*. Basket-makers and husband-men, they speak *Gujaráti* at home and are of dirty habits. They live in thatched huts, and use earthen vessels. They rear pigs but do not own cattle. They eat both beef and mutton and drink liquor. Their caste feasts cost them from 16s. to £1 (Rs. 8-Rs. 10). They have priests of their own, known as *Garudás*, who apparently are degraded *Bráhmans*, and they never require the help of any other priest. *Shimga* (February-March) and *Diváli* (October-November) are their only fasts or feasts. They settle disputes at meetings of the men of their caste. Caste authority has not declined. They are poor and do not send their boys to school.

Mhárs are returned as numbering 47,036 souls and as found over the whole district. They are divided into four classes, *Somvanshis*, *Páns*, *Surtis*, and *Daules*. Their commonest surnames are *Jádhav*, *Gáikwád*, *Mádar*, *Shelár*, *Mashya*, *Lokhande*, *Bhoir*, *Sálvi*, *More*, and *Ubale*. *Mhárs* are said to be the offspring of a *Shudra* and a *Bráhma*n woman. This is probably fanciful, but the surnames *Jádhav*, *Sálvi*, *More*, and *Shelár* show that some of them have a strain of high-class Hindu blood. The local belief is that the *Thána Mhárs* were brought from the *Deccan* by the *Maráthás* to help the *Deshmukhs* and *Deshpándes* to collect the revenue. *Mhárs* are generally tall, strong, muscular, and dark with fairly regular features. They hold a very low position among *Hindus*, and are both hated and feared. Their touch, even the touch of their shadow, is thought to defile, and in some outlying villages, in the early morning, the *Mhár*, as he passes the village well, may be seen crouching, that his shadow may not fall on the water-drawers. The men shave the head except a long tuft on the

Chapter III.
Population.Depressed
Classes.
Bhangis.*Dheds*.*Mhárs*.

Chapter III.**Population.****Depressed****Classes.****Mhārs.**

crown. Some have whiskers and all mustaches, and the women tie the hair into a knot, or *buchda*, behind the head. Mhārs speak Marāthi with some strange words, and especially in the north with a curious accent, but, on the whole, their speech differs little from the standard language of the district. They are dirty in their habits, but hardworking, honest and fairly temperate and thrifty. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Most of them enjoy a small Government payment partly in cash and partly in land and they occasionally receive small presents of grain from the village landholders. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, *shikes*, for holding cooking pots. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army. Most of them live outside of the village in huts with thatched roofs and wattle and daub walls. The houses inside and close to the doors are fairly clean, but the ground round them is generally foul. Except a few that are of metal their cooking and water vessels are of earth. The well-to-do rear cattle, and the poor sheep and fowls. Their field tools are the plough, the spade, the shovel, the crowbar, the axe, and the sickle. Their food is *kodra* and coarse rice. They often add fish either fresh or dried, and when cattle or sheep die, they feast on their carcasses, eating strips of the flesh roasted over a fire, often with nothing else, but sometimes washed down by liquor. They do not eat pork. Their feasts which are chiefly of pulse cakes, sweet cakes, mutton, and liquor, cost from £1 to £2 10s. (Rs. 10 - Rs. 25). A man's in-door dress is a loincloth, and in rare cases, a sleeveless jacket; his out-door dress is the same, and in addition, a white turban or a cap and blanket. Besides these he wears a black thread round his neck, and carries a long stout stick. Both in-doors and out-doors women wear the ordinary Marāthi robe with or without the bodice. Except that it is more costly, the ceremonial dress is the same as the out-door dress.

On the fifth day after birth the child is named, and the father, if well-to-do, gives a dinner to his relations. The marriage ceremony is performed without the help of a Brāhman, unless the boy's father is a follower of the saint Chokhāmela, when the services of a Brāhman are necessary, and he is paid 2s. 6d. (Re. 1-4). Some Mhārs also call in a Bhāt, paying him from 1s. to 2s. (*annas* 8 - Re. 1). On the day before the marriage a medium, *bhagat*, is called to the bride and bridegroom's houses, and consulted whether the next day will be lucky. If the medium says it is favourable, the bridegroom goes to the bride's house accompanied by a party of relations, friends, and castefellows. On reaching the house he is taken by the bride's brother, or some other near relation, and seated on a board, and the bride is seated in front of him on another board. Then the bridegroom's mother winds a thread round the boy's and girl's heads. One of the party calls out, *Opanya*,¹ when the couple change

¹ Probably *Om Punyāha*, Hail blessed day. The word *opanya* ends the Varli marriage song (p. 186), and *om punyāha* is used in the same sense in the regular Brāhman marriage service.

their seats, and the thread which was formerly tied round their heads is wound round the bride's neck. In this state they sit for an hour or so, and when the hour is over, the ceremony ends with a dinner.

Mhárs generally burn their dead. When a Mhár dies his body is laid on the threshold and washed. It is then shrouded with white linen, laid on the bier, and carried to the burning ground, pieces of cocoa kernel being thrown on all sides as they go. After the body is burnt the mourners bathe and return to their houses. Either on the tenth or some other suitable day before the end of the month, the chief mourner and some of his male relations go to the burning ground, and gathering the ashes into a heap, put an earthen jar over them and half a cocoanut over the jar, and round the jar three leaf-cups full of cooked rice. They then go home and take another earthen jar, place on it the other half of the cocoanut and a garland of flowers, and pass the night in singing songs. In the morning the jar is thrown away and a dinner is given, generally on the thirteenth, to four men and four women, followed by a feast to the whole company who followed the body to the burning ground.

Mhárs do not belong to any particular sect. Most of them worship Vithoba of Pandharpur in Sholápur, who is an incarnation of Vishnu and probably a Buddhist image. Besides Vithoba they have many family deities, as Mhaskoba, Janái, Gavri, Bahiroba, Khandoba, Chokhoba, Bhaváni, Elma, Giroba, Bábdev, Chedoba, Jakhái, Somnái, Kálkái, and Jokhái. Some in addition worship pieces of wood as emblems of their forefathers, and the fish *bhádvi* which is found in most creeks. Their favourite places of pilgrimage are Vithoba's temple at Pandharpur about forty miles west of Sholápur and Dnyáneshvar's shrine at Alandi twelve miles north of Poona.¹ Their religious guides, *gurus*, whom they call Gosávis or Sádhus, belong to their own caste. Any Mhár who is well versed in religion and is pious, and maintains himself by begging, may become a *guru*. All Mhárs whether men or women are required to take the advice of a *guru* who is looked on as a god, and are always careful not to offend him. Both boys and girls before they are a year old are taken to the *guru* by their parents, to ask if they should be initiated. Sometimes the initiation is delayed till the child is ten years old. The ceremony is generally performed on the eighth day of the bright half of *Shrávan* (July-August). When the *guru* comes to a village, he stays with one of his disciples. The disciple goes about the village telling the fellow disciples that the *guru* has come. They gather together and raise a booth in front of the house where the *guru* is staying. The persons whose children are to be initiated, invite their castefellows to the ear-blowing, *kánphukne*, ceremony, and

¹ Dnyáneshvar, also called Dnyánoba and Dnyándev, a Bráhma who probably lived about the close of the thirteenth century, was one of a family of such gifted poets that four of them now receive divine honours. Dnyáneshvar is worshipped as an incarnation of Vishnu, two brothers Nivritti and Sopándev as incarnations of Brahma and Shiv, and a sister Muktabái as an incarnation of Brahmi. Dr. J. Wilson in Molesworth's Maráthi dictionary, xxvi.

Chapter III.**Population.****Depressed****Classes.****Mhars.**

the parents come with their children in their arms bringing small packets of camphor, incense, red and scented powder, sugar, flowers, dry dates, and sweetmeats. About eight at night, a spot of ground in the middle of the booth or in the house is cordoned, and lines of flour are drawn. At each corner of the tracing a lighted lamp is set, and in the middle a high wooden stool and over the stool the *guru's* sacred book. The *guru* sitting cross-legged on a low wooden stool, worships the book, and the whole company praise the gods with songs and music. The parents bring their children to the *guru*, and he taking each child on his lap, breathes into both ears and mutters some mystic word into the right ear. At this time, either the priest covers himself and the child with a blanket or cloth, or a curtain is held between him and the rest of the people who sing loudly in praise of the gods. When this is over, the *guru* is presented by the parents with a waistcloth, a metal dining plate and water pot, betelnut and leaves, and sometimes with $\frac{1}{2}d.$ ($\frac{1}{2}$ *anna*), but generally with from $6d.$ to $2s. 6d.$ (4 *annas* - Rs. 1-4) in cash. After this sweetmeats are handed round, and the guests sit singing the whole night. In the morning, if the master of the house is well-to-do, a feast is held, and the *guru* after receiving presents from his other disciples goes to the next village, the people walking with him for some distance. The *guru* and his disciples dine from the same plate. Their chief holidays are the second and fourth lunar days in the second fortnight of *Bhādrapad* (August-September), the tenth lunar day in the first fortnight of *Ashvin* (September-October), *Divāli* (October-November), and *Shimga* (February-March). Their fast days are *Ashādi* (June-July) and *Kārtiki Ekādashi* (October-November), the Mondays in *Shrāvan* (July-August), and the *Maha Shivarātra* (January-February). There have been no recent changes in their beliefs or practice. *Mhars* generally live in a separate hamlet or quarter of the town. Their disputes are settled either by a council, *panchayat*, under an hereditary headman, or by the men of the caste. The caste decision is enforced by forbidding the castepeople to smoke or drink water with the offender, or by exacting a fine from him, which when paid is spent on drink, or by excommunicating him, though this step is taken only when the offender has polluted himself by eating with one of another religion. Except those who have taken service in the army and who send their children to school, the *Mhars* are on the whole a poor class.

Māngs.

Māngs are returned as numbering 420 souls and as found in Panvel, Vāda, Shāhāpur, Karjat, Bhiwandi, Sālsette, and Kalyān. They are divided into *Māng Gārudis*, *Māng Zāres*, and *Bāle Māngs*, who eat together but do not intermarry. Their surnames are *Gāikwād*, *Jogdand*, *Kālekar*, and *Jagtāp*. They are a dark people, and wear whiskers, mustaches, and the top-knot. They speak *Marāthi*. They are hardworking but dirty, intemperate, and hot tempered. They rank lowest of all *Hindus*, and will take food from all castes except the *Bhangis*. They are passionate, revengeful and cruel, as the common expression *māng hridai* or stony-hearted shows. They are much feared as sorcerers, and are employed even by high caste *Hindus* to overcome hostile charms

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and find out and punish witches. They make leather ropes and date-leaf brooms, and are the only people who geld cattle. They live in thatched huts. Their household vessels are all of earth, except the water pot and dining plate which are of brass. They wear a loincloth, a waistcloth, a jacket, a blanket, and a cap or turban. Their women dress in the ordinary Marátha robe and bodice. They eat rice, *náchni* and *vari*, vegetables, and fish. On feast days they have mutton, fowls and pulse cakes, and drink liquor. Each man's food costs about $2\frac{1}{2}d.$ ($1\frac{1}{2}$ annas) a day, their holiday dinners about $3d.$ (2 annas) a head, and their feasts about $4\frac{1}{2}d.$ (3 annas). Their chief ceremonies are on the fifth day after birth, at marriages, and at deaths. They worship the ordinary Hindu gods, and their household deities are Bahiri, Khanderáo, and other goddesses. Their priests who are Konkanasths, Deshasths, and other Marátha Bráhmans, perform their marriage services but without going into their houses. They have no headman, and settle their disputes at meetings of the men of their caste.

Devotees and Religious Beggars included twelve classes with a strength of 1821 souls (males 1086, females 735) or 0·23 per cent of the Hindu population. Of these 912 (males 574, females 338) were Bairágis and Gosávis; 65 (males 35, females 30) Bharádis; 32 (males 15, females 17) Chitrakathis; 34 (males 24, females 10) Gárudis; 223 (males 152, females 71) Gondhlis; 165 (males 103, females 62) Jangams; 4 (males 3, female 1) Joháris; 125 (males 71, females 54) Joshis; 47 (males 17, females 30) Kápdis; 200 (males 89, females 111) Kolhátis; 6 Mánbhávs; and 8 (males 3, females 5) Vásudevs.

Bairágis and Gosávis are returned as numbering 912 souls and as found over the whole district. The Bairágis are recruited from all castes. They are generally dark, and allow the hair to grow over the head and face. They speak Hindustáni. They are kindly and hospitable, but most of them are idle, thriftless and dissipated, smoking *gánja* to excess. A few keep up the appearance of an ascetic life living without wives. But most of them are married and have children, and in no way lead an ascetic life, beyond what their want of success as beggars may force them to. All live by begging and own no houses, wandering from place to place and halting at temples or inns. They carry on their backs a brass water pot, *lota*; a pot, *top*, for cooking rice or vegetables; a cup, *váti*; a dish, *pitali*; an iron pan, *tava*; and a pair of pincers, *chimta*. They do not eat fish or flesh, onions, radishes, or carrots, but rice and wheat, split peas, vegetables, and butter. Their food, including hemp leaves, or *gánja*, which they are very fond of smoking, costs about $3d.$ (2 annas) a day. They sit by themselves while dining, and not in the same line unless they formerly belonged to one caste. At every sacred place they visit, as at Benares, Allahabad, Dwárka, and Pandharpur, they give up eating some particular fruit or vegetable in honour of the god of the place. Round their waist they fold a thick coir rope or a twisted branch, and fasten to it a piece of cloth three or four inches broad which is passed between the legs. Another cloth is rolled round the head, and a blanket is worn as a covering.

Chapter III.
Population.Depressed
Classes.
Mangs.

Beggars.

Gosávis.

Chapter III.**Population.****Beggars.
Gosávis.**

Bráhmaṇ Bairágis invest their sons with the sacred thread and give them in marriage to Bráhmans. They are a poor class only able to earn a living.

Gosávis are of four classes, Giris, Puris, Bhárthis, and Kánphtes; the Giris are Shaivs and the Bhárthis Vaishnavs. Most of them are hereditary Gosávis, the children of wandering beggars; but they admit members of both sexes and of any caste. The men who join them are usually low caste Hindus, who have left their regular community or been excommunicated. The women who join them are generally prostitutes whose youth has passed, or women who have run away from their husbands. When a woman joins the order she marries one of the men, the chief ceremony being the exchange of a necklace by the bride and bridegroom. After marriage she wanders about with her husband. Of the children some of the girls become prostitutes, and others marry boys belonging to the order. Girls marry between ten and twelve, and boys between sixteen and twenty. They worship the goddess *Satvái* on the sixth day after a birth, and hold great rejoicings, drinking liquor with their friends and castefellows. Some shave their boys' head until they grow to manhood, others shave them till they reach the age of twelve, and after that never touch the hair with a razor. Widow marriage is allowed. They burn their dead. They are either Smárts or Bhágvats. They carry images of their gods with them, and worship them when they halt. They keep *Rámnávmi* (March-April), *Gokal-ashtami* (July-August), *Dasra* and *Diváli* (October-November). They have a headman with the title of *mahant*. In cases of dispute they go to places where there is a gathering of their people, such as Allahabad, Benares, Puri and Dwárka, and there the headman settles the matter in presence of all the ascetics. A few trade in pearls and some are cattle dealers, but as a class they are badly off.

Bharádis.

BHARÁDIS are returned as numbering sixty-five souls and as found in Panvel, Sháhápur, Karjat, Bhiwandi, and Kalyán. According to the common story the caste was founded by a sonless Kunbi who vowed that, if he got sons, he would set apart one of them to the service of the gods. They are clean, idle, and well-behaved. They are professional beggars going about beating a small drum, *daur*, shaped like an hour-glass. They live in thatched huts, eat rice, bread, vegetables, fish and flesh, and drink liquor. They are given to smoking *gánja*. Their caste feasts cost about £2 (Rs. 20) for every hundred guests. The men wear a loincloth, a waistcloth, a coat, and a Marátha turban; and the women the ordinary Marátha robe and bodice. They spend their mornings in begging and the rest of the day in idleness. Their customs are the same as those of the Kunbis. They worship the ordinary Hindu gods, and have images in their houses. Their priests are Bráhmans, and their disputes are settled by a meeting of the men of the caste in presence of the headman. They are poor; only a few send their boys to school.

Chitrakathis.

CHITRAKATHIS, or picture showmen, are returned as numbering thirty-two souls and as found in Panvel and Váda. They have no sub-divisions. The commonest surnames are Povár, More, Jádhav, Solanke, Sinde, and Pingle. They are a Maráthi speaking people,

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who go about carrying a few coloured pictures of their gods rolled up and slung on their backs. Each showman has a companion with him, who carries a drum and beats it when they come near a dwelling, and offers to tell the exploits of Rám and other incarnations of Vishnu. If the people agree, the showman opens his book and shows them the pictures singing and describing. Their dress and customs do not differ from those of Maráthás.

GÁRUDIS, returned as numbering thirty-four souls, are snake-charmers and conjurors. They are said to have been driven from Káthiáwár by a famine about 100 years ago. They speak Gujaráti at home and Maráthi with others. They are dark, strong, and well made, the men wearing the mustache and whiskers. They live in wattle and daub huts, and their staple food is rice and rice bread. The men wear a loincloth and sometimes a waistcloth, and roll a piece of cloth round their heads. Their women dress in the Gujarát robe and bodice. They are mild, hospitable, and orderly, but dirty, idle, and given to drink. They live by performing with snakes and begging. On the birth of a child a Bráhmaṇ is asked to name it, and is presented with rice, a cocoanut, and some betelnuts. A Bráhmaṇ attends their weddings, and is paid about two pounds of rice and molasses and 1s. (8 as.) in cash. Crows are fed on the twelfth day after a death. Widow marriage is allowed. They worship the goddess Bhaváni and respect their priests who are Bráhmans. They fast on the eleventh of each fortnight, and on the first day of *Navrátra* (September-October). They have no caste meetings. They are a poor class living from hand to mouth.

GONDHLIS are returned as numbering 223 souls and as found in Panvel, Váda, Sháhápur, Murbád, Karjat, Bhiwndi, Sálsette, and Kalyán. They are a Maráthi speaking people who go about begging, and are sometimes called by Hindus at night to dance in their houses in honour of the family goddess. In house and food they are like Maráthás. They cover their bodies with shells, and, in honour of the goddess Ambábái, go begging with a thick lighted torch soaked in oil. They wear a long flowing coat smeared with oil, and daub their brows with red powder and on their heads wear a cap covered with rows and tassels of shells. They are sometimes accompanied by another beggar who does not cover himself with shells but carries a drum, *samel*, and a one-stringed fiddle, *tuntune*. Otherwise both they and their women dress like cultivating Maráthás and do not differ from them in customs or religion. They sing both in praise of Ambábái and to entertain the public, and are better off than most singers and dancers.

JANGAMS, literally movable, that is wearers of the movable *ling*, are returned as numbering 165 souls and as found in Panvel, Máhim, Sháhápur, Murbád, Karjat, Bhiwndi, Sálsette, and Kalyán. They are the priests of the Lingáyat faith and are almost all immigrants from the Kánarese country. They generally shave the head and the face except the mustache. Their home tongue is Kánarese, but out-of-doors they speak Maráthi. They are clean, sober, and thrifty. Their hereditary calling is begging, but, as they do not make much by begging, some of them have taken

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Chapter III.**Population.****Beggars.****Jangams.**

to tillage. They eat no flesh and drink no liquor. Their daily food is rice bread and vegetables. They bless their food before eating, and after blessing it are careful to finish every scrap. Both men and women wear ochre-coloured garments, the men a waist-cloth, a waistcoat, and a cloth rolled round the head, and the women a robe and bodice. Both men and women wear a *ling* in a small box or shrine hung either round the neck or round the upper right arm. On the fifth or twelfth day after the birth of a child a *ling* is tied round its arm or hung from its neck, and the child is named. Girls are married between eight and ten, and boys between fifteen and twenty. They allow widow marriage and bury the dead. They are the priests of the special form of Shaiv worship that was founded, or perhaps renewed by Basav a Kaládgi Bráhmaṇ, who, about the middle of the twelfth century, rose to be minister of Vijjala the Kálachurya ruler (1162-1166) of Kalyán about forty miles north of Kulburga. Basav's doctrine was that any one who was taught the formula and wore the *ling* became one with the deity. It followed that among believers all castes and both sexes were equal; and as a true believer could not be made unclean so long as he kept the rules of his faith, the whole Bráhmaṇ doctrine of ceremonial impurity, of purification, and of sacrifice, fell to the ground. The most important relation was between the teacher and the learner of the formula. Women were as fit to teach the formula as men, and so in theory were raised to be equal with the other sex. They were not married until they reached womanhood. At death the soul of the believer became one with the deity. Death was therefore a time not of mourning but of joy. Most of these rules, if they were ever carried into practice, have been given up. Among Lingáyats the difference of caste is almost as strongly marked as among Bráhmaṇic Hindus, and, except that they are free from the rules about ceremonial impurity, there seems little difference in the position of the women in a Lingáyat and in a Bráhmaṇic family. They are married in childhood and seem not to enjoy any greater measure of freedom or of respect than other Hindu women. The body of Jangams is partly hereditary partly recruited from the sons of Lingáyat laymen, who have, in consequence of a vow or on account of poverty, set them apart for a religious life, and who, after going through their training in a monastery, have preferred the life of a married devotee to that of a celibate. Jangams generally marry the daughters of Jangams. But in some cases they marry the daughters of laymen, or widows who wish to retire from the world.

Joháris.

JOHÁRIS are returned as numbering four souls and as found in Váda and Karjat. They carry images of Bhaváni and Amba on their heads, and beg beating a drum.

Joshis.

JOSHIS are returned as numbering 125 souls and as found in Panvel, Bassein, Váda, and Karjat. They belong to three classes, Dákvatis, Khudbudes, and Sarvade or Sarvai Joshis. They come from the Deccan and speak Maráthi. They wander from house to house and village to village with an almanac, *pañcháng*, and tell fortunes. They wear a white turban and a rather long coat, a waistcloth and a shouldercloth, and daub their brows with white sandal lines.

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They resemble Maráthás in their house, food, dress, customs, and religion. They do not send their boys to school and are a falling people.

KÁPDÍS are returned as numbering forty-seven souls and as found only in Dáhánu. Like the Vásudevs, besides their clothes, they load themselves with hanging pieces of cloth, kerchiefs, and other articles of dress.

KOLHÁTIS are returned as numbering 200 souls and as found in Panvel, Murbád, Sálsette, and Kalyán. They steal and kidnap girls. The women are prostitutes and tumblers.

MÁNBHÁVS, probably *Mahánubháv*s or the highly respected, are returned as numbering six souls. Their head-quarters are at Phaltan in Sátára. They wander about begging and take children whom their parents have devoted to their order. They shave the head, wear black clothes, and never bathe. They will not kill the meanest creature and refuse to grind corn in case it should cause the loss of insect life. Men and women live in the same monasteries. According to one account they have a community of women. According to another some of them marry and others are single. When a Mánbháv wishes to marry he hangs his wallet on the same peg as the wallet of the woman whom he is anxious to make his wife. When the other monks notice the wallets the pair are made to lie at opposite ends of the monastery courtyard and to roll along the ground towards each other. As soon as they meet, they are husband and wife. The Mánbháv's worship Gopál-Krishna.

VÁSUDEVS are returned as numbering eight souls and as found in Bhiwndi. In appearance, language, food, and customs, they resemble Maráthás. Their begging dress is a long hat, or crown, adorned with peacock's feathers and with a brass top, a long full-skirted coat, trousers, and clothes hanging from their waist, their arms, and their shoulders. In one hand they hold two metal cups, *táls*, and in the other two wooden pincers, *chiplyás*; a wooden whistle is tied to a string round their necks, and on their feet are brass bells and jingling rings. While begging three or four of them dance in a circle striking together their metal cups and wooden sticks.

Christians were returned in 1872 as numbering about 36,700, of whom 18,700 were males and 18,000 females. Of the whole number about 22,800 were in Sálsette, 13,000 in Bassein, and about 900 in small numbers in other parts of the district. The lower classes generally call themselves by their caste name, and the upper classes by the name Firgi, a corruption of Firangi or Frank, the Musalmán name for Europeans since the time of the Crusades (1095-1270). Their Hindu and Musalmán neighbours sometimes call them Firangis and more often Kiristánvs.¹ Among Europeans they are known as Portuguese or Sálsette Christians.

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Population.**

. Beggars.
Kápdís.

Kolhátis.

*Mánbháv*s.

Vásudevs.

Christians.
Strength.

¹ It is to these people and not to Europeans that the Hindus of Thána apply the name Christians. In Thána and other places where there is a Catholic and a Protestant Church, the Catholic is known as the Christian, and the Protestant as the Sáheb Lok or English Church.

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There were Christians in the Thána district as early as the sixth century. According to Kosmas (535) these Christians belonged to the Nestorian Church and were under the Metropolitan of Persia, who appointed a bishop to Kalyán.¹ A letter from the Patriarch Jessajabus to Simeon Metropolitan of Persia, seems to shew that by the middle of the seventh century the missionary spirit had grown cold and the Christians along the Indian Coast were without priests.² Still in the tenth century (942) there seem to have been Christians and Christian churches at Chaul,³ and, early in the fourteenth century the Latin Friars Jordanus and Odericus found several families of Nestorian Christians at Thána, and there seems to have been a Christian church at Supára.⁴ They treated the Friars with much kindness, though, according to Jordanus, they were Christians only in name, without baptism, and believing that St. Thomas was Christ.⁵ Jordanus, who was about two years in Supára, found the pagans, apparently Pársis and Hindus, willing to listen and be converted. He made thirty-five converts between Thána and Supára, and wrote that two Friars should be sent to Supára.⁶

No trace seems to be left either of the Nestorian or of the Latin converts.⁷ The whole present Christian population seem to be the descendants of the converts made first by the Franciscans (1535-1548) and afterwards by the Jesuits under St. Francis Xavier (1506-1552) and his successors. The chief castes of which the present Christian population is composed are Bráhmans, Prabhus, Páchkalshis, Chárkalshis, Sonárs, Khatris, Bhandáris, Khárpátis, Kunbis, Kumbhárs, Nhávis, Dhobis, Kolis, Bhois, Mhárs, and Chámbhárs, and in Thána some converted Musalmán weavers.⁸ The bulk of them are Bhandáris, Kolis, and Kunbis. Except with the Mhárs and Chámbhárs the different Christian sub-divisions eat with one another. As a rule, in matters of marriage the lower classes keep to their old caste distinctions. Kolis, Bhandáris,

¹ Kosmas Indikopleustes in Migne's *Patrologiæ Cursus*, lxxxviii. 466. The reasons for holding that Kosmas' Kalliena was in Thána not on the Malabár coast are given in *Places of Interest* (Kalyán). Some grounds for supposing that the Kalyán Christians date from the second century are given in the *History* chapter.

² Hough's *Christianity in India*, I. 92. Caldwell's *Dravidian Grammar* (2nd Ed.), 27. These passages favour the view that the early Christians were Nestorians not Manichæans. The question is discussed in *Ind. Ant.* II. 273; III. 311; IV. 155, 183.

³ Mis'ar bin Mubálhil in Elliot, I. 97. The reference is doubtful.

⁴ Odericus in Yule's *Cathay*, I. 60 and Yule's *Jordanus*, VII.

⁵ Yule's *Jordanus*, 23. Though it is improbable that the Apostle Thomas visited India (Hough, I. 40, 93; Burnell in *Ind. Ant.* IV. 182), the Persians had, as early as the seventh century, adopted the title of Thomas Christians both for themselves and for the Indian Christians (Hough, I. 92). The subject is complicated by the traditional visit of Thomas the Manichæan to India (*Ditto* 93).

⁶ Jordanus in Yule's *Cathay*, I. 227.

⁷ Herbert's (1627) *Christians of Tanor* (*Travels*, 357; Anderson's *English in Western India*, 64) belonged to Tanor near Cochin not to the Konkan. [See *Places of Interest*, Thána]. One recent report mentions a Christian village in Bassein that claims to be older than the Portuguese. No confirmation of this statement has been received.

⁸ In the Thána Christians there are two strains of foreign blood, the European and the Negro. Though most of the European Portuguese left after the Marátha conquest (1739) there must have been a mixed population, the result of the marriage of the Portuguese garrisons and the women of the country. The Negro strain comes from the African slaves who, in almost all the larger estates, worked the home farm.

Bhois, Kumbhârs, Nhâvis, and Dhobis form separate castes, and, when they fail to find wives among their Sálsette caste-fellows, seek them in such places as Chaul and Daman. Among the higher grades intermarriage among different castes occasionally takes place, and many among them cannot tell to what caste they originally belonged. Until lately the feeling of the impurity of the Mhârs remained so strong, that in some places they were not allowed to draw water from the village well or to enter the church.¹ Of late this feeling seems to have greatly worn off. Mhârs are now employed as house servants, even as cooks, and are allowed to attend church.

On the establishment of Portuguese power (1534-1538) large numbers of the people of Sálsette and Bassein were made Christians. This conversion was chiefly the work of the great Franciscan missionary Francis Antonio de Porto.² He threw down Hindu temples, rebuilt them as churches, persuaded numbers to change their religion, and by providing orphanages and in times of war and famine filling them with deserted children, prepared a class of native priests.³ After 1548, by the help of St. Francis Xavier, the Jesuits were established in strength in Bassein and Bándra, and by their skill in preaching brought many men of high caste to change their religion. They made the day of baptism a season of rejoicing and ceremonial, and in one year (1588) as many as 9400 converts were baptised in Bassein Cathedral.⁴ After the year 1560, when Goa was made an Archbishopric and the Inquisition was established, the work of repressing Hindu worship as well as of spreading Christianity was carried on with fresh energy. Till then some of the Viceroy's had allowed their subjects the free exercise of their old religion. This was stopped when Philip II. reigned over Portugal (1580-1598), and apparently was never again allowed. The consequence was that the greater part of the people of Bassein and Sálsette were nominally Christian, and, by gradual grants, about one half of Sálsette became church property. The Jesuit College at Bándra was the head-quarters of the order, but most of the Sálsette churches and religious houses were held by the Franciscans. In Bassein, by the end of the sixteenth century or shortly after, there were houses of all the great religious orders, and at that time was established the College

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¹ Mhâr converts live (1859) outside of the villages. They may touch other Christians but may not touch their wells, ponds, houses, or food. *Or. Chris. Spec.* 1859, 240.

² According to the story of the Uraps and other classes their forefathers were forced to become Christians by having pieces of flesh thrown into their wells. So also the writer in the *Oriental Christian Spectator* (June 1859, 238) speaks of the Portuguese thrusting biscuit and pork into the mouths of unwilling multitudes. Force may have been used in some cases, but the Portuguese accounts seem to show that persuasion and interest were the chief means of conversion. Their treatment of their chief rivals, the Musalmâns, was specially severe. *As. Res.* V. 20, 21, and Hough, I. 266.

³ Dr. Da Cunha's Bassein, 159. It was this class of native priests, who, when the European Portuguese retired before the Maráthâs, were able to maintain their religion in little less power than before. The most distinguished of Sálsette Christians is Gonçalo Garcia, who was martyred in Japan in 1597, was raised to the rank of Beatus in 1627, and to the glory of Saint in 1862. Dr. Da Cunha's Bassein, 241-242.

⁴ Dr. Da Cunha's Bassein, 230-234.

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of the Purification, a seminary for noble children, natives of those parts, who were brought up as missionaries. Some years before, at Mandapeshvar, called by the Portuguese Mont Pezier, the Royal College of Sálsette had been founded and endowed for the education of the children of converts. The ruins of this college, which was built over some Buddhist caves, are still very noticeable to the west of the Borivli station on the Baroda railway. A Jesuit Father, who, in 1598, came to visit the houses of the Society in India, rejoiced especially over the children of heathen parents received from them by the Church 'as roses from among thorns,' and he put four young Panjáb converts into the college at Bándra. Nearly a hundred years later Fryer (1675) and Ovington (1690), who visited Thána when the Portuguese power had greatly decayed, found the Church still supreme in Sálsette, and Della Valle (1623), Dellon (1673) himself a victim of the Inquisition, Gemelli Careri (1695), and other seventeenth century travellers describe how rigorously both Christians and Hindus were treated by the Inquisitors, the Christians if they strayed from the path of orthodoxy, the Hindus if they practised their religious rites.¹

Though Christian names were given to all alike, the Portuguese treatment of converts of good birth was very different from their treatment of lower class converts. Men of rank were admitted into the best Portuguese society and were allowed to marry with Europeans. Like the Portuguese settlers and pensioners they received grants of land in Sálsette and elsewhere on small quit-rents. On the other hand, those of low birth were left in a state little removed from servitude. In 1675 the Portuguese gentry are described as living in pleasant country seats all over Sálsette, like petty monarchs holding the people in a perfect state of villainage.² Between 1665 and 1670, when he attacked and secured many outlying parts of the Portuguese territory, Shiváji is said to have taken much care that the people should be purified by Bráhmans and brought back to Hinduism. Many of these reverts probably regained their place, and are now lost among the mass of Hindus. After Shiváji's death the spread of Hinduism ceased. But when about fifty years later (1737-1743) Bassein and almost the whole of the Portuguese territories fell to the Maráthás, many churches were destroyed and numbers of the Christians were, according to the local story, purified by Bráhmans and admitted into Hinduism.³ Among the classes who went back to the old religion at this time were probably the Bhandáris who are known as Kirpáls, perhaps Kriyápáls, that is allowed to perform the old rites.

In the ruin of the Portuguese power most European and half European families left the country, and the Portuguese monks and other white priests were forced to follow their example. In the treaty

¹ Some account of the cruelties practised by the Inquisitors is given in Hough's Christianity in India, I. 212-237. ² Fryer's New Account, 71.

³ Dr. Da Cunha's Bassein, 149. Vaupell (Trans. Bom. Geog. Soc. VII. 138) states that the Maráthás levied a tax to support Bráhmans whose duty it was to purify Christians before letting them back into caste.

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for the cession of Bassein the Portuguese government were able to secure for the Christians only five churches, three in Bassein city, one in the Bassein district, and one in Sálsette. When the conquest was completed, the Native Christians showed more constancy and the Maráthás more toleration than could have been expected. Under a Vicar General who lived at Kurla, the native, or as they were called the Kanarin,¹ vicars managed the churches and kept the bulk of the people from forsaking Christianity. Twenty years later Anquetil du Perron (1757) travelled through Sálsette, and though he wrote with some contempt both of the congregations and of the priests, it is plain that the Christians were an important part of the population. No fewer than fifteen priests assisted in a festival at Thána in which du Perron took a leading part in the choir. At nine in the morning the cathedral was filled with thousands of Christians, all of them black. The church was adorned with arches of palm leaves and with pillars and balustrades of gold, silver, and coloured paper. The people were well-behaved, everything was done in the greatest order, and the voices of the singers were accompanied by violins and bassoons.² The Maráthás allowed them the freest exercise of their religion, their processions and festivals were respected, and many of the Sálsette churches were built or rebuilt about this time (1760).

In 1774 Sálsette was taken by the British. But the Sálsette Christians did not receive any special encouragement from the British Government, and in some of the earlier accounts of the district they are noticed in terms of contempt. In the years of terrible cholera (1818-1820) that followed the introduction of British rule, and again in 1828, some of the Christian Kolis, finding that they suffered as much as their Hindu neighbours, took to propitiating the goddess of cholera, and either left or were driven from the Church.³ Some of these people with the help of a Palshi Bráhma became Hindus, and are known as Uraps or Varaps, perhaps from *orapne* to sear with a hot iron in reference to the purifying rites they are supposed to have undergone. These Uraps, though they hold a somewhat degraded position, are now considered to belong to the Ágri caste.⁴ Others of those who were expelled did not become Hindus, and though cut off from the Church communion still attend their parish churches at festivals.

¹ Kanarin that is Kánarese, a name originally given to the native clergy in Goa. It is still in use, but is considered a term of reproach. Dr. P. F. Gomes.

² Zend Avesta, I. ccccxv. Afterwards the Vicar gave a dinner to the priests, the *marguillers*, and the singers. In so mixed a company there were few manners and the guests offended du Perron by sitting on benches along the sides of a long table with their legs folded under them, and eating with their fingers and elbow resting on the table.

³ Nairne's Christians of Salsette, 6. Vaupell (Trans. Bom. Geog. Soc. VII. 138) says that the cause of the reversion was an attempt to extend the priestly prerogative.

⁴ See above, p. 117. There are Uraps also among Kolis and Káthkaris. Some of them seem to be Musalmán reverts. In support of the derivation of Urap from *orapne* to sear, it may be noticed that at Tánjor, in 1701, Christian reverts to Hinduism were branded on the shoulder with a red hot iron bearing the image of Vishnu (Hough's Christianity in India, II. 437).

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In 1824 the whole number of Salsette Christians was estimated at about 10,000. At that time the lower orders were said to be indifferent Christians, who, while they were in the habit of attending a Christian sanctuary, kept in their houses symbols of the Hindu mythology, and continued addicted to many Hindu usages.¹ A few years later (1832) Mr. Warden described them as 'in the most lamentable state of superstitious degradation,'² and in 1838 Mr. Vaupell wrote of them as poor, ignorant and drunken, believing in all Hindu ideas of demon possession and enchantment.³ If these accounts are correct the Salsette Christians have, during the last fifty years, more than doubled in number, and have made a great advance not only in their condition, but in their knowledge of and their respect for their religion.

Appearance.

Among Thána Christians faces of a European or of a negro type are sometimes seen, but, as a rule, neither men nor women differ much in form or feature from local Hindus of the same class. Both men and women are neat and tidy in their dress, and there is much picturesqueness in the tall white-cloth cap worn by the men of some of the lower orders and in the women's full-dress upper robe.

Speech.

Their home tongue is Maráthi, very little different from the Maráthi spoken by the Kunbis and Kolis of the district. A few know and a considerable number understand an ungrammatical Portuguese, and among some of the higher families and in the Khatri ward of Thána town Portuguese is the home speech. Latin is the language of the Church, and most of the upper classes who go to Bombay know some English.

Houses.

They live in substantial tile-roofed houses with walls of wooden planks, mud, or brick and stone. The better class families generally have tables, chairs, couches, bedsteads, and stools, an argand lamp, cups, saucers, plates, metal cooking pots, a wardrobe, a box or two, and some pictures of the Virgin and Child and of Popes. A middle class family has generally one or two benches, one or two stools, with perhaps a single chair, cots, cups and saucers, and a few metal and earthen vessels. A poor family has perhaps a small wooden stool, some mats, and some earthen vessels.

Food.

Except some of the richer families who have three meals a day about nine, about one, and about eight in the evening, the bulk of the Thána Christians eat only twice about noon and about eight at night. Unlike Hindus the whole of the family, men, women, and children eat at the same time, and in some of the poorer households from the same dish. They live on rice, *nágli*, *vari*, pulse, vegetables, mutton, beef, pork, fowls, and fish, and drink liquor. On festive occasions they make rice cakes and eat them with mutton, potatoes, and plantains. They generally drink palm spirits called *ful*, with from three to five per cent of alcohol. Occasionally some drink and offer their guests *bevda*, that is double distilled palm-juice. The well-to-do use brandy and European wines, some daily and others at

¹ Hamilton's Hindoostan, II. 172. At this time over 100 European pensioned soldiers had settled with their families at Thána (Ditto).

² Nairne's Salsette Christians, 5.

³ Trans. Bom. Geog. Soc. VII. 138, 139.

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weddings and other feasts. A limited number are in the habit of regularly drinking tea and coffee.

There is considerable variety in their dress. Among the well-to-do the men dress in European fashion, generally in black. The poorer classes wear tight trousers of coloured cotton cloth coming to the knee, and an inner jersey and cotton jacket. Among men the head-dress varies greatly; the upper classes wear the English hat, cart-drivers and husbandmen wear a long cylindrical white cotton hat or a woollen night-cap with or without a checked kerchief tied round the temples, fishermen wear red broadcloth caps, and palm-tappers wear either skull caps or night-caps.

Almost all the women dress in local Hindu fashion. Among the poorer classes the robe is worn tight and does not fall below the knee; the upper classes wear it full falling close to the ankle. Unmarried girls do not draw one end of the robe over the upper part of their bodies, and married women wear the upper end over the right shoulder not like most Hindus over the right temple. The robe is generally of cotton and in colour dark purple, green, or black. The bodice is loose full-backed and long-sleeved, and is tied in front under the bosom. For ordinary wear it is of cotton and for special occasions of silk or of brocade. When they go to church women cover themselves with a white sheet-like cotton robe that hangs from the head to the ankle, and is worn with considerable grace falling from the head in free outward curves, showing the face and rich necklace, and caught with the hand at the waist, and from there falling straight to the feet. Some years ago the women of some families took to wearing European petticoats and jackets, but the tendency of late has been to go back to the Hindu robe and bodice.

Women generally wear gold earrings shaped like cockle shells, silver necklaces in double loops, and half a dozen China glass bangles round each wrist. On high days they wear gold-headed hair pins, looped gold necklaces, rings, earrings, bangles, and large silver anklets.¹

Wealthy families, who are village headmen and owners of rich garden lands, often bring up one or more of their sons for the Church, and a considerable number who know English are employed in Bombay chiefly as clerks. The morning trains from Andheri and Bándra are crowded with men of this class on their way to their offices, and evening trains take them back to their homes.² The lower classes are husbandmen, some of them as the Vádvals among the most skilful cultivators in the district, palm-juice drawers, distillers, cart drivers, fishers, and labourers. A few have

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¹ The details are : For the head the *mogri* worth from Rs. 8 to Rs. 20, the *mugdya* Rs. 4 to Rs. 15, the *karáb* Rs. 10 to Rs. 60, and the *kapoti* all of gold; for the neck, of gold ornaments, the *phugdaz*, *sakli*, *rujhár*, *perávaz*, *dulodi*, *gáthe*, and *poth*, and of silver the *sari*; for the wrists gold, silver and glass bangles; for the fingers gold and silver rings; and for the feet silver anklets called *váles*. Widows do not wear bangles, the *mugdya* head ornament, the *poth* necklace, earrings or silver anklets, *váles*.

² Many of them walk three or four miles from their homes to the station, and as early as seven may be met making their way barefoot across the fields carrying their shoes and stockings in their hands.

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become mill workers. They rear large quantities of poultry and pigs. Unlike the Goanese Christians, they pride themselves on never taking household service with Europeans. The Christians hold a good position among the people of Thána. They are an independent respectable class. Neither in Bombay nor in the Thána district is a man thought less of because he belongs to the Christian community. In villages where Christians are few and poor the Hindus may prevent them from using the wells, but where the Christian element is strong and includes some of the richer families, no objection is raised to their use of the common wells, nor is there any caste difficulty of any kind. As a class they are mild and amiable, clean and tidy in their habits, hardworking and orderly. Almost all drink freely, and among the lower class drunkenness is common, though probably less common than among the corresponding class of Hindus.

Though there are few rich families a considerable number are well-to-do, and some of the coast villages which are altogether Christian are among the best villages in the district. There is much indebtedness but almost no destitution.

In religious matters Thána Christians belong to two bodies, those under the jurisdiction of the Archbishop of Goa and those under the jurisdiction of the Vicar Apostolic of Bombay. The latter are a small body not numbering more than 5000 souls. Their spiritual matters are managed chiefly by members of the Order of Jesus. Besides at Báandra where they have a church of St. Peter and two native orphanages, they have churches and vicars at the villages of Mán, Kánchavli, Gorái, and Juhu.¹

The main body of the Thána Christians are within the jurisdiction of the Archbishop of Goa. Under him are three Vicars General, of Bombay, of Sálsette, and of Bassein. The Vicars General of Sálsette and Bassein, who are also called Vicars Vara or Vicars of the Rod, are appointed the former by Government and the latter by the Archbishop of Goa, and have control over the priests in their charge. Under the Vicar General of Sálsette are twenty-two priests in charge of nineteen parish churches, seven smaller churches attached to parish churches, and four chapels.² And under the Vicar Vara of Bassein are nine priests and nine churches.³

¹ Details are given under Places of Interest.

² This and much other information has been kindly supplied by the present Vicar General the Very Rev. P. A. V. P. de Souza. Details are given under Places of Interest. The following are the names of the churches: Thána, the Church of St. John the Baptist; Kurla, the Church of the Holy Cross; Amboli, the Church of St. Blasius; Pahádi, the Church of St. Thomas; Páli, the Church of St. Xavier; Vesáva, the Church of Our Lady of Health; Mora, the Church of Our Lady of the Seas; Málvani, the Church of St. Anthony; Poisar, the Church of Our Lady of Remedies; Manpaisor, the Church of Our Lady of Conception; Bháyndar, Our Lady of Nazareth; Kashi, St. Jerome's; Máni, St. Anthony's; Manori, St. Sébastian's; Koli Kalyán, Our Lady of Egypt; Utan, Our Lady of the Sea; Dongri, Our Lady of Belan (Bethlehem); Gorái, Holy Magi; Manori, Our Lady of Help; Marol, St. John the Evangelist; Povai, Holy Trinity; Báandra, St. Andrew's with three chapels, Our Lady of the Mount, St. Anne's, and the Holy Cross; Uran, Our Lady of Purification; and Mátherán, the Holy Cross.

³ The churches are: at Sandora, St. Thomas; at Pápdí, Our Lady of Grace; at Páli, the Mother of God; at Mánikpur, St. Michael's; at Davli, Our Lady of Help; at Nirmal, St. Cruz; at Koprád, the Holy Spirit; at Agáshi, St. Iagos; and at Bassein, Our Lady of Mercy.

The Christians have a sufficient knowledge of the doctrines of their faith, and show their attachment to their religion by freely contributing to their churches and to the support of their priests. As a rule they go to church regularly, and on great festivals very few are absent. At Bándra it is common to see whole families, father, mother, and children walking together to church carrying their books with them. Though neither handsome nor imposing, the churches are generally large, substantial and lofty. Some of those now in ruins had lofty arches, tall gable ends, transepts, and high-pitched sometimes vaulted roofs. They have given place to a style of building which, while quite as roomy, is less pretentious and more suited to the capacities of native workmen, and at the same time is distinct from any non-Christian place of worship. The new churches are plain oblong tiled buildings, generally with the doorway at the west, and a small chancel at the east, but no aisles; the larger churches have in most cases a low square tower at the south-east or south-west corner, and the smaller ones a belfry. They are white-washed outside, and the west end is often painted in colours. Inside they are gay with gilding, chandeliers, and pictures of saints. The high altar is sometimes very elaborate, and a few have old wooden pulpits or well carved wooden screens. Altogether they are clean and cheerful and compare favourably with the local temples or mosques. They generally stand in large enclosures, and have always in front of the west door a large Calvary cross white-washed and adorned with the symbols of the Passion, and generally bearing the date of the church, and a short devotional motto. Votive crosses of the same sort, made either of stone or of wood, are common in the villages and along the roads. Within the last few years many of the churches have been rebuilt or restored at a surprising cost, the people contributing freely to weekly offertories. The prayers are in Latin, but Portuguese and Maráthi prayer-books are within the reach of all, so that all who can read can follow the prayers. The hymns, like the prayers, are in Latin, but of these also there are translations, and the sermons are either in Portuguese or in Maráthi.¹ Each church pays one or two music masters, who, as a rule, play on the violin and in some churches on the harmonium. There is no lack of musical talent, but they seem to have lost their old fondness for singing.²

Parish priests are chosen from all classes except Mhárs, Bhandáris, converts, and illegitimate children. Some of them are the sons of landowners, sufficiently well-to-do to give their children a good education. Others come from Bombay or from Goa. All know

¹ There is an interesting *Life of Christ* or *Christe Purán*, originally published in 1659, which is still well known and much read by the people. It is in the home dialect of the Thána Son or Sea Kolis, and differs little from the Maráthi now in use.

² In former times one hamlet of Trinity (probably Vihár) was specially noted, whose people used to sing sacred songs while at work. Even in the woods men and boys were heard chanting the ten commandments from the tops of trees. The Thána choristers were famous singers. *Annaes Maritimos e Coloniaes*, Lisbon (1843), 382-383. Anquetil du Perron (1757) notices that in Thána the service was most orderly, and that the voices of the singers were accompanied by violins and bassoons. *Zend Avesta*, I. ccccxv.

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Maráthi and Latin, and all have some knowledge of Portuguese and a few of English. They are educated at Goa and ordained at the age of twenty-four by the Archbishop of Goa or his delegate. Here and there one is found who has been to Rome. They almost always live in houses adjoining or attached to their churches, and where the villages are small one priest often serves two or three churches. They dress in a long black cassock or cassock-like coat, and some of them wear the biretta or four-cornered cap. As a body they lead good lives and have an excellent influence over their people. A few priests have monthly salaries varying from £1 to £5 (Rs. 10 - Rs. 50) from the Goa Government, and all have an average allowance of £1 10s. (Rs. 15) from the British Government. In addition to this they receive from £2 to £10 (Rs. 20 - Rs. 100) a month in fees.¹ The priests neither know nor practise medicine. They have occasionally exorcised persons who have been supposed to be possessed with evil spirits. But instances are rare, and no case is believed to have occurred for several years.

A marked feature in the religion of the Native Christians is their passion plays. These were introduced by the Jesuits about the middle of the sixteenth century. In 1551, a Jesuit, named Gaspar Baerts, established a society of penitents, who, when the preacher aroused feelings of sorrow and shame, lashed themselves with thongs and cut themselves with iron blades till the blood flowed. So catching was this form of self-punishment that the whole congregation often followed the lead of the penitents, and the voice of the preacher was drowned in the whipping chorus.² To this passion plays were afterwards added, which, during Lent, week after week, showed the scenes that ended in Christ's crucifixion. In 1552 the practice was brought from Goa to Bassein by the Jesuit Father Melchoir Nunes Barretto, the second rector of Bassein.³ At present the commonest form of these plays is that the priest tells the story with all possible liveliness of detail. Then a curtain is drawn and the scene is shown with the help of images and decorations. Some churches have one scene, others have a succession of scenes ending in the crucifixion. In some places as at Bándra, actors are occasionally employed, but as a rule the representation is made by wooden dummies. The dresses and other accessories are good. In the crucifixion the figure is taken from the cross by some of the ecclesiastics, and the whole performance is carried on with solemnity and regarded by the people quietly and with reverence.⁴

¹ Da Cunha's Bassein, 199. Besides offertories the parishioners pay from 2s. to 10s. or 12s. (Rs. 1 - Rs. 5 or Rs. 6) as christening, wedding, and burial fees. A mass for the dead costs from 1s. to 2s. (8 annas - Rs. 1). The proceeds of these fees go to the priests. The Government grants are, besides Rs. 100 to the Vicar General, monthly allowances of Rs. 30 in one village, Rs. 25 in two, Rs. 26 in one, Rs. 15 in thirteen, Rs. 14-8 in eight, and Rs. 10 in four. Collector's Return, 12th Sept. 1881.

² At Tárápur, in 1673, M. Dellon saw in the cloister of the Church of Misericórdia penitents with covered faces and bare shoulders wounding themselves most cruelly with whips containing bits of iron. Portugal e os Estrangeiros, I. 291-292.

³ Da Cunha's Bassein, 250-253.

⁴ Da Cunha's Bassein, 249. Dellon gives the following account of a passion play he saw at Tárápur on Good Friday, 1673. During the sermon the different mysteries of the passion were shown on a stage as a tragedy in five acts. In front of the stage was a curtain which was lifted whenever the preacher paused. After the sermon

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Some of the Christian shrines have a great name among Hindus and Pársis, and to a less extent among Musalmáns.¹ The chapel of Our Lady of the Mount at Bándra, commonly called Mount Mary, enjoys special favour. On the 8th September, the titular feast of the shrine, a great festival, known as the Bándra feast, is attended by numbers of Pársis and Hindus, and throughout the year small companies of Hindus and Pársis, mostly women, whose prayer for a child or for a child's recovery from sickness has been answered, bring thank-offerings to the shrine. Musalmáns also, but less often than Hindus or Pársis, make vows at Christian shrines, and if their prayer is answered, offer money, candles, clothes, and oil, and when the recovery of some bodily organ has been the subject of the vow, silver hands, feet, eyes, or ears.

The Kolis are the only Christians who have any headman or council. There is no organisation for settling disputes or punishing offenders, except that the priest is sometimes appealed to, and that those who openly practise Hindu rites, lead scandalous lives, or neglect their Easter duties are put out of the church community. There are also brotherhoods who help at funerals, and they have church committees with the priest as chairman, which administer the temporal affairs of the different churches. These church committees and the priests in their spiritual capacities are, as already noticed, under the Vicars General of Sálsette and Bassein, who in turn are responsible to the Archbishop of Goa.

Many of the lower orders of Christians share the local beliefs in omens, lucky days, and magic. The authority of the priest is too great, and his disapproval of such practices is too strong to allow

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they represented the descent from the cross and laid Christ's image on a bier. On seeing this the congregation burst into groans and lamentations. Then a procession started, penitents leading the way cutting themselves with whips. Then came the chief men of the country, two and two, carrying candles, then monks, then the image of Christ on a bier covered with black crape and surrounded by twenty black men with masks and armed. In front of them was an officer, who turned now and again to look at the bier. The procession, preceded by drums and trumpets playing sad music, marched round the village and came back to the church. (Dellon quoted in Portugal e os Estrangeiros, I. 291-292).

In Madura in South India, as in Thána, the Jesuits of the seventeenth century (1653) found passion plays a fruitful means of conversion. P. Alvarez, a man with much taste for ornament, falling so sick that all his work except prayer was stopped, made a charming theatre, chose young converts who showed a talent for acting, and trained them in the Indian style of declamation. Afterwards on Easter day he showed in the form of a tragedy the life of the holy king Jehoshaphat. People came to see it from all parts of Trichinopoly and Tánjor. The numerous sheds he had made could not hold a small part of the sight-seers. The rest camped under trees. The heathen were deeply impressed and from that time half of the people wished to be Christians. Idol festivals came to an end, for the people, after seeing the splendour of the Christians, said: 'How can we dare to try our childish ceremonies, every one will laugh at us.' La Mission Du Madura, III. 11.

¹ The readiness of the Hindus to worship Portuguese images is noticed with surprise by some of the old travellers. Tavernier (1666) says (Harris, II. 379), 'They worship the Virgin Mary as representing Sita, pulling off their shoes, making many reverences, putting oil into the lamp and money into the box. They would anoint the image and offer it fruit sacrifices if the Portuguese allowed them.' So l'u Perron, about 100 years later (1757), saw many Indians, at Thána, after the mass bring their children to have texts said over their heads, and saw others take oil from the lamp that burned before the Virgin. Zend Avesta, I. ccccxv. In 1818, according to Hamilton (Hindustán, II. 169) a number of native women presented their children at the Mahim church to be baptised because they were paid a small premium

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the worship of Hindu gods or Musalmán saints to be openly performed, and within the last fifty years these practices have grown much less usual or at least are much more carefully concealed. In Bándra and some of the villages near Bombay, which are under the management of Jesuit Fathers, irregular practices are said to be almost unknown. But in the more outlying villages of Sálsette and Bassein some of the men and women of the lower classes, though they do not openly worship them, are said occasionally to send secret offerings to Ganpati and his mother Gavri, and to pay vows to Shitládi, the small-pox goddess. Their holidays are Christian holidays, Sunday, Easter, and Christmas. Before reaping the rice harvest they have a special thanksgiving when the first fruits are carried to the church and blessed.

Customs.

As the Thána Christians include many classes who have never associated and whose one bond of union is their religion, it is difficult to give an account of their customs which applies to all. The following details are believed correctly to represent the social and religious observances at present in use among the bulk of Thána Christians on occasions of births, marriages, and deaths.¹

Birth.

For her first confinement a young wife goes to her parents' house, taking sweetmeats which she distributes among her relations and friends. On the third or the sixth night after a child is born, many of the lower orders watch the infant in case it may be attacked by the spirit *Sathi*, and strew gram on the doorway that if the spirit comes she may fall. Except that the midwife sometimes claims a fee for having watched all night, this custom is said not to be observed among the upper classes. Between the eighth and fifteenth day, if the child is healthy, an appointment is made with the parish priest, and at any hour between sunrise and sunset the child is taken to the church by its godfather, *padrinho*, and godmother, *madrinha*, followed by a company of friends and relations. The mother never goes to the christening.

Baptism.

The order of baptism is that laid down by the Catholic Church. When the company reach the church door the priest, in his surplice and violet stole, receives the name of the child and asks a few questions, which the clerk of the church answers for the child. In order to drive the devil away and make him give place to the Holy Spirit, the priest thrice breathes upon the face of the child, saying, *Ezi ab eo*, 'Go out of him.' He then makes the sign of the cross upon the child's forehead and breast, and lays his hand upon its head repeating verses. Laying a little salt in the child's mouth he again makes the sign of the cross upon its forehead, and repeats verses. After this the priest lays the end of the stole upon the body of the child, and admits him into the church, saying, 'Enter into the temple of God that thou mayest have part with Christ unto life everlasting: Amen.' When they have entered the church the priest, jointly with the sponsors, recites the Apostles' Creed and the Lord's Prayer. The priest next exorcises the child, and taking spittle from his mouth, applies it

¹ With a few additions this section has been contributed by Mr. Gomes, G.G.M.C., of Bombay.

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with his thumb to the ears and nostrils of the child, saying in Latin in a loud voice, 'Thou too fly away, O Satan?' He then questions the sponsors, and anoints the child on the breast and between the shoulders in the form of a cross, and changing his violet stole for a white stole, asks a few questions. Then the godfather or the godmother, or both, holding the child or touching the person to be baptised, the priest takes water in a small vessel and pours it thrice on the head of the child or person in the form of a cross, at the same time repeating distinctly the words, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' After this the priest anoints the child on the top of the head in the form of the cross, and then places a white linen cloth upon it, saying, 'Receive this white garment and see that thou bringest it stainless before the judgment-seat.' He then gives a lighted candle to the child or to its godfather, repeating verses, and ending by saying, 'Go in peace and the Lord be with you : Amen.' The priest's baptism fee varies from 1*s.* 6*d.* to 2*s.* (12 *as.* - Re. 1). Among the upper classes friends are offered wine and sweetmeats, and near relations are feasted. The poorer classes burn incense at the door of the house before the child enters it, and the guests make presents to it of from 3*d.* to 2*s.* (2 *as.* - Re. 1) and have a feast of country liquor, dates, gram, and molasses. The priest is sometimes asked to attend the feast, but more often a present of wine and other articles is sent to his house. At the feast the guests sometimes subscribe and next day spend the money on drink. If an infant is sick it may at any time be baptised at its parents' house, either by the priest or by some intelligent member of the family, or by a neighbour who has learnt the formula. After recovery the child is taken to church to have the holy oil applied. On the fortieth day some parents take the child to church, and the mother also goes and is purified. On that day or after an interval of two, three or five months, the young mother goes back to her husband's house taking the child and some presents of sweet rice-flour balls, cocoanuts, boiled gram, and clothes.

The expenses connected with the birth of a first child vary among the rich from £15 to £30 (Rs. 150 - Rs. 300), among the middle class from £8 to £15 (Rs. 80 - Rs. 150), and among the poor from £2 10*s.* to £5 (Rs. 25 - Rs. 50). The expenses connected with the birth of a second child vary among the rich from £10 to £20 (Rs. 100 - Rs. 200), among the middle class from £5 to £10 (Rs. 50 - Rs. 100), and among the poor from £2 to £5 (Rs. 20 - Rs. 50). For other children the birth expenses are not more than from £5 to £10 (Rs. 50 - Rs. 100) among the rich, from £5 to £8 (Rs. 50 - Rs. 80) among the middle class, and from £2 10*s.* to £5 (Rs. 25 - Rs. 50) among the poor.

Among Salsette Christians the marriageable age for boys is above fourteen and for girls above twelve. But boys do not generally marry till after twenty, and girls till between fourteen and sixteen. Parents take great pains to secure a good match for their daughters. They propose to the boy's parents,¹ and the boy and girl know

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¹ This is the case in Salsette. In Bassein the proposal comes from the boy's side.

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their parents' wishes, but except when they are grown up, which is seldom the case, they have no choice. The chief point for agreement is the amount of money the bridegroom is expected to settle on his wife. The sum generally varies from £5 to £50 (Rs. 50 - Rs. 500) and sometimes rises as high as £500 (Rs. 5000). It is usually paid in the form of ornaments, seldom in cash.¹ When a match has been privately arranged, the boy's relations or friends go by appointment to the girl's house, and in the presence of the priest and a witness or two are formally asked if they accept the girl on certain conditions as to the amount of dowry. Among the well-to-do a written contract is drawn up and two copies are made, one for each party. Rings or other articles of jewelry are also exchanged between the boy and girl, wine and sweetmeats are served, and if the boy's party have come from a distance, this is sometimes followed by a dinner or supper. After the betrothal, marriage may take place in a few weeks or it may be put off for months or years, as suits the convenience of the parties. From two to five days before the wedding, booths are built at the bride's and at the bridegroom's houses, and friends are asked to the wedding both by message and by writing. For two or three months before the wedding the boy and girl, if they have not been taught them before, are instructed by the priest or the sacristan in the doctrines of the Christian faith, their fathers paying the sacristan from 1s. to 2s. (8 as. - Re. 1) each. A day or two before the wedding the boy and girl attend the church to confess and receive the communion.

Except among the Kolis, who are married in the afternoon with native music, weddings take place between eight and ten in the morning. The bridegroom generally walks to church with a company of friends and shaded by a large longhandled silk umbrella. If he belongs to an upper class family, he dresses in a European black hat, an evening or frock coat, and light waistcoat and trousers. If he belongs to the lower classes, he wears the full European dress of bygone days, a scarlet or black military coat with cocked hat, epaulets, knee-breeches, stockings, and shoes.² The bride comes with the men of her family and sometimes with one

¹ In the case of the death of a wife who has had children the ornaments remain for her husband's and children's use. If a woman dies without leaving a child, the dowry returns to her parents unless a contract has been made securing the property to the husband, or unless she has specially bequeathed it to him. If the property returns to the parents of the deceased woman, the burial expenses are deducted. If the husband dies without issue, the wife does not inherit any of his property unless it is specially left her.

² A writer in the Times of India (9th Mar. 1881) gives the following description of the bridegroom's costume. A pair of short coloured silk breeches, *à la knickerbocker*, fastened just below the knees with a pair of gilt garters. Scarlet silk stockings, patent leather shoes with large buckles, watered silk waistcoat, shirt with stand-up collar, a white cravat, an English regimental scarlet tail-coat with gilt buttons and epaulets, a cocked hat, and an old sword, generally preserved in the family with great veneration as an heirloom. The pattern of the breeches and waistcoat is of the time of the Portuguese Viceroy Dom Joao de Castro (1545), the English scarlet coat of the era 1667. Thus gorgeously attired the bridegroom struts to church, stooping at every few paces to wipe the dust off his polished shoes, and escorted by a servant carrying a tremendous coloured damask umbrella of the days of Bahádur Sháh, king of Gujarát (1530).

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or two girls as bride's maids, and, if it is a holiday, with the whole company of wedding guests. She rides in a palanquin, or *duli*, and has a longhandled silk umbrella held over her. If she is a rich girl she is probably dressed in modern English fashion, a white silk or muslin gown, or a brocaded petticoat and bodice and a black mantle and veil in the old Portuguese style.¹ Some wear the ordinary full dress, the Hindu robe and outer sheet of white cloth. Brides of the lower classes wear a Hindu robe falling to the feet instead of their short every-day robe and the white overall.

When the two parties have met in the church, the priest, dressed in a surplice and white stole and accompanied by at least one clerk to carry the book and a vessel of holy water, and by two or three witnesses, asks the bridegroom who stands at the right hand of the woman, 'Wilt thou take A. B. here present for thy lawful wife, according to the rite of our holy Mother the Church?' The bridegroom answers 'I will.' Then the priest puts the same question to the bride, and she answers in the same words as the bridegroom. Then the woman is given away by her father or friend. The man receives her to keep in God's faith and his own, and holds her right hand in his own right hand, the priest saying, I join you together in marriage in the name of the Father, and of the Son, and of the Holy Ghost: Amen. Then he sprinkles them with holy water. When this is done the bridegroom places upon the book gold and silver, which are presently to be delivered into the hands of the bride, and also a ring, which the priest blesses. Then the priest sprinkles the ring with holy water in the form of a cross, and the bridegroom having received the ring from the hands of the priest, gives gold to the bride, and says, 'With this ring I thee wed, this gold I thee give, with my body I thee worship, and with all my worldly goods I thee endow.' Having said this the bridegroom places the ring on the third finger of the bride's left hand. The priest repeats verses, and, if the nuptial benediction is to be given, a mass is said. Then the priest, standing at the epistle side of the altar and turning towards the bride and bridegroom who are kneeling before the altar, repeats prayers over them. Next he returns to the middle of the altar, repeats a verse, gives them the communion, and proceeds with the mass ending with a blessing.

When the ceremony is over the company form in procession, sometimes led by musicians, the bride and bridegroom coming next either in a carriage or palanquin, or walking holding hands or arm in arm and the wedding guests following. When they reach the bride's house, the newly married pair stand at the entrance of the booth and receive their friends' congratulations. Each friend in turn throws a few flower leaves or sprinkles some drops of rose water on their heads, shaking hands, or if they are near relations kissing or embracing, and, if they have them to give, making presents. Wine and sweetmeats are handed round, first to the bridegroom and bride, and then to the guests. The bride and bridegroom are then led

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¹ These dresses are to be had on hire at from 10s. to £1 (Rs. 5-Rs. 10).

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into the house, and the bride's party pass the time till dinner in singing, joking, and making merry. Meanwhile the bridegroom's party leave for some neighbouring house, and before dinner bring the bridegroom's presents, a rich robe and bodice, and a gold necklace which the bride wears so long as her husband is alive. Among the well-to-do the wedding dinner is laid and served in European fashion with many dishes and European wines. The poorer classes have less variety, but almost always have two excellent dishes of cold pork, vinegar, and spices that remain fresh during the whole festivities which last for several days. A piece of shop-made bread is set beside each guest, but they seldom eat any but home-made leavened and unleavened bread and sweetmeats. The poorest families sit on mats and eat off leaf-plates. Besides liquor they have generally only one chief dish of pork or a dish of dried prawns. When dinner is over they sing, dance, and make merry. Late in the evening, or next morning, the bridegroom and bride with the bridegroom's party go to his house, where they have a dinner to which the bride's near relations are asked. After the dinner comes more singing, dancing, and merry-making. Next day the bridegroom and bride are asked to the bride's parents' house, and for about fifteen days the young couple pay visits to their neighbours, friends, and relations. Each father has to pay the priest a marriage fee of 6*d.* (4 *annas*) and a church fee of from 4*s.* to 8*s.* (Rs. 2 - Rs. 4). The marriage of a son costs an upperclass family from £100 to £150 (Rs. 1000 - Rs. 1500), a middle class family from £50 to £80 (Rs. 500 - Rs. 800), and a poor family from £15 to £30 (Rs. 150 - Rs. 300). Exclusive of the amount of dowry which varies from £5 to £500 (Rs. 50 - Rs. 5000), and of which £100 (Rs. 1000) are spent on ornaments, the cost of a daughter's marriage is about the same as the cost of a son's.

Death.

When sickness takes a fatal turn, the priest is sent for, and, if he is able, the dying man confesses, the priest anoints him with holy oil, and sits besides him praying and repeating verses. When the sick man is dead the church bell is tolled that the parish may know and offer prayers for his soul, and messages or letters are sent to friends at a distance to tell them of the death and of the time of the funeral, which generally takes place within twenty-four hours. Arrangements are made with the priest as to the style of the funeral and the position of the grave.¹ On hearing of the death neighbours come in, the body is washed and dressed, among the rich in its best garments and among the poor in a calico habit supplied by the church, like a monk's robe, in shape like a Franciscan's and in colour like a Carmelite's. After the robing is over, the body is laid on a bed with a crucifix at the head and a candle on either side. A table is set in the largest room in the house covered with a black cloth, or if the dead is a child, with a white sheet. On this the coffin is set and the

¹ Graves are of two classes, temporary graves which are liable to be used again and vary in price from 4*s.* to £1 10*s.* (Rs. 2 - Rs. 15) and permanent graves, where the dead can never be disturbed, and which vary in cost from £2 10*s.* to £20 (Rs. 25 - Rs. 200). The prices vary in different parishes according to the wealth of the people.

body laid in it, or if there is no coffin the body is laid on the table. The coffins of the unmarried are lined with white, and the bodies of children under seven are decked with flowers. Six or more candles are set round the coffin or round the body if there is no coffin, and lighted when the priest begins to read or chant the prayers. When the last prayer is finished, if the dead has left a widow she takes off some of her ornaments, and, unless she is very young, never wears them again. Among the mourners the men wear black, and the women, if the family is well-to-do, black robes, and in all cases a shawl which near relations draw over the head and friends wear round the shoulders. If the dead belonged to one of the guilds or brotherhoods, of which there are several in most parishes, the members, if there is no coffin, lend a bier, and themselves attend in their robes holding lighted candles or helping to carry the coffin. When all is ready the procession starts to the church if the priest goes no further, and to the grave, if the priest has been asked to perform the service there. As the funeral party moves along, the church bell tolls and the priests and choristers chant hymns. At the church or at the grave the service is read with fewer or more prayers, according to the arrangement made with the priest. Unbaptised children, or people who have been put out of the church, are buried by themselves in unconsecrated ground. When the service is over all return to the house of mourning, and the guests condole with the members of the family, holding their hands or embracing them if they are near relations. Some special friends, those who have come from a distance or have been most helpful, are asked to stay and share the next meal which is generally plain, one or two dishes of meat or fish and one or two glasses of wine. In some cases friends come on the seventh day after a death, and go with the mourning family to the church to pray for the dead and then return to their house to dine. Formerly friends supplied all that was wanted for the funeral dinner, including the expense of the dinner or supper after the ceremony is over, but this custom has died out. The cost of a funeral varies from £10 to £50 (Rs. 100 - Rs. 500) in the case of a rich family; among the middle classes from £2 10s. to £10 (Rs. 25 - Rs. 100); and among the humbler classes from £1 to £3 (Rs. 10 - Rs. 30). In some cases religious services are held on the third and more often on the seventh day after a death, at the end of a month, at the end of a year, and in some cases every year. The expense on each occasion varies from 2s. to £2 10s. (Re. 1 - Rs. 25).

Christians, as a rule, are anxious to give their sons some schooling. The well-to-do send them to St. Mary's School or to St. Xavier's College in Bombay. The sons of the poorer classes, besides getting religious instruction from the priest, go to the ordinary Government schools, or to the parish schools where reading, writing, catechism, and music are taught.¹ Besides the parish

Chapter III.**Population.****Christians.***Death.**Education.*

¹ There are eleven parish schools in Sálsette : Uran with 150 pupils, Bándra with 125, Thána with 63, Kóle Kalyán with 52, Után with 44, Marol with 40, Kurla with 33, Ámboli with 46, Parla with 15, and two scholars at Goráí.

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schools there are three large educational institutions under the management of the Jesuits at Bándra, the St. Peter's School with an attendance of fifty boys, the St. Joseph's Convent with 200 inmates, and the St. Stanislaus' Orphanage with 235 boys of whom 140 are day scholars. During the last thirty years as much as £14,000 (Rs. 1,40,000) have been spent in providing the St. Joseph's Convent and the St. Stanislaus' Orphanage with airy and suitable buildings.¹

Prospects.

Though none of them have risen to wealth or to high position, Thána Christians have as a class greatly improved during the last fifty years, and some of their villages are as rich as any villages in the Thána district, and, though unlike them, bear comparison with the best Bráhmaṇ villages of the South Konkan.

Musalmaṇs.

Musalmaṇs were returned in 1872 as numbering about 38,835, of whom 2,1061 were males and 17,774 females. They were found over almost the whole district, their number varying from 1034 in Váda to 8778 in Bhiwndi.²

History.

Though most of Thána was for over 400 years (1300-1720) nominally under Musalmán rulers, their power was never thoroughly established, and, unlike Gujarát and the Deccan, Thána seems never to have been the scene of any forcible conversion of Hindus to Islám. At the same time from the earliest spread of Islám (640), the fame of its ports, especially Sanján, Supára, and Kalyán, drew to Thána large numbers of Musalmán traders, refugees and adventurers from Africa, Arabia, and Persia. From the centres of Muhammadan power in Gujarát and the Deccan, bands of immigrants passed from time to time into Thána, and being settlers in a strange land, held aloof from the local Musalmáns in matters of marriage. For the same reason, the Musalmáns who have been drawn to the district since the establishment of British power, have formed themselves into distinct communities. Under these circumstances, eleven Musalmán communities are found in the district, Bohorás, Deccanis of seven subdivisions, Hajáms, Juláhás, Khojás, Konkánis, Memans, Sipáhis, Syeds, Táis, and Wájhás, none of whom intermarry and all of whom probably have some foreign or at least some non-local blood.

These eleven communities belong to three groups. Those who settled in the Konkan before Muhammadan power was established (700-1300); those who settled when Muhammadan power was supreme (1300-1720); and those who have settled since the decline of Moghal rule (1720). The Konkánis, the only representatives of the first group, are the largest and most prosperous class of Thána Musalmáns. Though they have received additions from later immigrants and from local converts, they owe their origin to the

¹ Details are given under Places of Interest, Bándra.

² The distribution details are: Bhiwndi 8778 (8385 Sunnis, 393 Shiás); Panvel 5811 (5530 Sunnis, 281 Shiás); Sálsette 5656 (4674 Sunnis, 982 Shiás); Kalyán 5028 (4018 Sunnis, 1010 Shiás); Karjat 3218 (3199 Sunnis, 19 Shiás); Sháhápur 2367 (2242 Sunnis, 125 Shiás); Máhim 2088 (all Sunnis); Bassein 2025 (1866 Sunnis, 159 Shiás); Dáhanu 1548 (1349 Sunnis, 199 Shiás); Murbád 1282 (890 Sunnis, 392 Shiás); and Váda 1034 (802 Sunnis, 232 Shiás).

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Arab and Persian refugees, merchants, and adventurers, who settled along the coast in the eighth, ninth, and tenth centuries. The second group, those who settled during the period of Musalmán supremacy, contain besides two Syed families two sets of communities, those who came from the Deccan and those who came from Gujarát. Those who came from the Deccan and are known as Deccanis, form seven separate classes, Attárs perfumers, Bágbáns fruiterers, Dhobis washermen, Kasáis butchers, Maniyárs dealers in hardware, Rangrezs dyers, and Tambolis betel-leaf sellers. The immigrants from Gujarát belong to four classes, Hajáms barbers, Sipáhis messengers and servants, Wájhás weavers, and Táis husbandmen and labourers. The third group, those who have settled in the district since the fall of the Moghal empire, have almost all come since the beginning of British rule. Except the Juláhás who are weavers from the North-West Provinces, they are Gujarát traders and shopkeepers of the Bohora, Khoja, and Meman classes.

Almost all Thána Musalmáns can use a more or less corrupt Hindustáni. But the home speech of the Konkanis is a dialect of Maráthi; of the Deccanis, Deccani Hindustáni with a mixture of Maráthi words; of the Gujarátis, correct or low Gujaráti; and of the Juláhás, a combination of Hindustáni and Brij.

Besides by the beard, which, except a few Syeds, the men of all classes wear either full like the Memans and Táis, short like the Deccanis, or thin like the Konkanis, Bohorás, and Sipáhis, most Thána Musalmáns differ from Thána Hindus by being taller, larger-boned and higher featured, and the Bohorás, Memans, and Konkanis by the fairness of their skins.

Well-to-do Bohorás, Khojás, Memans, Konkanis, and other town traders have large two or three storied houses of brick and mortar with tiled roofs and from six to ten rooms, some of them furnished with tables and chairs in European style. The artisan classes, Attárs, Bágbáns, Juláhás and Rangrezs, live in hired houses generally the property of some rich Konkani. They seldom use European tables or chairs, but are fond of decorating their houses with copper, brass and clay vessels, and have a cot or two with some quilts and blankets. The husbandmen who live in smaller houses, generally of one story with from three to five rooms, use very little furniture, a few copper and brass and many earthen vessels, with a cot or two and some quilts and blankets. The houses of rich townsmen cost to build from £300 to £600 (Rs. 3000 - Rs. 6000) and a few as much as from £1000 to £3000 (Rs. 10,000 - Rs. 30,000). The houses of the middle classes, craftsmen, husbandmen, and servants, cost from £30 to £100 (Rs. 300 - Rs. 1000) to build, and from £5 to £9 (Rs. 50 - Rs. 90) a year to rent; and those of poor craftsmen, husbandmen and labourers from £5 to £15 (Rs. 50 - Rs. 150) to build, and from £1 4s. to £1 16s. (Rs. 12 - Rs. 18) a year to rent. The value of the furniture in a rich Konkani, Bohora, Khoja or Meman house, may be estimated at from £20 to £50 (Rs. 200 - Rs. 500), in a middle class house at from £5 to £15 (Rs. 50 - Rs. 150), and in a poor house at from £1 to £3 (Rs. 10 - Rs. 30).

The ordinary food of the rich and well-to-do Konkanis is rice

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Chapter III.**Population.****Musalmáns.****Food.**

both boiled and made into bread, pulse, vegetables, fish, and mutton; that of the Memans and Bohorás, rice, wheat bread, and pulse with vegetables, mutton and fish; that of the Deccanis, millet bread and pulse with vegetables, fish, and chillies; and that of Juláhás, wheat bread and *urid* pulse, *Phaseolus mungo*. Almost all take two meals a day, breakfast about nine or ten in the morning and supper between six and eight in the evening. Besides the two main meals a few of the rich and well-to-do drink tea, with bread and eggs about seven in the morning. The cost of food in a rich Konkani family of four or five persons varies from 2s. to 4s. (Re. 1 - Rs. 2) a day; in a rich Khoja, Meman, or Bohora family, from 2s. to 6s. (Re. 1 - Rs. 3); among Deccan artisans from 1s. to 3s. (8 as. - Rs. 1½); and among the Upper Indian Juláhás, from 1s. to 2s. (8 as. - Re. 1).

Except Deccanis and Juláhás almost all well-to-do townsmen eat mutton daily, and the rest, even the poorest, try to have mutton at least on the Ramzán and Bakri Ids, and other festivals. Konkanis are specially fond of fish and never let a meal pass without eating it, either fresh or dry. Buffalo and cow beef, though eaten without scruple and popular because of its cheapness, is seldom offered for sale. Some rich Konkanis, Khojás, and Memans eat fowls and eggs, either daily, weekly, or once a month.

Public dinners are generally the same among all classes, either *biryáni* and *zarda*, or *puláo* and *dálcha*. *Biryáni* is a dish of rice boiled with mutton, clarified butter and spices, and *zarda* is a sweet dish of rice boiled with clarified butter, sugar, saffron, almonds and cardamoms, cloves, pepper and cinnamon. To feast 100 guests on these dishes costs about £5 (Rs. 50). *Puláo*, which is given by the middle classes and the poor, is rice boiled with clarified butter and eaten with mutton curry, with pulse or vegetables. To feed 100 guests on *puláo* does not cost more than from £2 to £3 (Rs. 20 - Rs. 30). These dinners are given on marriage, death, initiation or *bismilláh*, and sacrifice or *akika* ceremonies.

Though water is the general Musalmán beverage, the Konkanis and Khojás drink tea after every meal. Of intoxicating drinks *moha* and palm spirits are used by Táis, Hajáms, Dhobis, and butchers. Of narcotics the Konkanis, both men and women, are very fond of betel-leaf and betelnut; they also chew tobacco and many of the old men take snuff. Except Bohorás and Khojás almost all Musalmáns smoke tobacco. Opium eating and hemp smoking is practised by a few servants and messengers.

Dress.

The man's head-dress is generally a turban. The Syed's turban is white or green; the Konkani's white and in shape either like a Pársi's or a Marátha Bráhmaṇ's; among Deccanis white or red like a Marátha's; among Bohorás white and closely wound; and twisted among Sipáhis. Most other classes wear a loosely rolled white, red, yellow, or orange cloth, and the Juláhás generally a thin muslin skull cap. The cost of a turban varies from 6s. to 10s. (Rs. 3 - Rs. 5) if of cotton; from £1 to £3 (Rs. 10 - Rs. 30) if of cotton with embroidered ends; from £2 to 5 (Rs. 20 - Rs. 50) if of silk; and from £3 to £10 (Rs. 30 - Rs. 100) if of silk with embroidered ends. Cotton turbans are used daily and silk turbans on

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holidays and at feasts. The every day turban lasts for about two years, and the dress turban for more than twenty years. Syeds, Konkans, Bohorás, Memans, Táis and Juláhás wear a shirt falling to the knees, and over the shirt a waistcoat and a long coat; Deccanis wear a tight fitting jacket and long coat; and Sipáhis a long coat apparently without a waistcoat. The rest of the lower classes, such as butchers, Hajáms and Dhobis, dress in a shirt and waistcoat or a tight fitting jacket. Over the lower parts of the body, Syeds, Konkans, Bohorás, Memans, and some Táis wear loose trousers; Sipáhis, Juláhás, and some Deccanis tight trousers; and some Deccanis, and some Táis, a waistcloth. Except a few young Syeds, Konkans and Khojás, who use country-made English shoes and stockings, almost all Musalmáns wear country shoes of different fashions. Bohorás, Memans, and Khojás prefer the Gujarát shoe; Konkans the Gujarát high heeled and cocked shoe and sandal; Deccanis the Deccan low heeled slipper or shoe; Sipáhis and Juláhás the Hindustáni or Delhi broad shoe; and the rest of the lower classes the local sandals and high heeled *páiposh*. Almost all of these are made of red leather and generally have two soles; they cost from 2s. to 4s. (Re. 1 - Rs. 2) a pair. The wardrobe of a rich man is worth from £25 to £35 (Rs. 250 - Rs. 350), of a middle class man from £8 to £10 (Rs. 80 - Rs. 100), and of a poor man from £2 to £5 (Rs. 20 - Rs. 50). The yearly expenditure on clothes for a rich man varies from £2 to £3 (Rs. 20 - Rs. 30), for a middle class man from £1 to £1 10s. (Rs. 10 - Rs. 15), and for a poor man from 10s. to 16s. (Rs. 5 - Rs. 8).

Among Musalmáns Syed women wear the head-scarf *odni*, the sleeveless short shirt *kudti*, the short-sleeved backless bodice *angia*, and tight trousers; Juláhás wear a head-scarf, a long sleeveless shirt and tight trousers; Konkans and Deccanis wear the Marátha robe and short-sleeved bodice, covering the back and fastened in a knot in front; the Bohorás, Sipáhis and Táis wear the Gujarát dress, the short head-scarf, the gown or petticoat *gágra*, and the short-sleeved backless bodice, *kánehli* or *angia*; and the Khoja and Meman women wear a large shirt, *aba*, coming down to the knees, a pair of loose trousers and a head-scarf, *odni*. Except Bohora and Konkani women who wear wooden sandals in-doors and leather slippers on going out, no Musalmán women wear shoes. Except Syeds and a few of the richer Konkans, Bohorás, and Memans, the women of most classes appear in public. Konkani women, when they go out draw over their heads a loose white sheet that covers the body except the face and feet, and Bohora women wear a large dark cloak that entirely shrouds their figures, with gauze openings in front of the eyes. Other women wear the same dress out of doors that they wear in the house. Except Meman, Khoja and Bohora women, who almost always dress in silk, the every day dress is of cotton. The colour is red or yellow, and white among Konkani widows. Almost all have at least one or two silk suits for occasional use. Poor Juláha women have seldom any silk robes and not more than two changes of cotton raiment. The wardrobe of a rich Bohora, Khoja, or Meman woman, may be estimated at from £50 to £100 (Rs. 500 - Rs. 1000), and her yearly outlay on dress at from £2

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Chapter III.**Population.****Musalmana.****Dress.**

to £5 (Rs. 20 - Rs. 50). Syed and Konkani women have also a large store of clothes. Most of them are wedding presents from their husbands and parents, and besides this, parents if well-to-do generally send their daughters presents of clothes on Ramzán or Bakri Id. Their wardrobe may be estimated to be worth from £20 to £40 (Rs. 200 - Rs. 400) and their yearly outlay on dress from £2 to £3 (Rs. 20 - Rs. 30). Deccani women, who like the Konkani get a large stock of wedding clothes from their parents and husbands, have in most cases one or two costly changes, and the rest are of low price for daily use. The costly robes which generally last for a lifetime are worn only on ceremonies and holidays. Their wardrobe may be estimated at from £10 to £20 (Rs. 100 - Rs. 200), and their yearly outlay at from 10s. to £1 (Rs. 5 - Rs. 10). The other classes such as the Hajáms, Dhobis, and many Juláhás, are poorly clad and seldom have more than two changes. Whenever they can lay by anything out of their income, they try to buy a suit that will last them for a year. Their wardrobe is seldom worth more than £1 to £2 (Rs. 10 - Rs. 20).

Bohorás, Khojás, Memans, Syeds, and Konkani are fond of dressing their children in gay clothes. Their boys wear embroidered skull caps, shirts and satin waistcloths sometimes embroidered or trimmed with gold or silver lace, and loose China silk trousers. Their ornaments are a crescent-shaped golden ring decked with pearls fastened in front of the cap, a *hansli* or large gold ring round the neck, a pair of *kadá*s or golden bracelets, and a silver chain ten to thirty *tolás* in weight. Konkani girls wear a head-scarf and a petticoat *lahenga*. Meman and Syed girls wear shirts and loose or tight trousers, and of ornaments a nose ring, a set of earrings, silver or gold bracelets, and silver anklets. Among Deccanis and the other lower classes, as the women spend their time in helping the men they have no leisure for dressing and adorning their children.

Ornaments.

Except a few butchers and betel-leaf sellers who, when they can afford it, wear a large gold earring in the right ear and a silver chain on the right foot, no Thána Musalmáns wear ornaments. Bohora, Khoja, and Meman women always wear gold necklaces and bracelets, their only silver ornament is the anklet for which gold may not be used. Konkani, Syed, and Deccani women also wear only silver anklets but their bracelets and necklaces are of silver as well as of gold. Among these classes no married woman is ever without a *galsar* or necklace of gold and glass beads, which is put on the night after marriage and is never taken off so long as the husband is alive. Besides this necklace almost all women begin married life with a good store of ornaments. Their parents give them at least one nose ring, a set of earrings of gold among the well-to-do and of silver among the poor, and silver finger rings; and their husbands are bound to invest in ornaments as much money as the dowry, which is generally £12 14s. (Rs. 127). Among the poor Deccani classes a woman seldom keeps her full stock of jewels. Most of them disappear by degrees in meeting special expenses and in helping the family through times of dear food or scanty work. Roughly a rich Bohora, Khoja, Meman, Syed, or Konkani woman's ornaments

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vary in value from £100 to £300 (Rs. 1000 - Rs. 3000); a middle class woman's from £20 to £50 (Rs. 200 - Rs. 500); and a poor woman's from £8 to £10 (Rs. 80 - Rs. 100). The women of the lower classes such as Hajáms, Dhobis, and Juláhás, wear few ornaments, silver earrings and silver bracelets, varying in value from £2 to £4 (Rs. 20 - Rs. 40).

Except a few Syeds who hold good posts under His Highness the Nizám, few Thána Musalmáns enter the higher branches of Government service. Some Syeds, Konkanis, and Táis hold land either as landlords or as husbandmen. Trade is followed by some Konkanis who deal in rice and timber; by Memáns who deal in oil and fish; and by Khojás who deal in grain and pulse. Shops are kept by Deccanis for the sale of hardware, perfumes, fruit, mutton and betel-leaf; by Kasáis for the sale of mutton and beef; by Bohorás and Maniyárs for the sale of hardware, oil, and iron; and by Táis for the sale of oil and glass bracelets. Among crafts cotton weaving is followed by Juláhás and Wájhás, dyeing by the Deccan class of Rangrezs, oil-pressing by some Memans, and boating by some Konkanis. Service is taken by Sipáhis as messengers, and house service by Hajáms as barbers, and by some Deccanis as washermen. Among Syeds, Konkanis, Bohorás, Memans, and Sipáhis, women do nothing but house work. Of the rest a few Khojás and almost all Deccanis help their husbands in their trade or craft, Juláha and Wájha women weave, Kasái women sell mutton and beef, Táí women work in the fields or sell oil and bangles, and Hajám women act as monthly nurses and midwives.

Among traders the Konkanis are believed to make from £100 to £500 (Rs. 1000 - Rs. 5000) a year, the Khojás from £50 to £100 (Rs. 500 - Rs. 1000), and the Memans from £30 to £60 (Rs. 300 - Rs. 600). Of shopkeepers the yearly earnings of a Bohora vary from £20 to £50 (Rs. 200 - Rs. 500), of a Kasái from £20 to £50 (Rs. 200 - Rs. 500), and of a Maniyár from £10 to £20 (Rs. 100 - Rs. 200).

Among craftsmen, weavers and dyers are paid by the piece at rates that represent from 6d. to 1s. 6d. (4 - 12 annas) a day. Servants earn from 8s. to £1 (Rs. 4 - Rs. 10) and labourers from 8s. to 16s. (Rs. 4 - Rs. 8) a month.

Except during the rainy season (June - October) when trade is at a standstill, almost all Thána Musalmáns have constant work. In the busy season, which begins immediately after October, the grain dealers work from six to ten in the morning attending the general market to buy and sell through brokers; and from three to eight in the afternoon at their own houses or offices, settling their accounts. Among craftsmen and shopkeepers the ordinary business hours are from six in the morning to eight at night. Hand-loom weavers sometimes work till midnight by the help of a light.

Almost all traders, shopkeepers, and craftsmen rest on the Ram-sán and Bakri Ids, and on the last two days of the Muharram. Khojás and Bohorás, in addition to the regular holidays, rest for a day if they hear of the death of one of their leading men, or of their head priest, or of one of their relations. On such occasions other

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Chapter III.**Population.****Musalmáns.****Character.**

Musalmáns, though they do not work themselves, employ some one to look after their business.

As a whole Thána Musalmáns are orderly, contented, and hard-working. Syeds, Konkánis, Bohorás, Khojás, and Memans are noted for their clean and tidy habits; Deccanis, Juláhás, and Bohorás for their honesty; Syeds, Konkánis, Bohorás, Juláhás, and Memans for their soberness; and Konkánis, Bohorás, Khojás, and Memans for their vigour and shrewdness. On the other hand, Táis, Wájhás, and Sipáhis are often untidy, dirty and dissipated.

Condition.

Among the well-to-do, who can meet marriage and other special expenses and can save, come the Syeds, Khojás, Bohorás, Memans, many Konkánis, Deccan butchers, perfumers, dealers in hardware, betel-leaf sellers, and a few Juláhás. Among the fairly off, those who are not straitened for food, clothing and other every day wants but find it hard to meet marriage and other special charges, there are a few Táis and Wájhás, some Konkánis, many Juláhás and Kasáis, and most Deccan fruiterers, dyers and washermen. Among the poor, who are badly clad and are at times scrimped for food, are the Sipáhis, Deccan cart-drivers, a few Konkánis, Táis and Hajáms, and many Juláhás.

Community.

Except the Syeds who marry with the main body of Deccan Musalmáns, each of the ten leading Musalmán classes forms a separate community in matters of marriage¹. These communities have a more or less strict control over their members. Most of them have a written or unwritten code of rules referring to social and religious questions, seldom if at all to matters of trade.² Any member who breaks the class rules is liable to a fine, and this fine which varies from 2s. 6d. to 10s. (Rs. 1½ - Rs. 5) is seldom remitted. Social disputes are settled and breaches of rules punished, either by a headman generally styled *chaudhari* among the Deccanis, or *patel* among the butchers, or by the majority of the men met at a special meeting. In six classes, Bohorás, Khojás, Kasáis, Juláhás, Táis, and Deccan fruiterers, the decision rests with a headman. This headman is either simply the social, or both the social and the religious head. Among the Kasáis, Juláhás, and Bágbáns, where his authority is simply social, the headman seems, as a rule, to be chosen from among the most respected and richest families, by the votes of the adult male members. Headmen of this type are expected to ascertain and to carry into effect the wishes of the majority of the class. On the other hand, with the Bohorás, Khojás and Táis, where the headman is the

¹ Except the Bágbáns, Dhobis, and Kasáis who hold a specially low social position and seldom marry except in their own community, the seven Deccan subdivisions occasionally intermarry.

² The questions that most often come for decision are wives' prayers for security against their husbands' ill-treatment, old men's prayers to make their sons obey them, or legatees' prayers to force heirs to pay them their legacies. The matter is heard by as many of the caste as can be present, except that among the Konkánis there are five headmen, or *mutawalis*, who settle the matter with the help of the Kázi and with the agreement of the majority. If the defendant does not carry out the order of the council, he is fined or put out of the community till he has paid double the original fine and apologised. The religious matters that generally come for judgment are disobedience to the Kázi or Mulla, or refusal to pay the mosque fee.

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religious as well as the social leader, his succession is generally hereditary, or at least the choice is limited to the members of certain families, and, in settling disputes, he is in no way bound or expected to be guided by the opinion of the majority of the members. Five classes, Konkani, Memans, Hajáms, Wájhás, and Sipáhis have no headman. They settle disputes and enforce rules by calling the men of the community together, when the oldest and most respected of the members passes a decision. With his consent a fine is imposed and levied. Among most Musalmáns, class organisation is somewhat slack, and the fines are wasted on public dinners. But among the Konkani, Bohorás, Khojás, and Memans, the organisation is complete and the sums collected are either set aside for the repair of mosques or for the relief of the poor.

Thána Musalmáns as a body are fairly religious. Mosques are numerous and in good order, Kázis are respected, alms-giving is liberal, and, at least on the Ramzán and Bakar festivals, attendance at public prayers is usual. Though some of their social observances are more or less Hindu in spirit, they seldom worship or pay vows to Hindu gods. Except a few Shiás and some fresh Wahábi converts, they are free from the hate of other religions. Of the three leading Musalmán sects, Sunnis, Shiás, and Wahábis, Sunnis are much the most numerous, probably numbering about nine-tenths of the whole. They include Syeds, Konkani, Deccani, Kasáis, Wájhás, Memans, Sipáhis, Hajáms, and a few Juláhás. Except the Konkani and some of the Wájhás, who are of the Sháfai school, all are Hanafis.¹ These all obey the Kázi, and except the Kasáis and Hajáms have no special religious guides. The smaller bodies, the Kasáis, Wájhás, and still more the Sipáhis, Dhobis, and Hajáms are not careful to say their prayers or to read the Kurán. Of the larger classes, the Deccani as a rule are fairly religious; and the Konkani and Memans are strictly religious, regular in saying their prayers, free in alms-giving, and careful to keep their mosques clean and in good repair. The Shiás include the two chief branches of that faith, Ismáilians and Mustálians.² The chief representatives of the

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¹ Of the four Sunni schools, called after the Imáms Sháfai, Abu Hanifa, Málík, and Hambal, the Sháfais are most common in Arabia, and the Málíks and Hambals are small schools found almost solely in Arabia. The bulk of Indian Sunnis are Hanafis. These schools differ only in the form of certain prayers. Their creed is the same.

² The origin of the names Ismáilian and Mustáli is, that on the death of Jáfár Sádik (A.D. 698), who was according to the Shiás the sixth Imám, a dispute arose whether Ismáil, the son of Jáfár's eldest son, or Musí Kázim, Jáfár's second son, should succeed. The majority who supported Musí form the orthodox community of Shiás, who, from the number of their Imáms the last of whom is still to come, are known as *isna ashari* or (the followers of) the twelve. The supporters of Musí's nephew started as a distinct body, and under the name of Ismáilis, rose to great power especially in Egypt. They remained united till, in 1094, on the death of Almustansir-billah the succession was disputed. Of the late Khalif's two sons, Nazar the elder was at first named for the succession, but afterwards, on account of his profligate life, he was passed over in favour of his younger brother Almústáli. A party of the Ismáilis, holding that an elder son could not thus be deprived of his right to succeed, declared for him and were called Nazarians. The other party, called from the younger son Mustálians, prevailed and established Mustáli as successor to his father. The Nazarians are at this day represented in India by the Khojás and the Mustálians by the Bohorás. Sir H. T. Colebrooke (*Mis. Essays*, II. 226 and 227) and Mr. Conolly (*Jour. As. Soc. Bengal*, VI. 847) hold that the Bohorás are true Shiás, not as represented Ismáilis. But the accuracy of the account

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Ismáili faith are the Bohorás, followers of the Mulla Sáheb of Surat. Though keen sectarians, hating and hated by the regular Sunnis and other Musalmáns not of the Ismáili or Dáudi sect, their reverence for Ali and for their high priest seems to be further removed from adoration than is the case among the Khojás.¹ They seem to follow the ordinary rules of right and wrong, punishing drunkenness, adultery and other acts generally held disgraceful. Of the state after death, they hold that after passing a time of freedom as bad spirits, unbelievers go to a place of torment. Believers, but apparently only believers of the Ismáili faith, after a term of training enter a state of perfection. Among the faithful each soul passes the term of training in communion with the spirit of some good man. The disembodied spirit can suggest good or evil to the man, and may learn from his good deeds to love the right. When the good man dies, the spirits in communion with his are, if they have gained by their training, attached to some more perfect man, or if they have lost their opportunities they are sent back to learn. Spirits raised to a higher pitch of knowledge are placed in communion with the high priest, and on his death are with him united to the Imáms; and when through communion with the Imáms they have learnt what they still have to learn, they are absorbed in perfection. When a Bohora dies a prayer for pity on his soul and body is laid in his hand.²

given above is borne out by the half Arabic half Gujaráti prayer book called *Sahifa tus Saldí* in use among the Dáudi Bohorás, where in the list of Imáms the name of Mustáli, and not of Nazar is entered. The co-religionists of the Dáudis in Yeman are there called Ismáiliis.

¹ In danger and difficulty the Dáudis are said, though this is at least unusual, to call on the head Mulla for help vowing him presents. (Or. Christ. Spec. IX. 142). Former Mullás are prayed to, and their tombs kissed and revered like those of the saints of other Musalmáns.

² The words of this prayer are, 'I seek shelter with the great God and with his excellent nature against Satan, who has been overwhelmed with stones. O God, this slave of yours who has died and upon whom you have decreed death, is weak and poor and in need of mercy. Pardon his sins, be gracious to him, and raise his soul with the souls of the Prophets, and the truthful, the martyrs, and the holy, for to be with them is good. This is thy bounty. O God, have mercy on his body that stays in the earth, and show him thy kindness so that he may be freed from pain, and that the place of his refuge may be good. By your favourite angels; by the serene angels; by your messengers the Prophets, the best of the created; and by the Chosen Prophet, the choice *dmín* Muhammad the best of those who have walked on earth and whom heaven has overshadowed; and by his successor Ali the son of Abi Tálib, the father of the noble Imáms and the bearer of heavy burdens from off the shoulders of your Prophet; and by our Lady Fatima-tuz-zahra, and by the Imáms her offspring, Hasan and Husain, descendants of your Prophet; and by Ali son of Husain; and by Muhammad son of Ali; and Jáfár son of Muhammad; and Ismail son of Jáfár; and Muhammad son of Ismáil; and Abdulla-al-Mastur; and Ahmed-al-Mastur; and Husain-al-Mastur; and our Lord Mehdi; and our Lord Káim; and our Lord Mansur; and our Lord Moiz; and our Lord Aziz; and our Lord Hakim; and our Lord Zahir; and our Lord Mustansir; and our Lord Mustali; and our Lord Amir; and our Lord the Imám-al-Tyib, Abdul Kasim Amir-al-Mominin; and by their deputies and their representatives; and by the apostles; and by the Káimi Akhir-al-Zamán (title of Mehdi the coming Imám) and his representatives; and by the religious Imáms of his time, may the blessings of God be upon them; and by the apostle, *dái* (title of the high priest or Mulla Sáheb) for the time being our Syed and Lord (the ruling high priest); and our Syed the deputy of his Lordship (the deputy high priest's name); and our Syed the neighbour of his Lordship (the neighbour's or assistant high priest's name); and the ministers of Law who are learned and just. God is the best representative and the best defender. There is no power nor virtue but in God.

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Dáudi Bohorás never attend the Sunni mosque and have three special mosques, or meeting places, at Thána, Bhiwndi, and Kalyán. Where there is no mosque they pray in their houses or gardens, or where there are many members, they set apart a room in some rich man's house. Their marriage and other religious ceremonies are performed by the Mulla or deputy Mulla at Surat or Bombay.

The Shiás of the Mustáli branch are followers of H. H. Ága Ali Sháh son of H. H. the late Ága Khán. They are of two divisions Khojás and Juláhás, whose religious opinions differ little if at all. They believe in the divinity of Ali, and adopt the mystic half-Hindu faith that Ali was the tenth incarnation of Vishnu and that the head of the late Ága Khán's house is Ali's representative. They have no local religious head; they go to Bombay to have their marriages performed by their own Syed, called Báwa, a deputy of H. H. Ága Ali Sháh. They have mosques or places of worship in Bombay, and during the ten days of Muharram, most of them go to Bombay to attend the services. Except that their women practise Hindu rites at pregnancy and birth, their customs do not greatly differ from those of Sunnis and Ismáili Shiás.

The Shia Juláhás, who number about thirty families, have been Khojás at heart ever since their arrival in 1857. But it was only five years ago that they began openly to profess their faith in the late H. H. Ága Khán, started a special leader or Maulvi, and built a separate mosque. They make few payments to their religious head, and in their manners and customs do not differ from Sunnis.

Among two large classes Juláhás and Táis, missionaries from Upper India have of late been successful in spreading the Wahábi faith. The bulk of the Juláhás, though Sunnis in name, are Wahábis at heart. Fear of the Konkanis, who strongly oppose the doctrines of the Wahábi faith, forces the Juláhás to conform to some extent to the ordinary practices of Thána Sunnis. Their marriages are registered by the Kázi and music plays at their marriage processions. In other respects they are careful to give up all observances not ordered by the Kurán, especially the rites on the sixth and fortieth days after birth, the rubbing of the bride and bridegroom with turmeric before a marriage, and the offerings of vows and sacrifices to saints.

Under the preaching of a Káshmir Wahábi Maulvi, the Táis who were formerly Hanafi Sunnis and very ignorant of their faith, have within the last five years become Wahábis, and, as they openly profess the new faith, they have been forced to separate themselves from the regular Musalmáns. They are now careful to say their prayers and have given up all Hindu observances. They have a separate mosque where the services are led by their Maulvi. Though much progress has been made in the knowledge of their faith, they still believe in demons and witchcraft, and, in cases of accidental sickness, refer to Hindu or Musalmán magicians.

Of the religious officers of the Thána Musalmáns the chief are the Kázi or marriage registrar, the Mulla or mosque warden, the Maulvi or law doctor, the Khatib or preacher, and the Mujávar or headle.

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Chapter III.**Population.****Musalmáns.****Kázis.**

Kázis who, under Musalmán rule, were civil and criminal judges, are now only marriage registrars. Every large town in the district has its Kázi, and almost all hold grants of land. As in other parts of the Konkan, though only one of their number holds the post, all of the family add Kázi to their names as a surname. The eldest son generally succeeds without any special nomination or observance. A few can read the Kurán in Arabic and all can repeat the marriage service. Their fee for registering marriages varies from 5s. to 10s. (Rs. 2½ - Rs. 5).

Mullás.

The post of Mulla is also hereditary. Their chief duties are, under the control of five Mutavalis, or managers, to see that the mosque is kept clean and in order. Besides having charge of the mosque the Mulla is sometimes the Pesh Imám, or daily prayer leader, and in addition to these duties he leads the burial service, preparing the shroud, bathing the corpse, and reading prayers at the grave. For this he is paid from 1s. to 2s. (8 as. - Re. 1), and for his other mosque services a yearly sum of from £2 to £4 (Rs. 20 - Rs. 40). In their leisure hours some Mullás teach the Kurán or take service.

Maulvis.

The number of local Maulvis or law doctors is so small that openings have been left for Wahábi Maulvis from the North-West Provinces, Kábul and Káshmir, who have made use of their position to try and convert the Thána Sunnis to the new faith. In spite of their dislike for Wahábi tenets, Sunnis consult these Maulvis in social disputes and send their boys to be taught by them. The Maulvis have no income but what they get from teaching and preaching.

Khatibs.

The office of Khatib or preacher is hereditary in certain families, who use the title as a surname. All of them leave the duty of leading the mosque services on Fridays or on the Ramzán and Bakri Ids, to Mullás, Kázis, or Maulvis. In former times the Khatib was a paid officer, and some families still enjoy grants of lands. But at present the duties are nominal, and they carry with them no payment except the present of a shawl or turban on the Ramzán and Bakri Ids.

Mujávares.

The Mujávar or beadle is the lowest religious office-bearer. Most of them are of humble origin and sometimes serve a shrine for many generations. Their chief duties are to look after the shrine and receive offerings. They live either on the offerings or by tillage.

Fakirs.

Of Musalmán religious beggars, or Fakirs, a few belong to the class of local or Konkani Musalmáns, but most of them are foreigners from North India or the Deccan. These Fakirs belong to two main classes, the one *bashara* or beyond the ordinary Muhammadan law, and the other *báshara* or under the law. Those beyond the law have no wives, no families, and no homes. They drink intoxicating liquors, and neither fast, pray, nor rule their passions. Those under the law have wives and homes and pray, fast, and keep all Muhammadan rules. Each community of beggars has three office bearers, the teacher, *sargiroh*, who controls the whole body and receives a share of all earnings; the summoner, *izni* or *nakib*, who calls the members to any meeting of the class; and the treasurer, *bhandári*, who sees that pipes and water are ready at the beggars'

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meeting place. Among the members are two orders, the teachers *murshads*, and the disciples *khádims* or *bálkás*. Every newcomer joins as a disciple to some particular teacher who performs his entrance ceremony. A few days before the entrance ceremony, the disciple is taught the names of the heads of the order, and on the day of the ceremony he is shaved and bathed and made to repeat the names of the headmen. From that day he is a professional beggar and can ask alms without hinderance. At the close of each day the newcomer lays his earnings before the head teacher, *sargiroh*, who takes something for himself and something to meet the treasurer's charges, and gives back the rest.

Of the many brotherhoods of beggars that wander over the country only two, the Chistiás and the Kádriás, are found in the Thána district. The head of the Chistiás lives in Bhiwndi and the head of the Kádriás in Dáhánu.

There are thirty mosques kept in good repair by wardens and managers. One interesting ruined mosque at Kalyán, called the *káli masjid* or black mosque, has a date-line, 'The ever fortunate man won the stake of generosity,' which shows that it was built in H. 1054 or A.D. 1643. Almost all the mosques are old, and though no effort is made to add to the buildings the Konkanis try their best to keep them in repair. These mosques are generally built of massive walls of stone and mortar. A large gateway leads to a courtyard from forty to fifty yards long and about twenty wide. In the court is a pond about twenty feet square, its sides lined with stone. Opposite the gate is the place for prayer, a cement-plastered brick pavement raised about a foot above the ground. This is open to the east and closed on the other three sides, and is covered by a tiled roof. About the middle of the west or Mecca wall is an arched niche, *mehráb*, and close by a wooden or masonry pulpit, *mimbar*, raised four or five steps from the ground. Against the wall near the pulpit is a wooden staff, which, according to old custom, the preacher holds in his hand or leans on. The floor is covered with cane or date matting, and the walls are whitewashed. To meet the cost of repairs and lighting, most mosques have some small endowment, the rent of lands, houses or shops. These funds are entrusted to some rich respectable members of the congregation, who are known as Mutavalis or managers. If there is no endowment the charges are met by subscription.

Besides the mosques there are some *idgáhs* or *namázgáhs*, the special prayer places which are used only by Sunnis and generally built outside of the town. The Thána *idgáhs* are old buildings, and as the Thána Musalmáns generally hold their special services in the mosques, the *idgáhs* are in ruin, and the Ramzán and Bakar services are held in the mosques.

Of the Shia communities, besides the three mosques at Thána, Bhiwndi and Kalyán, the Bohorás have several meeting houses, *jamát khánás*, in smaller towns where they hold their services, and the Khojás have *jamát khánás* or meeting houses in almost all of the larger towns.

There are three leading Musalmán fairs, at Bhiwndi, Kalyán, and Dáhánu. The Bhiwndi fair is in honour of Pir Sháh

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Chapter III.**Population.****Musalmán.***Fairs.*

Husain Sáheb, commonly known as Diwán Sháh, who died in 1665. He was a Bijápur minister who retired to Bhiwndi to lead a religious life, and after his death had a tomb built for him by his daughter's grandson Kutb-ud-din Sajjádáh Nashin in 1711 (H. 1125). His fair is held every April or May, and is attended by more than three thousand persons. There is a considerable sale of sweetmeats, children's toys, and other fancy articles. The Kalyán or Malanggad fair is held on the Malanggad hill ten miles south of Kalyán. This fair is held in honour of Hájí Abdul-Rahmán, an Arab missionary who is said to have died about 700 years ago, and whose sanctity is said to have gained him the favour of the reigning Hindu king Nal Rája, whose daughter he is said to have married. His fair is held every year on the *Mágh* (January-February) full moon, and is attended by large numbers of Hindus and Musalmáns from Kalyán, Panvel, Thána and Bombay.¹ It lasts for four or five days. The Dáhánu fair is in honour of Shaikh Bábu Sáheb of Bagdád, who came to Western India about four hundred years ago. His fair was once attended by large numbers of people from the Deccan and Gujarát, but latterly fell into neglect. It has again been, started by the present manager.

Well-to-do Juláhás and Konkánis are careful to make pilgrimages to Mecca. Other Thána Musalmáns seldom keep this part of their duties. Except the Wahábi law doctors, of whom mention has been made, no Thána Musalmáns have for years tried to add to their number, either by converting Hindus or Shiás to the Sunni faith.

Customs.

Most Thána Musalmáns let their women appear in public. The only women who never go out are Syeds and some rich Konkánis. Konkáni women who go out wear a large white sheet that covers the whole body except the face and the feet; and Bohora women wear a dark cloak that falling from the head with gauze openings in front of the eyes completely shrouds the figure. The rest allow their women to appear in public in the same dress as they wear at home. Except the Bohorás, Khojás, Juláhás and Táis, who do not employ the regular Kázi at their marriages, almost all Thána Musalmáns have their marriages registered by the regular Kázi and pay his dues. Among the Konkánis and most of the Deccanis, marriages are performed at an early age. For the sake of economy there is seldom a betrothal service, and, if they can afford it, most Musalmáns try to marry within a month or two after the betrothal. The marriage ceremonies last for six days. The first four are spent in seclusion, *manjha*, applying turmeric to the bodies of the bride and bridegroom. At ten in the morning of the fifth day, gifts of henna pass between the bride and bridegroom's houses. In the afternoon the dowry, *bari*, comes from the bridegroom to the bride, including ornaments, clothes, sugar, cocoanuts, betel-leaf and betelnut; and in the evening the wedding procession, or *shabgasht*, passes with music from the bridegroom's house to the bride. When the procession reaches the bride's house, the Kázi or his deputy is asked to register the marriage, and, after the marriage is registered, he is

¹ For further particulars see Places of Interest, Malanggad.

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paid his fee and withdraws. The rest of the night is spent by the men in listening to hired dancers and musicians, and by the women in singing in the women's rooms apart from the men. Except a few intimate friends the guests leave before morning. In the morning a feast is given at the bride's house, and in the afternoon the bridegroom is summoned to the women's rooms where the *julwa* ceremony is performed by the *domnis*, or zenana songstresses. This ceremony consists in making the bridegroom sit on a bed, and in bringing in and seating before him the bride who is arrayed in her wedding garments, with her face hidden in a large white sheet. The bridegroom is then shown his wife's face in a mirror, the first time he has seen it, a Kurán is placed between them, and the chapter called 'Peace' is read. When the bride has bid farewell to her father and mother, the bridegroom lifts her in his arms and lays her in a palanquin, and with pomp and music takes her to his home. At the bridegroom's house the bride and the bridegroom retire to their room, the women of the family spending most of the night in singing and merriment. Among the Deccanis, on the first four Fridays after the marriage, parties are given by the bridegroom's relations. Marriage costs a rich man from £100 to £200 (Rs. 1000 - Rs. 2000) for a son, and from £50 to £100 (Rs. 500 - Rs. 1000) for a daughter; a middle class man from £30 to £50 (Rs. 300 - Rs. 500) for a son, and from £20 to £30 (Rs. 200 - Rs. 300) for a daughter; and a poor man from £10 to £20 (Rs. 100 - Rs. 200) for a son, and from £8 to £15 (Rs. 80 - Rs. 150) for a daughter. Few Konkanis and Juláhás have any ceremony on the seventh month of the first pregnancy. Except Juláhás almost all Musalmáns observe the Hindu rite of *chhati* on the sixth night after a birth, when the goddess of fortune writes the child's destiny. The Hajáms are especially careful to perform this rite, keeping a pen and an inkstand near the child through the whole night. The charges connected with the birth of a child up to the fortieth day, vary among the rich from £10 to £15 (Rs. 100 - Rs. 150), among middle class families from £3 to £6 (Rs. 30 - Rs. 60), and among the poor from £1 to £2 (Rs. 10 - Rs. 20). The sacrifice or *akika* ceremony is performed by the Konkanis very early, by some when the child is three and by others when it is six months old. Deccanis and others perform the ceremony later whenever they can afford it. For a girl one goat and for a boy two goats are killed, and a few friends and relations are asked to dinner, when the sacrifice is eaten all taking a share except the child's father and mother. This costs a rich man from £5 to £8 (Rs. 50 - Rs. 80), and a middle class or poor man from £1 to £3 (Rs. 10 - Rs. 30). When a boy or a girl is four years four months and four days old, the *bismilláh* or initiation ceremony is performed. If rich the parents spend from £2 to £3 (Rs. 20 - Rs. 30) on a dinner, but if middle class or poor, they ask only a few friends and relations, make the child repeat the word *bismilláh* to some old person, either a Kázi or a Maulvi, and distribute sweetmeats. All Musalmán boys are circumcised. Except the Shia or Dáudi Bohorás among whom it takes place before the child is a year old all classes perform the ceremony after the *bismilláh* and before the boy is six years old.

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When a Musalmán is at the point of death, a Kurán reader is called to recite the chapter that tells of death and of the glorious future of the believer ; the creed and prayer for forgiveness are repeated, and a few drops of honey or sugared water are dropped into the dying man's mouth. After death the eyes and mouth are closed, the body is laid on a wooden platform and carefully washed, among Shiás with cold and among Sunnis with hot water. It is then perfumed and covered with a scented shroud of white cloth prepared immediately after the death by the Mulla. When the friends have taken the last look, the body is laid on a bier, lifted on the shoulders of four men, and borne away amidst the wailing of the women and the men's cry of *Lá-illáha illalláh*, There is no God but God. Taking the bier to the ready dug grave, they lay the body with the head to the north leaning on the right side so that the face turns towards Mecca. Then placing clods of consecrated earth close to the body, the mourners fill the grave repeating the verse of the Kurán, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' Then retiring to the house of mourning and standing at the door they repeat a prayer for the soul of the dead, and all but near relations and friends, who stay to dine, go to their homes. On the morning of the third day a feast called *Ziárat* is held. A large company of relations and friends meet in the mosque, and a portion of the Kurán is read ending with a prayer, that the merit of the act may pass to the soul of the dead. After this a tray of flowers, and a vessel with a sweet-smelling liquid is passed among the guests. Each guest picks a flower, dips it in the vessel and smells it, and the rest of the flowers and of the scent is poured over the grave. Sweetmeats are handed round and the guests withdraw. Every Thursday night for six months after a death, the Konkánis read hymns and psalms in praise of God and the Prophet, and give dinner parties on the third tenth and fortieth days. Other Musalmáns keep the third and the tenth days only. A death costs a rich man from £10 to £20 (Rs.100 - Rs.200), and a middle class or poor man from £3 to £6 (Rs.30 - Rs.60).

Prospects.

Except the Kasáis, Wájhás, Dhobis, and Sipáhis who never, and the Hajáms who seldom, send their boys to school, almost all Thána Musalmáns give their children some book learning. A fair knowledge of Arabic is taught by most Syeds and Konkánis, who have Arabic and Persian colleges at Kalyán and Nizámpurin Bhiwndi; and enough Arabic to read the Kurán is taught by most Deccanis, Juláhás, Khojás, and some Memans and Táis. Syed and Juláha boys learn Hindustáni; Syed, Konkani, Deccani, Táí, and some Meman boys learn Maráthi; Bohora, Meman, and Khoja boys learn Gujaráti, and a few Syeds learn English. On the whole the Thána Musalmáns are fairly off, and seem likely to keep, if not to better, their present state. Sipáhis, Táis, and Wájhás are said to be falling; the Deccan classes and Hajáms show little change; but Bohorás, Khojás, Memans, and Kasáis, and the bulk of the Juláhás and Konkánis are pushing and prosperous.

Syeds.

The following are the chief details of the leading Musalmán communities. Of Syeds there are only two families, one settled at Bhiwndi the other at Dáhánu. The Bhiwndi Syeds claim descent

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from Syed Husain Sáheb commonly known as Diwán Sháh, who came from Bijápur where he was minister, and died at Bhiwndi in the year A.D. 1665. He is buried in a shrine close to the north-west of the town, and in his honour every April or May there is a yearly fair attended by more than 3000 persons. These Syeds, of whom there are about 100 households, are generally short with sallow complexions, large eyes, and long noses and necks. The men let their hair grow, and either shave the beard or wear it short, and dress in a white or green turban, a coat, a long shirt, a waistcoat, and loose trousers. The women dress in a headscarf, a sleeveless short shirt, a short-sleeved bodice covering the back and fastened in a knot in the front, and a pair of tight trousers. They do not appear in public nor add to the family income. Both men and women are neat and clean in their habits. Being well-to-do they can afford mutton almost daily, and eat rice and wheat bread instead of millet, and drink tea or coffee in the mornings. Some live on the produce of the land attached to the shrine, others are rich merchants, and a few have taken service under H. H. the Nizám. They are hard-working, thrifty and sober, but proud and fond of going to law. They are well-to-do, able to meet marriage and other special charges and to save. They are Sunnis of the Hanafi school, and as a body are religious, though some of the young men are not strict in saying their prayers. They obey the Kázi and have no other spiritual guide. They marry either among themselves or with the regular Musalmáns of the Deccan and Haidarabad where many of them have removed;¹ in one instance they have married with a Konkani family at Kalyán. Their children are taught Maráthi, Hindustáni, and Persian, and a few learn English. On the whole they are a rising class.

The Dáhánu Syeds claim descent from the saint Shaikh Bábu Sáheb, a relation of the great saint Syed Abdul Kádir Giláni, commonly known as the Pirán-e-Pir of Bagdád. According to their account, Shaikh Bábu Sáheb came to Western India about 400 years ago, and after making many converts in the Konkan, died and was buried at Dáhánu. His shrine, a plain brick and earth building in bad repair, is the scene of a yearly fair. This fair, which was once attended by large numbers of people from the Deccan and Gujarát, was for some years neglected, and has again been started by the present manager Syed Murtuza, who has succeeded in bringing together a few shopkeepers and a small band of pilgrims. The shrine has a grant of land assessed at 15s. (Rs. 7-8) a year. The Syed's family maintain themselves on this land, and by the payments of some disciples, *murids*, in Gujarát, Thána and Bombay. On the day of the fair their disciples under the guidance of the manager of the shrine, who is styled Pirzáda, perform the round slow movement called *rátib*, singing, to the beat of small drums, the praises of the saint and his ancestor the Pirán-e-Pir. They also strike their heads and eyes with sharp pointed iron maces and knives or swords, which, by the favour of the saint, do them no

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Population.

Musalmáns.

Syeds.

¹ The principal among the emigrants are Nawáb Abdul Hak, Police Commissioner; Nawáb Siraj-al Hussain, Assistant Collector; and Nawáb Samah-ud-din, Police Superintendent, Haidarabad; all in His Highness the Nizám's service.

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harm. They are like the Bhiwandi Syeds in appearance, dress and manners, and marry either among themselves or with the Bhiwandi, Bombay and Deccan Syeds, or other regular Musalmáns. They are not hardworking and thrifty like the Bhiwandi Syeds, and, though they teach their boys Maráthi and Hindustáni, none of them have risen to any high position. On the whole they are a falling class.

Of the eleven communities of Thána Musalmáns the largest, most prosperous, and most interesting is the class who are locally known as Konkanis. Of the local strength of nearly 10,000, 3500 are found in Kalyán, 3000 in Bhiwandi, 1400 in Karjat, 1300 in Thána, and 400 in Sháhápur. They are probably a mixed race, some claiming to rank as Shaikhs and others as Patháns. But they do not add the word Shaikh or Pathán to their names, using instead such surnames as Kázi, Khatib, Khot, or Pátíl. Their women, as a rule, add Bibi to their names. The original and chief foreign element would seem to be the class known as Náitás in Gujarát and as Navátiats on the Malabár coast, who in the year A.D. 699 (H. 80) fled from the Persian gulf to escape the tyranny of Hajjáz bin Yusuf. According to their story the fugitives formed three bodies, one which settled at Máhim near Bombay, a second on the Bánkot creek in Ratnágiri, and a third on the Malabár coast. To this class were probably added the descendants of the Arab and Persian merchants, who from the ninth to the sixteenth century settled in large numbers in the coast towns of the Konkan. During this time also, they are said to have received several bands of fugitives of their own class, who fled to India perhaps from the fury of the Karmatians (A.D. 923 to 926) and the ruin caused by Huláku Khán the Tártar (A.D. 1258). At the time of the arrival of the Portuguese, the bulk of the foreign trade of Western India was in their hands. Garcia d'Orta mentions Náitás of Bassein who had married women of the country and were very rich and enterprising traders.¹ On the establishment of Portuguese ascendancy at sea (1511) and while they held the sea coast from Bombay to Daman (1530-1740), the Musalmáns were forced to leave the coast tracts and it was then probably that they settled in strength in Kalyán, Bhiwandi and Thána. Besides the section of part foreign descent, Konkanis include most of the local Hindus who were converted to Islám either by the preaching of missionaries or by the compulsion of Ahmednagar or Moghal rulers. Their surnames, of which a list of 115 has been obtained, are chiefly taken from the names of local villages or are professional titles. But some of them point to a foreign and others to a Hindu origin.²

¹ Colloquios dos Simples e Drogas, 212, 213.

² The chief Konkani surnames are : Adhikári, Akharwáre, Antule, Árái, Árakar, Ástikar, Átash-khán, Baré, Bháber, Bháiji, Bhainskar, Bhárde, Bis, Bittu, Bodle, Chándle, Charfare, Cháule, Chauli, Chilmái, Chinkar, Chogle, Chorge, Dalwi, Daoji, Dáore, Dhámasker, Dhokle, Dinganker, Dúpare, Elasker, Faki, Fasate, Gáddhiwále, Ghatte, Ghansár, Gháre, Gite, Hándé, Hasba, Hote, Hurzuk, Jalgaonkar, Janjirkar, Jáolekar, Jatámb, Jinde, Jitakar, Kokate, Kángle, Karte, Kázi, Khán, Khánche, Khánde, Khatib, Khátkate, Khote, Kirkire, Kitekar, Kolábkar, Kunke, Kuraishi, Leane, Londe, Madke, Máhari, Makba, Maktabe, Mámápro, Marak, Mujávar, Mukri, Mulla, Munge, Murge, Nálkande, Naurange, Nektwáre, Nilkar, Nuri, Onde, Páloba, Palwáre, Pandey, Panvelker, Parkar, Pathán, Patil, Fende, Fenker, Pongle, Ráiba, Rais, Roge, Samnake, Sarkáre, Sawáel, Selke, Shábázkár, Sharif, Sonde, Tagáre, Thánker, Tungekar, Ubare, Undre, Uraukar, Wágmáre, Zaule.

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They speak Maráthi at home and with Hindus, and Hindustáni with other Musalmáns.¹ They are of middle size, generally fair, with small keen dark eyes, long and straight but rather broad noses, thin lips, prominent cheek bones, and short necks. The men as a rule shave the head, wear long thin beards, and dress in white well folded Bráhma-like turbans, long Hindu coats, long shirts and loose trousers. At home they wear the Pársi silk and cotton skull cap, the long shirt, and either loose trousers or red or black waistcloths. Their women who are generally of middle size, delicate, fair, and with regular features, dress in a Hindu robe, a lace-trimmed bodice with short sleeves covering the back and fastened in a knot in front, and a petticoat of two or three yards of chintz worn below the robe. On going out they cover themselves in a large sheet leaving the face open. None of them have any occupation except house-work. They are very neat and clean in their habits, careful housewives, and tasteful in their dress and ornaments. Their ornaments are partly of gold and partly of silver. The chief golden ornaments are bracelets, necklaces of many shapes, earrings, small noserings and brow ornaments; and the silver ornaments are anklets, rings and wristlets. A married woman is distinguished by her gold and glass bead necklace, *galsar*, and by the black dentrifice, *missi*, on her teeth; widows may not wear the necklace and unmarried girls may neither wear the necklace nor use *missi*. A widow who has made up her mind never again to marry always dresses in white. Their children generally wear embroidered caps and coloured silk shirts and trousers. As a class Konkanis are quiet, hardworking, thrifty, and sober. Most of them are traders, landholders and husbandmen. As traders they generally deal in rice which they buy while it is growing, employ labourers to husk, and sell either to Gujarát merchants who come in April and May, or take it themselves to Gujarát, the Deccan or Bombay. To the market, or *peth*, about a mile to the north of Bhiwndi, the husbandmen of the neighbouring villages every morning bring cartloads of rice, wheat, pulse, and other grain. These are bought by the Konkani grain-dealers through Hindu brokers of the Bhátia caste. When the bargain is struck the husbandman carries the grain to the dealer's house where it is stored till the Gujarát traders come to buy in April or May. Such of their stock as remains unsold the Konkanis take in boats to Bombay and sell to retail dealers. Some bring back wheat flour and pulse from Bombay to sell to retail dealers in Bhiwndi.² Others dispose of their surplus stock for consumption in Bhiwndi and other parts of the district where they have shops. A few of these merchants hold large tracts of rice land, and others have house and shop property. Some are timber dealers taking contracts for forest cuttings and selling the timber either to local merchants or to Bombay Memans, Khojás and Bhátíás. Some are petty shopkeepers who sell dry

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Konkanis.

¹ In speaking Maráthi they say *khavar* for *kothe* where, *havar* for *ikade* here, *japne* for *bolne* speak, and *kandla* for *kashála* why. In speaking Hindustáni they use the Arab instead of the Persian *r*.

² The Bhiwndi weavers use monthly as much as £400 (Rs. 4000) worth of wheat flour in sizing their yarn.

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salted fish. The poor serve the rich as domestic servants, husking rice or driving carriages, and a few are boatmen owning or working small boats. Especially in Kalyán the rice and timber merchants are rich, spending large sums on ceremonial occasions and able to save.¹ The petty shopkeepers and owners of boats have enough for food and clothes, but have little to spare for ceremonies and are unable to save. Most of the rest, servants and sailors, are poor, ill clad, and at times scrimped for food. None of them are beggars. They are Sunnis of the Sháfai school and as a class are religious, having no special spiritual guide and obeying the Kázi. Most of them are regular in saying their prayers, give alms freely, fast during the month of Ramzán and support their mosques partly on the proceeds of a tax of 4½d. the ton (1 *anna* the *khandi*) on all goods sold, and partly on fines and voluntary subscriptions. The mosque fund is under the charge of a treasurer, *názir*, and four managers or Mutavalis who spend it in paying the Mullás or mosque wardens who clean the mosque and keep it in order, and on lights and repairs. Out of the surplus they buy houses and fields and add the income they yield to the mosque fund. Every town and village where there are Konkanis has a well kept mosque with funds enough to meet all expenses. Besides daily prayers in the mosque the men meet every Thursday night either in the mosque or in a house belonging to the mosque, and read hymns and psalms in praise of God and the Prophet. These meetings are carried on till near midnight when they break up after handing round flowers and rose water, and taking tea, coffee, or hot milk. The cost is generally met by subscription or is in some cases paid from the mosque fund. No women attend these meetings. They generally marry among relations or in their own community. Early marriage is the rule; for boys on reaching their twelfth, and for girls on reaching their eighth or ninth year. The higher families are opposed to widow marriage. They are very careful in observing the circumcision, sacrifice, and initiation ceremonies. Social disputes are settled by a council which consists of the Kázi, and four Mutavalis or managers. These managers, who are chosen from the richest and most respected families, have power, with the consent of the majority of the men, to fine any one who breaks the rules. These fines go to the mosque fund. They take much interest in teaching their boys Persian, Arabic, and Maráthi, but seldom teach them English. For the study of Persian and Arabic they have started two colleges, *madrásas*, one at Nizámpur in Bhiwndi taught by a Surat Maulvi, and the other at Kalyán taught by a Maulvi from Kábul. These colleges are supported by the community from an income tax. Konkanis seldom enter Government service, but on the whole are a rising class.

Deccanis.

The class of Musalmáns next in importance to the Konkanis are known as Deccanis. Of 7800, 1900 are returned as settled in Sháhápur, 1700 in Karjat, 1300 in Bhiwndi, 1200 in Thána, 1100 in

¹ Kalyán Konkanis are said to be much richer than Bhiwndi Konkanis, and are perhaps the most pushing and prosperous community in the district.

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Kalyán, and 650 in Bádra. This class includes seven separate communities which to some extent differ from each other in manners and customs. These are Attárs perfume-sellers, Bágbáns fruiterers, Dhobis washermen, Kasáis butchers, Maniyárs bangle-sellers, Rangrezs dyers, and Tambolis betel-leaf sellers. They are said to have come from Násik, Ahmednagar and Poona, and to have been settled in the district from fifty to 200 years. All are probably the descendants of converted Hindus. They are generally of middle height with small eyes, gaunt cheeks, long and broad noses, and thin lips. The men shave the head and wear the beard short. Their home speech is Deccan-Hindustáni, that is a mixture of Maráthi and Hindustáni. They take two meals a day, eating at both times millet bread with vegetables, pulse, and occasionally mutton. They are fond of ehillies, a family of three or four persons consuming two or three pounds a month. They eat rice only when they entertain guests or at ceremonial dinners. The men dress in a red or white Marátha-like turban with embroidered ends, a short coat, a waistcoat, and tight trousers or a waistcloth. The women wear the Maráthi robe and bodice. Almost all of them work in public and add something to the family earnings. Though neither clean, neat, nor sober, they are orderly, honest, and fairly thrifty. Five subdivisions are shopkeepers, perfumers, fruiterers, butchers, bangle-sellers, and betel-leaf sellers; one subdivision are craftsmen, dyers; and one are servants, washermen. Of the whole number four, the betel-leaf sellers, bangle-sellers, butchers and perfumers, are well-to-do; two, the fruiterers and dyers, are fairly off; and one, the washermen, are poor. The perfumers, bangle-sellers, betel-leaf sellers, and dyers, though they form separate communities, intermarry. The fruiterers, butchers, and washermen do not intermarry and form separate communities each with its headman, *chaudhari*, chosen from the leading families, who, with the consent of the majority of the men, has power to fine for breaches of caste rules. In religion all are Sunnis of the Hanafi school. They are fairly religious, employing and respecting the Kázi and careful to observe the circumcision, sacrifice, and initiation ceremonies. They teach their boys enough Arabic to read the Kurán, and some Hindustáni and Maráthi, but no English.

Of the seven Deccan communities, three, Maniyárs bangle-sellers, Rangrezs dyers, and Tambolis betel-leaf sellers, are very small, and four, Attárs, Bágbáns, Dhobis, and Kasáis are larger and of some importance. Maniyárs, Rangrezs, and Tambolis are found in a few towns in communities of not more than ten families. Though they are permanently settled in the district, they go to Poona, Bombay and other places on occasions of marriage. They are in good condition, and their customs and manners do not differ from those of other Deccan Musalmáns. Attárs, or perfumers and perfumed spice sellers, Hindu converts from the class of the same name, are found in small numbers in Thána and other large towns. They are said to have been converted by Aurangzib in the seventeenth century. They speak Deccan-Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle size, well made, and of dark or olive colour. They shave the head, wear the beard full or short, and dress in a large loosely folded Marátha-like turban, a shirt, a tight fitting

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jacket, and a pair of tight trousers or a waistcloth. The women, who are either tall or of middle size, delicate and brown, wear the Maráthi robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. Attárs or perfumers generally offer for sale jesamin oil at from 2s. to 10s. (Re. 1 - Rs. 5) the pound. They also sell several fragrant powders, which Hindu and Musalmán women use in bathing and for the hair. These powders are a mixture of aloe wood, sandal wood, dried rose leaves, and *kachur*, Curcuma jerambet. They are sold at 1s. to 2s. (8 as. - Re. 1) the pound. They also sell frankincense sticks at 1s. to 2s. (8 as. - Re. 1) the pound; rice flour mixed with fragrant powder, or *abir*, at 1s. to 2s. (8 as. - Re. 1) the pound; cotton thread dyed half red and half white, used by women in dressing their hair, at 1s. 6d. to 2s. (12 as. - Re. 1) the pound; black tooth-powder, *missi*, at 1s. to 1s. 6d. (8-12 annas) the pound; camphor at 4s. to 10s. (Rs. 2 - Rs. 5) the pound; thread wreaths or garlands dyed red, yellow, green, blue and orange, and worn both by Hindu and Musalmán children during the last five days of the Muharram at 1½d. to 6d. (1-4 annas) each; and Hindu marriage crowns, *básings*, of coloured paper with tinsel trimmings at 3d. to 1s. (2-8 annas) each. They have shops but also move about the town hawking their stock chiefly to rich Hindu and Musalmán women who do not appear in public. In their absence the women take charge of the shops. They are hardworking, thrifty and sober, and are said to be well-to-do and able to save. They marry either among themselves or with bangle-sellers and dyers, and though they form a separate community, their manners and customs do not differ from those of other Musalmáns. They obey the Kázi and employ him for their marriage and funeral ceremonies. They have no special headman. They are Sunnis of the Hanafi school and are fairly religious and careful to say their prayers. They send their boys to school to learn Hindustáni and Maráthi but not English. They do not take to fresh callings.

Bágbáns.

BÁGBÁNS, gardeners or fruit-sellers, converted Maráthas Kunbis, are found in small numbers in Thána and other large towns. They are immigrants from Násik, Poona, Ahmednagar, Sholápur, and other Deccan districts, and are said to have been converted to Islám by Aurangzib in the seventeenth century. They speak Deccan-Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle height, sturdy, and dark; they shave the head, wear the beard either short or full, and dress in a large and carelessly wound Maráthi-like turban, a tight fitting jacket and a waistcloth. The women, who have the same cast of face as the men, wear the Maráthi robe and bodice, work in public and add to the family income. Both men and women are poorly clad, and very dirty and untidy in their ways. They sell fruit and vegetables. Some of the rich have agents at Poona and Násik, through whom they get supplies of such fruits and vegetables as are not grown in the Konkan. Of fruit they sell plantains, water melons, pomegranates, oranges and pine apples single and in dozens, varying in price from 6d. to 2s. (4 as. - Re. 1) a dozen, and grapes at 1s. to 1s. 6d. (8-12 annas) the

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pound. Of vegetables they sell potatoes, cabbages, and brinjals at 1½d. to 6d. (1-4 annas) the pound, and pot herbs and plants at ½d. to 1d. (4-8 pies) the dozen bundles. They have fixed shops which the women serve when the men are away. They are hardworking and sober, thrifty and frugal in their way of living, and many of them well-to-do and able to save. They marry among themselves only and form a distinct and well organised body. Their social disputes are settled by meetings of the men under the leading of a headman or *chaudhari*, chosen from the most respected and richest families, and given the power to fine any one who breaks the caste rules. They have a strong Hindu leaning, eschewing beef and preparing special dinners on *Shimga* (February-March), *Dasera* and *Diváli* (October-November), and other leading Hindu festivals. They do not strictly observe the Musalmán rites of initiation and sacrifice, but are careful to circumcise their boys. They obey and respect the Kázi, and employ him at their marriages and funerals. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They teach their children Maráthi but no English. They do not take to new pursuits but on the whole are well-to-do.

DHOBIS, or washermen, Hindu converts from the class of the same name, are found in small numbers in Thána and other large towns. They are immigrants from different parts of the Deccan, and are said to have been converted by Aurangzib. They speak Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle height, thin and dark; they shave the head, wear the beard full or short, and dress in a Maráthi-like turban or headscarf, a tight fitting jacket, and a waistcloth. The women, who have the same cast of face as the men, wear the Maráthi robe and bodice, work in public, and add to the family income. Both men and women are neat and clean in their habits. Washermen are employed by almost all classes. Rich Europeans, Pársis, and Musalmáns pay them from £1 to £2 (Rs. 10-Rs. 20) a month, and the middle classes get their clothes washed at rates varying from 4s. to 8s. (Rs. 2 - Rs. 4) for every hundred pieces. Out of their earnings they have to pay for soap, charcoal, wood, starch, and other articles. They are very hardworking never taking holidays except when sick. Some of them occasionally engage a man to iron for them, and pay him 1s. 6d (12 annas) a day. Besides housework the women do as much washing as the men. Though they work hard and are well paid, Dhobis spend most of their earnings on drink, and are almost all in debt and badly off. They marry among themselves only, other Musalmáns looking on them as a low caste and never asking them to parties or ceremonies. They are a well organised body under the leading of a headman, *chaudhari*, who is chosen from the oldest of the members and who has power to fine any one who breaks their caste rules. The fines are spent on liquor and dinner parties. They have strong Hindu leanings, eschewing beef, worshipping the water deity *Varun*, and keeping the chief Hindu festivals. They respect the Kázi and employ him at their weddings. But partly from ignorance, partly from want of money, they perform no Musalmán ceremonies except circumcision.

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Population.

Musalmáns.

Bágbáns.

Dhobis.

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Chapter III.**Population.****Musalmaṇa.****Kasáís.**

They are Sunnis of the Hanafi school in name, but never attend the mosque either for daily or special services. Illiterate themselves they do not give their children any schooling and never take to new pursuits.

KASÁÍS, or butchers, belong to two communities, Bakar Kasáís or mutton butchers, and Gái Kasáís or beef butchers. Both of them are immigrants. Bakar Kasáís or mutton butchers are partly immigrants from Gujarát partly from the Deccan. The Gujarát Kasáís, who sell both mutton and beef, are probably the descendants of Afgháns who came to Gujarát during the time of Musalmán ascendancy. They are found in small numbers in Bándra where they have settled since the slaughter-house was removed from Bombay. They speak Hindustáni among themselves and Gujaráti with others. They give their boys many Afghán names such as Dost Muhammad, Wali Muhammad, and Sháh Muhammad. They still bear marks of their foreign origin, being tall, sturdy and broad-chested, and many having grey eyes and fair skins. The men shave the head, wear the beard full or short, and dress in a twisted turban like the Gujarát Sipáhis, a shirt, a waistcoat, and a pair of tight trousers. The women who like the men are tall, well made, and with regular features and fair skins, dress in a headscarf, a long shirt hanging to the knees, a backless bodice with tight short sleeves and a pair of tight trousers. They are fond of ornaments, wearing from twelve to fourteen heavy gold or silver earrings, a necklace of gold beads, and silver bracelets. Except the elder women few appear in public or help the men in their work. They are neat and clean in their habits, and are very fond of decorating their houses with copper and brass vessels coated with tin. When not at work the men are clean in their dress and fond of wearing gay raiment. Though hardworking and well paid, they are extravagant wasting their earnings in drink and pleasure. A few are rich and well-to-do, but, though none are scrimped for food or clothing, most are in debt. They marry only among themselves, as none of the Deccan mutton butchers will give them their daughters. They form a well organised body with a headman chosen from the richest and most respectable families, who has power to fine for breaches of caste rules. The fine is added to the mosque fund or spent in feeding the poor. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school and are religious and careful to say their prayers. They teach their children Urdu and Gujaráti; none take to new pursuits.

The Deccan Bakar Kasáís or Lád Sultánis, are converts from the Lád division of Hindu butchers. They are found in small numbers in Thána and other large towns, especially at Bándra where they number about 300 souls. They are said to take their name from their converter Tipu Sultán, and to have come to Poona from the South Deccan with General Wellesley's army in 1803. They speak Deccan-Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, well made, and dark or olive coloured. They shave the head, wear the beard either short or full, and dress in a Marátha-like turban, a shirt, a waistcoat, and tight trousers or a waistcloth. The women who are like the men in face, wear the

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Hindu robe and bodice, appear in public, and help the men in their work. Their chief ornament is the necklace of gold and glass beads, which is first worn on the day of marriage and never parted with till the husband's death. Neither men nor women are neat or clean. They sell only mutton and have shops in every town. In Bándra a few of them have shops, but most are *kumátris* or cleaners, who kill the sheep, skin them, and dress them for export to Bombay, earning from 1s. to 2s. (*annas* 8 - Re. 1) a day. The shopkeepers are generally well-to-do, but many of them are so fond of pleasure and good living that they run into debt. They marry among themselves only and form a separate and well organised community. Their social disputes are settled through a headman, or *pátíl*, chosen from among the rich and respectable families and empowered to fine for breaches of caste rules. They have strong Hindu leanings, eschewing beef and refusing even to touch a beef butcher. Most of them keep the leading Hindu festivals and offer vows to Hindu gods. They employ the Kázi at their marriages and funerals, but do not mix with the ordinary Musalmáns. They do not give their children any schooling and none take to new pursuits. On the whole they are a rising class.

BOHORÁS,¹ the descendants partly of converted Gujarát Hindus and partly of immigrants from Arabia and Persia, have their headquarters at Surat, the seat of their high priest the Mulla Sáheb. Their conversion seems to date from the eleventh century, when the early Shia preachers were treated with much kindness by the Hindu kings of Anhilváda in north Gujarát. Most of them have come to Thána since the establishment of British rule. They have a strength of over 600, of whom 350 are in Sháhápur, 200 in Bhiwandi, 40 in Kalyán, 30 in Karjat, and 12 in Thána. They speak Gujaráti at home and Hindustáni or Maráthi with others. The men are tall or of middle size, active and well made, but few of them are muscular or even robust. Their features are regular and clear cut, their colour olive, and their expression gentle and shrewd. The men shave the head, wear long scanty beards, and dress in a white turban, a Hindu shaped coat, a shirt, a waistcoat, and a pair of loose striped chintz trousers. The women are either tall or of middle size with regular features and fair complexion. They dress in a headscarf, a backless bodice with tight short sleeves, and a petticoat. On going out they are shrouded from head to foot in a long black or striped satin cloak, with gauze openings in front of the eyes. They do not appear in public nor add to the family income, but are very neat and careful in managing the house. They are fond of decorating their houses with China and copper vessels. Both men and women are neat and tidy in their habits. They are shopkeepers, selling hardware, stationery, needles and thread, kerosine oil, matches and mirrors brought from Bombay. They are hardworking, thrifty and sober, and most of them

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Population.

Musalmáns.

Koodá.

Bohorás.

¹ The origin of the word Bohora is disputed. Some derive the word from *vohorav* to trade, some from *behra* the right way or *bahurá* many paths, and others from *bahír*, strings of camel, or *bahraj* prudent. On the whole it seems most probable that the first converts belonged to the Hindu caste of Horás of whom there is still a trace among Gujarát Jains.

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are well-to-do, able to save and to spend largely on special occasions. They marry only among themselves and form a separate community, settling most disputes through the deputy of the high priest and in serious cases appealing to their high priest the Mulla Sáheb of Surat. In their manners they do not differ from Gujarát Dáudi Bohorás. In religion they belong to the Ismáili branch of the Shia faith. They believe in the divinity of Ali and his household, and consider the Mulla as their Imám or high priest. They are very religious and careful to say their prayers. They strictly abstain from dancing and singing, and from using and dealing in intoxicating drinks or drugs. Both the fines and yearly dues collected from the caste are sent to Surat to the Mulla Sáheb, who applies the fund partly towards his private use, partly for the support of the poor and helpless of the caste, and partly in educating the boys of the community. In the Surat college from sixty to 100 young men are fed, clothed, and taught Arabic and Persian. On passing an examination they are appointed Mullás or priests, of whom there are three grades. Each considerable settlement of Bohorás has its Mulla, who, earning his living by the practice of some calling, performs the birth, circumcision, marriage and death ceremonies, and forwards to Surat the yearly dues collected from the members of the community. Though not bound by special rules, Bohorás have to send at least $1\frac{1}{4}$ per cent of their income. Out of this fund the local Mulla receives according to his grade from £1 10s. to £5 (Rs. 15 - Rs. 50) a month. After a few years' stay at one place the Mulla is generally moved to a fresh charge. Bohorás do not respect the Kázi or worship in the regular Sunni mosque. In Thána, Bhiwndi and Kalyán, they have mosques of their own, all of which have been built within the last twenty or thirty years, and each has a Mulla who teaches the boys to read the Kurán. They teach their children Gujaráti at home. On the whole they are a successful class, and of late have greatly developed two branches of trade, the sale of kerosine oil and the manufacture and sale of iron water-buckets and oil vessels.

Memans.

MEMANS, properly Momins or believers, have a strength of over 450, of whom 250 are in Bhiwndi, 75 in Sháhápur, 70 in Karjat, and 14 in Kalyán. They are descended from Hindu converts of the Lohána and Káchhia castes of Káthiáwár and Cutch, and are of two divisions, Cutchis and Háláis, the former from Cutch and the latter from Hálár in Káthiáwár. They are said to have been brought to Islám about the year 1422 by an Arab missionary named Yusuf-ud-din, a descendant of the celebrated saint Mohi-ud-din Jiláni commonly called the saint of saints, *Pirán-e-Pir* of Bagdád. About a hundred and twenty years after their conversion a large body of Memans are said to have moved from Sind to Cutch, and from Cutch they have spread through Gujarát to Bombay and Calcutta. They are said to have come to Thána since the establishment of British power. They speak Cutchi at home, and Hindustáni, Gujaráti and Maráthi with others. The men are tall or of middle height, well made, and rather inclined to stoutness. They shave the head, wear the beard full, and dress in a silk turban, a long and loose Arab coat when out-of-doors, and in-doors a skull cap, a long

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shirt hanging to the knees, a waistcoat, and a pair of trousers loose above and rather tight at the ankles. The women, who are either tall or of middle height, are well-featured and fair, and wear a head-scarf of two or three yards of silk, a long silk shirt almost touching the ankles, and trousers like the men's loose above and tight at the ankle. They do not appear in public nor add to the family income. Some of the men who deal in fish are dirty when at work, but as a class they are neat and clean in their habits. Most of them press and deal in oil, dried fish, and cocoanuts, and being pushing and vigorous take to other callings. The oilmen press sesamum and other seeds, and packing the oil in leather jars sell it wholesale to Hindu dealers for local use and for export to Bombay. The fish merchants deal wholesale in dry salted fish, selling it to merchants from Malwa, Gujarát, Berár, Jabalpur, Khándesh, and many other Deccan places. Others sell cocoanuts or are retail-dealers in oil, fish and cocoanuts. The wholesale oil and fish merchants are rich, able to spend on special occasions and to save, the rest are fairly off, free from debt and with enough for food and clothes, but with little to spend on special occasions or to save. On the whole they are hardworking, thrifty, and sober. They marry among themselves either in the district or in Bombay, and form a separate community, but have no special organisation and no headman. They respect the Kázi and employ him at their marriages and funerals. In their manners and customs they do not differ from ordinary Musalmáns. They are Sunnis of the Hanafi school and are religious, being careful to say their prayers and to give alms. They teach their children Gujaráti, Maráthi, and Arabic enough to read the Kurán. None take to any pursuit except trade.

Khojás, from Khwája a merchant, a bard or a teacher, have a strength of over 250, of whom 150 are in Bándra, 50 in Bhiwndi, 40 in Thána, and 36 in Kalyán. Like the Dáudi Bohorás, the Khojás are Ismáílís of the Nazarian sub-division, who, about the close of the eleventh century 1094 (H. 487), separated from the Mustáli Ismáílians on a question of succession. On the destruction of the Persian Ismáílians by Huláku the Tártar in 1255, the seat of their high priest or Imám was for many generations at Khekh in the district of Kum.¹ These Imáms were the ancestors of His Highness Ága Ali Sháh, the Khojás' hereditary chief or unrevealed Imám, now settled in Bombay. Like the Bohorás the Khojás would seem to be a mixed class partly foreign and partly Hindu. According to their own account, the Sind Khojás fled from Persia when (1255) the Ismáílís were so severely treated by Huláku the Tártar.² Some of the Cutch Khojás also claim a Persian

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¹ Wood's Translation of Hammer's Assassins, 211. The Persian Ismáílites recognise, as their chief, an Imám whose descent they deduce from Ismáíl the son of Jáfár-es-Shákh, and who resided at Khekh, a village in the district of Kum, under the protection of the Sháh. As according to their doctrine the Imám is an incarnate emanation of the Deity, the Imám of Khekh enjoys, to this day, the reputation of miraculous powers; and the Ismáílites, some of whom are dispersed as far as India, go on pilgrimage, from the banks of the Ganges and the Indus, in order to share his benediction.

² Burton's Sind, 349.

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origin.¹ But the bulk seem to be descendants of Hindus converted by Pir Sadr-ud-in, a Nazarian missionary, who came from Khorásan to India about 400 years ago.² It is not more than thirty years since they came to Thána from Bombay. They speak Cutchi among themselves, and Gujaráti, Hindustáni and Maráthi with others. The men are tall or of middle size, sturdy and fair. They shave the head and either shave the beard or wear it short; and, like Memans, dress in a silk turban, a coat, a shirt, a waistcoat, and loose trousers. Their women who are either tall or middle sized, and have delicate regular features and fair skins, dress like the Meman women in a headscarf, a long shirt, and a pair of loose trousers. They appear in public and sell in their husbands' shops. Both men and women are neat and clean in their habits. They generally sell parched rice, gram and other parched grain, and being hard-working, thrifty and sober, they are well-to-do and able to save. They marry among themselves only and form a separate and well-organised community under the headship of His Highness Ága Ali Sháh. They differ from other Musalmáns in believing in the divinity of Ali, paying special veneration to Hasan and Hussain, his sons and to Ága Ali Sháh or the head of his family as his representative. They believe that Ali was the tenth incarnation of Vishnu whom the Hindus look for in the shape of Kalanki. They pay extreme respect to their present head the representative of Ali, His Highness Ága Ali Sháh, and lay great stress and raise large sums to induce him to attend marriages and other chief ceremonies. When he attends, all the guests both men and women, according to their means, lay a sum varying from 10s. to £5 (Rs. 5 - Rs. 50) at his feet, and bowing to the ground, kiss his feet. The host himself never pays less than £10 (Rs. 100), and sometimes as much as £100 (Rs. 1000). Regular Khojás do not respect the Kázi, but of late a good many in Bombay have changed their faith and become Sunnis. They teach their children Maráthi and Gujaráti, and a few of the rich send their boys to English schools. On the whole they are a pushing and prosperous class.

Táís.

TÁís, originally silk weavers from Gujarát, claim to take their name from 'Tai, a city between Turkey and Arabia, and to have been taught weaving and sewing by the Prophet Idris or Elijah. They are a mixed class, some of them foreigners who seem to have come from Sind about a thousand years ago, and others converted Gujarát Hindus. They are found in small numbers in every town and big village in Dáhánu and Máhim. Most of them are said to have come to the district about 400 years ago from Párdi and Balsár in Surat. Their home speech is a mixture of Gujaráti and Maráthi, and with others they speak Hindustáni and Maráthi. The men are tall or of middle size, strong and olive coloured. They shave the head, wear the beard full, and dress in a white turban or a skull cap, a coat, a shirt, a

¹ Trans. Lit. Soc. Bom. II. 232.

² Ibn Batuta (1342) speaks of meeting at Cambay the tribe of Khoja Bohorás. If this reference is to Khojás and not to Bohorás, there must have been an earlier conversion in Gujarát than that traced to Sadr-ud-din.

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waistcoat, and a pair of loose trousers. Their women, who are either tall or of middle height, are delicate with regular features and fair. They dress in the Gujarát petticoat, a backless bodice, and a headscarf. They appear in public and add to the family income by working as labourers. Both men and women are neat in their habits, but excessively fond of fermented date-palm juice. Unlike the Gujarát Táis none of them weave, but either till or labour. A few families at Dáhánu sell oil and bangles, and are known as Teli and Maniyár Táis. They are hardworking but seldom honest or sober, and, except a few who are well-to-do, most of them are poor, ill clad, scrimped for food, and forced to borrow to meet marriage and other special expenses. They marry among themselves only and form a separate community with a headman, who is a religious doctor, or Maulvi, of the Wahábi faith. Till lately they were Sunnis of the Hanafi school, careless of their faith and ignorant of its rules. About five years ago a Wahábi Maulvi from Káshmir came to Dáhánu and has won them to the Wahábi faith, persuading them to become regular in saying their prayers and to give up the dinners, music, and some Hindu ceremonies at marriages, births, initiation sacrifices, and deaths. Their ceremonies are now simple without pomp or expense. They respect and obey the Kázi, but do not employ him. Their Maulvi takes the place of a Kázi, reading them passages from the Kurán, preaching to them almost every week, and teaching their boys Arabic and Persian.

WÁJHÁS, or weavers, of whom there are 350 in Bándra, 200 in Thána, and some houses in Máhim and Supára, are probably converts of the Gujarát caste of the same name and calling. They are said to have embraced Islám within the last 100 years, but as no traditions of their conversion remain, they are probably converts of an earlier date. Their home speech is Konkan Maráthi with a considerable Gujarát element. The men are tall or of middle height, strong, and dark. They shave the head and wear the beard full, and dress in a headscarf or a skull cap, a waistcoat, and a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in weaving. They weave coarse cotton cloth and towels, their work having a good name for strength. Some of them weave as labourers, and others with capital employ labourers of the Juláha class. A few own land either tilling it themselves or getting it tilled. Both men and women, though neither neat nor clean in their habits, are hardworking, thrifty and sober. As a class they are fairly off with enough for food and clothes, but with little to spend on family ceremonies and not able to save. They marry among themselves only and form a separate community with a headman chosen from the richer families, and empowered, with the consent of the majority, to punish breaches of class rules by fine. They are Sunnis, generally of the Hanafi and some of the Sháfai school, but are not religious, very few of them reading the Kurán or saying their prayers. They do not take to other pursuits nor send their boys to school. On the whole they seem not to be a rising or prosperous class.

SIPÁHIS, soldiers, are found in small numbers in all towns and big

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villages in Dáhanu and Máhim. They seem to be a mixed class. Some are said to have been driven by famine about 100 years ago from Káthiáwár. They first settled at Sanján and have since spread to Umbargaon, Dáhanu, Máhim, and a few to Kalyán. Others in Dáhanu state that they came from Haidarabad in the Deccan. Their home speech is a mixture of Gujaráti, Maráthi and Hindustáni. The men are tall, lean, and sallow with hooked noses, small eyes, and prominent cheek bones. They wear long hair and scanty beards, and dress in twisted turbans, long coats, and tight trousers. The women, who are like the men in face, wear the Gujarát petticoat and a headscarf, but Deccan and Konkan bodices, tight fitting, covering the back and fastened into a knot in front. They seldom appear in public and add nothing to the family income. Both men and women are neat and clean in their habits. Almost all are in service, some as Government messengers and constables and others in Hindu families. Though hardworking, many are given to opium eating, hemp smoking, and palm-juice drinking; none of them are well off and many are poor and much in debt. They marry among themselves only and form a separate community, but have no special organisation and do not differ in their manners from the ordinary Musalmáns. They have no headman. They respect and obey the Kázi and employ him in their marriage and funeral ceremonies. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They do not give their children any schooling and on the whole are a falling class.

Hajáms.

HÁJÁMS, or barbers, are found in small numbers in all towns and big villages in Dáhanu and Máhim. Originally converts from the Hindu caste of the same name, they are said to have come about 200 years ago from Balsár, Párdi, and Daman. Their home speech is a low Gujaráti like that spoken by the Táis. The men are tall, lean and slight with small flat noses, large eyes, and prominent cheek bones. They shave the head, wear the beard full, and dress in a red Hindu-like turban, a tight fitting jacket and a waistcloth. The women, who are short and dark and as a rule coarse and ill-featured, dress like the Táí women in a petticoat and backless bodice, and on going out wear the headscarf. They appear in public but add nothing to the family income. Both men and women are dirty and untidy in their habits. They earn considerable sums as barbers, musicians and surgeons, but though hardworking they are too fond of liquor to be well-to-do. They marry with people of their own class in Thána and Surat, and form a distinct community under a headman of their own whose head-quarters are at Daman. Members who may be proved to have broken class rules are, with the approval of the majority of the men of the class, fined from 2s. 6d. to £1 (Rs. 1½ - Rs. 10). These fines are paid to the headman who spends them in feeding, clothing, or burying their poor or in helping Musalmán strangers. In religion they are Sunnis of the Hanafi school. They honour the Rafai family of Surat Syeds, who visit them occasionally and are paid small sums. They know almost nothing of their religion, few of them ever saying their prayers. They never keep the initiation or sacrifice ceremonies, and, except giving dinners, observe no ceremonies at marriage or death. On the sixth night after a birth, they set a

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reed pen and an inkstand near the child, under the belief that the deity *Chhathi* will write the child's fortune. Being themselves illiterate they take little interest in teaching their children. In one or two towns some of them send their boys to their Mullás to be taught the Kurán. They take to no new pursuits, and on the whole are a falling class.

JULÁHÁS, or weavers, have a strength of 4400, of whom 4000 are settled in Bhiwndi, 350 in Kalyán, and 50 in Thána. Originally Hindus of the North-West Provinces, they have come to their present settlements within the last twenty-five or thirty years, chiefly from Azimgad, Allahabad, and Benares. According to their story they left their homes in the disturbed times of the mutinies, intending to go on a pilgrimage to Mecca. On their arrival at Bhiwndi they found that robes were much in demand, and as they had no money to pay for a passage to Mecca, they settled at Bhiwndi and from Bhiwndi spread into other parts of the district. Of late many have moved from Bhiwndi and Kalyán to Kurla to work in the spinning and weaving mills. All who can afford it keep their vow of going to Mecca. They speak Hindustáni with a strong mixture of Brij words. Few of them know Maráthi or other languages. The men, who are generally short, thin, and dark or olive, either shave the head or have long hair; wear the beard either short or full, and dress in a muslin or other white cloth skull cap of an oval cut, a long shirt falling to the knees, and either tight or loose trousers. Their women who are short, thin and sickly, some of them fair and with large eyes, dress in a headscarf, a long sleeveless shirt falling to the ankles, a short sleeved bodice, and tight trousers. They appear in public and add to the family income. Both men and women are dirty and untidy. Their staple food is wheat bread and pulse, which they eat with stewed beef morning and evening with onions and chillies for relish. They never take tea, coffee, or milk. The women are fond of ornaments, and whenever their means permit, they wear earrings, necklaces, wristlets, bangles, and anklets all of silver. As a class they are hardworking, honest, sober and thrifty. Most of them are handloom weavers, but some have lately taken to selling corn-flour or vegetables, and a few of the poor to sewing clothes. Among the weavers the well-to-do employ from two to ten of their poorer class-fellows, paying them from 1s. to 3s. (as. 8 - Rs. 1½) for each *mág* of yarn.¹ They weave cotton robes, *sádis* with or without silk borders, towels or *rumáls*, waistcloths or *lungis*, and *susi* a striped chintz used for women's trousers.² The well-to-do sell these to cloth merchants generally Vániás, with whom they have dealings and who pay them either in advance or on receipt of the cloth. Others take the cloth for sale to cloth merchants, and some hawk their goods in the streets or in the

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Juldháds.

¹ A *mág* is the length of the cotton yarn out of which one or two robes, twenty towels, and ten waistcloths are woven. It takes two or three days to weave a *mág* of yarn.

² The robes, *sádis*, sell at 4s. to £1 (Rs. 2 - Rs. 10); towels at 6d. to 1s. (4-8 annas); waistcloths from 1s. to 2s. (as. 8 - Re. 1); and *susi* at 6d. to 1s. a yard (Rs. 2 - Rs. 4 the *thán*).

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surrounding villages. Some are well off, able to spend on special occasions and to save. The rest have enough for food and clothes, but are forced to borrow to meet special expenses. For a year or two prices have been low and trade dull, and many are said to have given up handloom weaving and gone in search of work to Bombay.

Most Juláhás though Sunnis outwardly are Wahábis at heart, about thirty families are Shiás followers of His Highness Ága Ali Sháh, and the rest are Sunnis. The Wahábis, who were converted about five years ago, are strict in performing their religious duties. But because the Konkanis, who have much influence in Bhiwñdi, bitterly hate Wahábis, they do not profess their creed. If they did, they would be kept from all mosques and from every festive or religious gathering. In their marriage and other social ceremonies the same fear of the Konkanis forces them not only to obey the Kázi, who performs the ceremony and registers the marriage, but, like other Sunnis, to use music, though this is most distasteful to them. Their leaders, law doctors from their own country or from Bombay who occasionally visit them, have fixed fines and special prayers which atone for the guilt arising from these improper practices.

The Shiás have a Maulvi and a mosque of their own, where they regularly say their prayers. They pay great reverence to the Maulvi who instructs them in all matters, teaches their children, and performs their marriage ceremonies. The Sunnis do not allow them to bury their dead in the regular graveyard. These people were Shiás from the first, but concealed their faith till about five years ago, when their present Maulvi came and with the help of His Highness the late Ága Khán built the mosque. Since then they openly profess the Shia faith, and although they make him but few payments, consider His Highness Ága Ali Sháh their spiritual head.

The Sunni Juláhás are a religious class and obey the Kázi. Except having music at their marriages, the Wahábis abstain from all practices not prescribed by their religion. The ceremonies are very simple, at birth the repetition of the creed in the child's ear, and at marriages and deaths a dinner party to relations and friends. They have no sixth-day or fortieth-day ceremony after births, no rubbing of the bride and bridegroom with gram flour and turmeric, and no prayers for the dead. Shia Juláhás do not differ from other Shiás in their ceremonies, nor do the Sunnis differ from other Sunnis. As regards marriage, Wahábis, Shiás and Sunnis form distinct communities each with a headman, *chaudhari*, to settle disputes. All these classes teach their children Hindustáni, but none English or Maráthi. They are on the whole a steady class. None of them has risen to any high position, although a few have made considerable sums of money in trade. They are a pushing class ready to take to any calling that promises well.

Pársis.

Pa'rsis,¹ were returned in 1881 as numbering 3315 of whom 1658 were males and 1657 females.² They belong to two main

¹ The greater part of this account of the Pársis has been prepared by Mr. Bamanji Behráñji Patel, Compiler of the Pársi Prakásh, and Mr. Kharsedji Nasarvánji Seervai, Assistant to the Collector of Bombay.

² The distribution details are : Dáhánu 1391 ; Sálsette 948 ; Máhim 401 ; Kalyán

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classes, early settlers who have apparently been in their present villages for over a thousand years, and new comers whose connection with the district dates almost entirely from the beginning of the present century. Of the old settlers those of Kalyán and Dáhánu seem to have been separate from very early times. Of the new comers there are three sets, large landholders who are found only in Sálsette and Máhim; Government servants, liquor-sellers, shopkeepers, and railway and mill servants and workmen who are scattered over most of the district, but are chiefly found near railways and in the larger towns; and the Pársis of Bádra and its neighbourhood whose employment takes them daily to Bombay.

Thána Pársis have the special interest of including the people of Sanján and Nárgol in Dáhánu, who, according to the received story, represent the earliest Pársi settlement in India. According to a poetic account known as the Kissah-i-Sanján,¹ after the Arab victories at Kadesia (638) and Nahavand (641), the kingdom of Persia passed from Sháh Yazdezard and the land became desolate. The faithful and their priests, leaving their gardens, halls and palaces, hid themselves in the hills for a hundred years. At last, as their life in the hills was one of much hardship, they moved to the coast, and settled in the city of Ormuz.² After they had been in Ormuz for fifteen years the enemies of their faith again troubled the Pársis. A learned priest, skilful in reading the stars, advised them to leave Persia and seek safety in India.³ Following his

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Pársis.

History.

292; Panvel 131; Bhiwandi 46; Karjat 44; Bassein 27; Sháhápur 27; Váda 6; Murbád 2.

¹ This poem is translated in J. B. B. R. A. S. I. 167-191, and is the basis of Anquetil du Perron's sketch of Pársi history. (Zend Avesta, I. cccxviii, cccxxvii). It was written about 1600 by a priest named Behman Kekobád Sanjána of Navsári.

² Ormuz was at this time on the mainland. In the middle of the tenth century, Ibn Haukal (950) (Ouseley's Oriental Geography, 142) calls it the emporium and chief seaport of the merchants of Kirmán. It had mosques and market places and the merchants lived in the suburbs. In 1303, to escape the Tartars, some Arabs settled on the island of Jeran about five miles from the mainland and called it new Ormuz. The island soon became a place of great trade, and grew so rich that the saying arose, 'If the earth is a ring Ormuz is its jewel.' It was taken by the Portuguese in 1508, and held by them till 1622, when they were driven out by the Persians and English, and Gombrun or Bandar Abas was made the centre of trade (Malcolm's Persia, I. 546, Ed. 1815; Kerr's Voyages, VI. 104).

³ Westergaard says (Zend Avesta, I. 22): It may very well have been the profits of trade not persecution that brought the Pársis to Western India. The Persian connection with India was very old, and for some centuries before the Arab conquest of Persia, it had grown very close. In mythic times there was the religious connection of Zoroaster (not later than B.C. 1000, Haug's Essays, 299) with India and the Bráhma Tchengrighatchah who was sent back to convert his countrymen, and Firdusi's story of Prince Isfandiyár the son of Gushtasp, who was so keen a believer in Zoroaster that he persuaded the Emperor of India to adopt fire worship (Elliot's History, V. 568). The Hindu account of the introduction of fire worshipping priests from Persia into Dwárka in Káthiáwar is probably of a much later date (Reinaud's Memoir Sur l'Inde, 391-397). There was also a very early political connection in the mythic conquests of North India, which, according to Persian writers, have been repeated from time to time since A.C. 1729 (Troyer's Radjatarangini, II. 441). In historic times the Pánjab formed part of the Persian dominions from its conquest by Darius Hystaspes about B.C. 510 till the later days (B.C. 350) of the Achæmenæan dynasty (Rawlinson's Ancient Monarchies, IV. 433).

About the beginning of the Christian era the Kanerkis, the Indian Skythian rulers of the Pánjab, from the fire altar on their coins, seem to have adopted the religion of the Magi (Lassen in J. B. A. S. IX. 456; Prinsep's Note on Hist. Res. from Bactrian

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counsel they launched their ships, put their wives and children on board, set sail, and steering for India, dropped anchor at the island of Diu on the south coast of Káthiáwár. Here they landed and settled for nineteen years. Then an aged priest, reading the stars, told them that they must leave Diu and seek another abode. They started gladly and set sail for Gujarát. On the way they were overtaken by a storm, but the priests prayed for help to the angel Behrá́m, the storm fell, and a gentle breeze brought them safe to land near Sanján.

Coins, 106). As regards the south of India, Ptolemy's (150) mention of Bráhmāni Magi has been thought to show a connection with Persia, but the Kánarese word *mag*, or son, seems a simple and sufficient explanation.

Closer relations between India and Persia date from the revival of Persian power under the Sassanian kings (A.D. 226-650). In the fifth century the visit of the Persian prince Behrá́m Gor (436), probably to ask for help in his struggle with the White Huns (Wilson's *Ariana Antiqua*, 383), his marriage with a Hindu princess, and according to Hindu accounts, his founding the dynasty of the Gardhabin kings, was a fresh bond of intimacy (Wilford, *As. Res.* IX. 219; Maçudi's *Prairies d'Or*, II. 191; Reinaud's *Memoir Sur l'Inde*, 112; Elliot's *History*, II. 159). In later times both Naushirván the Just (531-579) and his grandson Parviz (591-628) were united by treaties and by the interchange of rich presents with the rulers of India and Sind (Maçudi's *Prairies d'Or*, II. 201). In connection with these treaties it is interesting to note that Naushirván's embassy to Pulikesi II. the ruler of Bádāmi in the Southern Marátha Country, is believed to be the subject of one of the Ajanta Cave paintings, and another of the pictures is supposed to be copied from a portrait of Parviz and the beautiful Shirin. (Fergusson in Burgess' *Ajanta Notes*, 92). According to one account, early in the seventh century, a large body of Persians landed in Western India, and from one of their leaders, whom Wilford believed to have been a son of Khosru Parviz, the family of Udepur is supposed to have sprung (Gladwin's *Ain-i-Akbari*, II. 81; Dr. Hunter, *As. Res.* VI. 8; Wilford, *As. Res.* IX. 233; Prinsep, *Jour. Ben. As. Soc.* IV. 684). Wilford held that the Konkanasth Bráhmans were of the same stock. But though their origin is doubtful the Konkanasths are probably older settlers than the Pársis. Besides by treaties Western India and Persia were at this time very closely connected by trade. Kosmas Indikopleustes (545) found the Persians among the chief traders in the Indian Ocean (Migne's *Patrologiæ Cursus*, lxxxviii. 446; Yule's *Cathay*, I. clxxvii., clxxix.), and his statement that the Kalyán Christians (Yule's *Cathay*, I. clxxi.) had a Persian Bishop points to close relations between Thána and the Persian gulf. Shortly after the time of Kosmas the leadership in trade passed from the Romans to the Persians, and fleets from India and China visited the Persian gulf (Reinaud's *Abulfeda*, I.-II. ccclxxxiii.-iv.). It was this close connection between West India and Persia that in 638 (H. 16) led the Khalif Umar ((634-643)) to found the city of Basra partly for purposes of trade and partly to prevent the Indian princes sending help to the Persians (Troyer's *Radjatarangini*, II. 449, and *Chronique de Tabari*, III. 401), and in the same year (638-639) prompted the despatch of a fleet to ravage the Thána coasts (Elliot's *History*, I. 415). Both Tabari (833-921) and Maçudi (900-950) state that the district round Basra and the country under the king of Oman were considered by the Arabs to be part of India (*Chronique de Tabari*, III. 401; *Prairies d'Or*, IV. 225), and in the seventh century it is noticed that Indians were settled in the chief cities of Persia enjoying the free exercise of their religion (Reinaud's *Abulfeda*, I.-II. ccclxxxiv.). It is worthy of note that from the sixth century, when they began to take a leading part in the trade of the East, Persians not only visited India but sailed in their own ships as far as China (Reinaud's *Abulfeda*, I.-II. ccclxxxiii.). About the time when they came to India Pársis were settled in China as missionaries, traders, and refugees. Anquetil du Perron (*Zend Avesta*, I. cccxxvi.) speaks of Persians going to China in the seventh century with a son of Yazdegerd. According to Wilford (*As. Res.* IX. 235) another party of refugees went in 750 when the dynasty of the Abbásid Khalifs began to rule. In 758 the Arabs and Persians were so strong in Canton that they stirred up a riot and plundered the city (Reinaud's *Abulfeda*, I.-II. ccclxxxv.). In 845 there is a mention of *Muhapas* or Mobeds in Canton (Yule's *Cathay*, I. xcvi.), and about sixty years later Maçudi notices that there were many fire temples in China. (*Prairies d'Or*, IV. 86).

When they had landed, one of the priests went as their spokesman to Jadi Rána, apparently a Yádv chief of south Gujarát, and asked for leave to settle in his territory. The chief, afraid of so large a body of armed strangers, called on the priest to explain their religion and customs. The priest told him that they honoured the cow, water, fire, and the sun and moon, that they wore a sacred girdle, and had strict rules about the ceremonial impurity of women; he promised they would do no harm and would help the chief against his enemies. The chief was still somewhat afraid, but on their agreeing to learn the language of the country, to make their women dress like Hindu women,¹ to cease to wear arms, and to hold their marriages at night, he allowed them to choose a spot for their settlement. A temple for the holy fire of Behráv was begun, and, by the help of the Hindu chief, was soon finished.² The settlement prospered, the management of its affairs was left in the hands of the faithful, and the desert and forest grew as rich as Irán.

According to this account the Pársis settled at Sanján in the year 775. But among the Pársis the accepted date for the settlement is 716, and this, though of doubtful authority, is supported by the date 721, at which the first fire temple is said to have been finished.³ The truth would seem to be, as Wilford has suggested, that the poetic account has mixed the history of at least two bands of refugees, one who fled from Persia after the final defeat of Yazdezard in 641,⁴ and the other who were driven away about 750 by the increased religious strictness that prevailed under the first Khalifs of the Abbásid family.⁵ Two separate bodies of settlers are required not only to explain the two sets of dates (716 and 775), but to account for the very sudden increase which the poetic account describes in the strength and importance of the original band of refugees.

After they were firmly established at Sanján the Pársis spread, as settlers and traders, north to Navsári, Variáv; Broach, Ankleshvar, Vánkáner, and Cambay, and south to Thána and Chaul.⁶ Traces of Pehlevi writing in one of the Kanheri caves

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¹ According to Rawlinson (Ancient Monarchies, IV. 196, and Herodotus, III. 229), the ancient Persians were most strict not to let their women appear in public. The correctness of this statement is doubtful. (See Porter's Travels, II. 176).

² The fire of Behráv, *Atash-Behráv*, is specially holy; the ordinary sacred fire of village temples is less sacred; it is called the fire of fires, *Atash-Adarín*. This Sanján fire, after many wanderings, is now at Udváda about fifteen miles south of Balsár.

³ Wilson's Pársi Religion, 557. Romer in Jour. Roy. As. Soc. IV. 360. The authority for the date 716, is a pamphlet written in 1826 on the Shehenahái and Kadmi date question by a Broach high priest named Dastur Aspandíarji Kámdinji. He gives the Hindu date *Samvat* 772 *Shrávan Shuddh* 9th and the Pársi date Roz Beheman Maha Tir. This Hindu year corresponds with 85 Yazdezardi and with the Christian year 716. Mr. K. R. Cama has discovered that these Hindu and Pársi days do not fall together till the Christian year 936. He suggests a simple change in the Pársi date from Roz Beheman Maha Tir to Roz Tir Maha Beheman, which gives the Hindu date *Shrávan Shuddh* 13th *Samvat* 772 or within four days of the accepted date.

⁴ Onseley (Persia, II. 347) mentions that a Pársi revolt in 648 was followed by great severities.

⁵ As. Res. IX. 235, Jour. B. B. R. A. S. I. 180. Westergaard says (Zend Avesta, I. 22) the first immigrants must have been followed by fellow-believers from Persia.

⁶ According to some traditions the settlements at Cambay and Variáv were as old

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were at first thought to be modern forgeries. But the latest opinion is that they are genuine and are the names of Pársi pilgrims or pleasure seekers who visited the caves early in the tenth century.¹ Pársis might well have visited Kanheri at this time, as, according to Maçudi, there were in the beginning of the tenth century many fire temples in Sind and in India,² and about fifty years later Misar-bin-Mukalhil (950) mentions fire worshippers and fire temples at Saimur, probably Chaul.³ As the Arab travellers refer to the people of Western India simply as idolators, it is seldom possible to say whether they speak of Hindus or of Pársis. But, in connection with the passages quoted above, Ibn Haukal's (950) statement that between Cambay and Chaul the Moslems and infidels wore the same dress and let their beards grow in the same fashion, seems to refer to Pársis and not to Hindus.⁴ Sanján, though sometimes confounded with the place of the same name in Cutch, is mentioned by most Arab travellers of the tenth and eleventh centuries. No special reference has been traced to its Pársis, but in the twelfth century Idrisi (1153) speaks of its people as rich, warlike, hardworking, and clever.⁵

After about 600 years⁶ the Rajput overlord of Sanján was attacked by a Musalmán army under Alp Khán, the famous general of Muhammad Sháh or Ala-ud-din Khilji (1295-1315).⁷ According to the poetic account, in answer to their chief's appeal, fourteen hundred mail-clad Pársi horsemen, under the leadership

as the Sanján settlement. At Cambay, Pársis were settled perhaps about 990 (Bombay Gov. Sel., New Series, XXVI.), certainly by 1100 (Elliot, II. 164). The Cambay Pársis must have had relations with the Panjáb Pársis, as in 1323 they had copies of the Vandidád which, some time between 1184 and 1323, Herbad Máhyár had brought from Yezd (Sistán) in Persia to Ucha, or Uch in the Panjáb (Westergaard's Zend Avesta, I. 3, 11). The Navsári settlement is said (Pársi Prakásh, I. 2) to date from 1142. But the story there noticed that Navsári got its name from the Pársis is incorrect, as Navsári is shown in Ptolemy's map (A.D. 150) (Bertius, X.). Pársis were at Ankleshvar at least as early as 1258, as the Visperad was copied there in that year (Westergaard's Zend Avesta, I. 13). They must have been in Broach before 1300, as there is a Tower of Silence near Dehgám dated 1309, and a still older tower near Vejalpur (Pársi Prakásh, I. 4). The dates of the settlements at Variáv and Vánkáner are unknown. In 1414 there were twenty-six Pársi houses in Balsár (Pársi Prakásh, I. 4).

¹ Compare Jour. Bom. Br. Roy. As. Soc. VI. 120, Ind. Ant. III. 311. The details of these writings are given in the account of the Kanheri Caves.

² Prairies d'Or, V. 86.

³ Elliot's History, I. 97.

⁴ Elliot's History, I. 39.

⁵ Jaubert's Idrisi, I. 172.

⁶ The Kissah-i-Sanján gives in one place after 500 and in another place in 700 years (J. B. B. R. A. S. I. 182). Anquetil du Perron (Zend Avesta, I. cccxx. note 2) notices that one authority gives from 560 to 580 years.

⁷ Dr. J. Wilson (J. B. B. R. A. S. I. 182) has suggested that the Mahmud Sháh of the Kissah-i-Sanján was Mahmud Begada, who reigned in Gujarát from 1459 to 1513. The mention of Chámpáner as his capital makes it probable that the writer of the Kissah-i-Sanján thought the Musalmán prince was the well known Mahmud Begada. But the completeness of Alp Khán's conquest of Gujarát leaves little doubt that Sanján fell to his arms. The conqueror might possibly, though much less likely, be Muhammad Sháh Tughlik who reconquered Gujarát and the Thána coast in 1348. It cannot be Mahmud Begada, as authorities agree that, after long wanderings, the Sanján fire was brought to Navsári early in the fifteenth century (1419). Alp Khán may be Ulugh Khán, Ala-ud-din's brother, who is sometimes by mistake called Alp Khán, or he may be Alp Khán, Ala-ud-din's brother-in-law. Ulugh Khán conquered Gujarát (1295-1297) and Alp Khán governed Gujarát (1300-1320). The Alp Khán of the text was probably Ulugh Khán (Elliot, III. 157, 163).

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of one Ardeshir, changed the fortune of the first fight and drove back the Musalmán army. On the following day the fight was renewed and Alp Khán prevailed. Ardeshir was slain and the Pársis were driven from Sanján. As far as has been traced, in their accounts of the Musalmán conquest of Gujarát, neither Ferishta nor the author of the Feroz Sháhi makes any reference to Pársis. But Amir Khusru's (1325) phrase, 'the shores of the Gujarát seas were filled with the blood of the Gabres,' almost certainly refers to, or at least includes, Pársis, as in another passage he notices that among those who had become subject to Islám were the Maghs who delight in the worship of fire.¹ On the fall of Sanján the priests are said to have fled with the sacred fire to a mountain called Bharut.² The Gujarát poem contains no further reference to the Pársis of Sanján or of Thána. Still, whether Hindu converts or the descendants of foreigners, Pársis seem, for some time, to have formed one of the chief elements in the population of the north Konkan.³ When Friar Oderic was in Thána in 1323, the rulers were Musalmáns and the people idolators, partly worshipping trees and serpents and partly worshipping fire. That the fire worshippers were Pársis, or Hindu converts to the Zoroastrian faith, seems beyond doubt. They neither buried nor burned their dead, but with great pomp carried them to the fields and cast them to the beasts and birds to be devoured. These details Oderic repeats in another passage, and notices that the heat of the sun was so great that the bodies were speedily destroyed. The bulk of the people seem to have followed this practice, as when Oderic went to the Malabár coast he noticed that the people burned instead of exposing the dead.⁴ Jordanus, who spent some years in Thána just before Oderic came (1320-1322), and who travelled as a missionary from Thána to Broach, gives a still clearer description of the Pársis. 'There be,' he says, 'other pagan folk who worship fire. They bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower and there expose them, totally uncovered, to the fowls of heaven. These believe in two first principles of evil and of good, of darkness and of light'.⁵

Though they had grown so numerous under Hindu rulers, under the Musalmáns the Pársis nearly disappeared from the Konkan.⁶ According to the poetic account, after the fall of their city (1305),

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¹ See Elliot, III. 546, 549. Gabre is often vaguely used to mean infidel; it does not by itself prove that the people referred to are Pársis or even fire worshippers.

² This hill is about eight miles east of Sanján. A cave is still shown in which the sacred fire was kept. (See Places of Interest, Bharut).

³ Abu-'Abdullah's (900) statement that the people of Thána were neither Jews, Christians, nor Musalmáns, probably refers to Pársis. He does not say they were not Hindus. But if they were Hindus there seems no point in his remark. D'Herbelot, *Bibliothèque Orientale*, III. 397. D'Herbelot (I. 14, II. 574) calls this writer Abdal-Maal and A'bdelal Al Gionder. Reinaud (*Géographie d'Abulfeda*, LXIII.) writes the name Abu-'Abdullah Aldjayhání.

⁴ Yule's *Cathay*, I. 57, 59, 70, and 79.

⁵ Yule's *Jordanus' Mirabilia*, 21.

⁶ When Oderic was in Thána the country had only very lately been conquered by the Musalmáns. The Latin priests found the Hindus, as the Pársi priests had probably found them some centuries before, open to conversion. Among the idolators, says Jordanus, a man may safely expound the Word of the Lord; nor is any one from among the idolators hindered from being baptised (Yule's *Jordanus' Mirabilia*, 24).

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the Sanján priests stayed in the mountain of Bharut, eight miles east of Sanján, for twelve years, and then came to Bânsda about fifty miles north-east of Navsári. Here they were well received and remained for fourteen years, when the sacred fire was taken to Navsári.¹ But as the Sanján fire was not brought to Navsári till 1419, the period of Pârsi depression lasted not for twenty-six years but for a century.² During this hundred years (1300-1400), except that their priests tended the sacred fire, the Sanján Pârsis seem to have given up almost all the special observances of their religion. Many ceased to wear the sacred shirt and cord, and, according to one account, they forgot their origin, their religion, and even the name of Pârsi.³ Numbers seem to have lapsed into Hinduism, or, as Wilford suggests, joined the class of Musalmán Naváits.⁴

Though the Zoroastrian faith has never recovered the position it lost at the beginning of the fourteenth century,⁵ the savage cruelty of Timur's rule in Persia (1384-1398) and in Upper India (1398) saved fire worship from disappearing out of Western India.⁶ The early years of the fifteenth century saw a marked revival of Pârsi influence in south Gujarát. According to Ogilby (1670) many

¹ It is worthy of note that of the three priests, Nágan Rám, Khorshed Kámdin, and Chaya Sahiár, who brought the sacred fire, two have Hindu names. Similarly Khusru (1325) mentions a Gabri chief in Upper India named Satal Dev, who, in spite of his Hindu name, must have been a fire worshipper, as he is likened to the Simurgh upon Caucasus. Elliot's History, III. 78.

² The date Roz Mahareshpand Maha Sheherevar of *Samvat* 1475, that is 26th June 1419, is generally accepted. Against the correctness of this date it is urged that Chánga Asa, who is supposed to have persuaded the priests to move the fire to Navsári, is referred to as the head of the community in *Ravityats* dated 1478 and 1511, and that the name Khorshed Kámdin, who is said to have been one of the Sanján priests who brought the fire to Navsári, appears in a *Ravityat* dated 1511. But the poetic account does not name the layman who persuaded the priests to move the fire to Sanján, and there may have been more than one priest of the name of Khorshed Kámdin.

³ Ogilby's Atlas, V. 218-219. Westergaard says (*Zend Avesta*, I. 22), 'The Pârsis did not trouble themselves with the books on which their faith was based. But for the communications with Persia in modern times Anquetil would probably not have found a vestige of a book.' The sacred books, which were brought by the Pârsis to India on their first arrival, were altogether lost by the fourteenth century. The first of the books received in modern times from Persia seems to have been a copy of the *Vandidád* brought some time between 1184 and 1323 from Yezd or Sistán in Persia by Herbed Máhyár who went there from Uch in the Panjáb to study the religion. Copies of this *Vandidád* were made in Cambay in 1323 by Kai Khoshru and Rustam Meherbân, strangers from Irán. The oldest copies now extant are these Cambay copies, from which and from a MS. brought from Persia to India in the seventeenth century are descended all the copies now in the possession of the Pârsis (*Westergaard's Zend Avesta*, I. 3, 11, 22).

⁴ *As. Res.* IX. 233.

⁵ The disappearance of the Nestorian Christians from Thána seems to be a parallel case. In the sixth century they were numerous enough in Kalyán to have a Bishop (Kosmas Indikopleustes, 545; *Mignes Patrologia Cursus*, lxxxviii. 446), and in the fourteenth century when Oderic and Jordanus visited the district, a few families were still Christians in name, though they knew nothing of the faith. (Jordanus *Mirabilia*, 23).

⁶ In Persia, after the first revolts were crushed, the Arabs seem to have treated the conquered fire worshippers with consideration. In the middle of the tenth century, according to Ibn Haukal (Ouseley's *Oriental Geog.* 85, 95, 116) there was scarcely a town in Fârs without its fire temple, and among the people of Fârs the books and customs of the Guebres continued unharmed. The brunt of the early Tartar invasions (1255 and 1300) fell on the Muhammadans. But Guebres and Musalmáns alike contributed to Timur's ghastly pyramids of heads. Malcolm's *History of Persia*, I. 459-470.

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strangers from Persia landed in Gujarát, and settling quietly along the coast, made known to the Gujarát Pársis that they were of Persian descent, instructed them in their religion, and taught them to serve God.¹ Similarly the poetic account tells of a pious layman named Chángá Ása, who, in the beginning of the fifteenth century, presented sacred shirts and girdles to many who had given up wearing them.² The poetic account seems to imply that the increased knowledge of their faith stirred among the Pársis the old missionary spirit, and that they were successful in winning the natives of Gujarát to fire-worship. The pious layman is said to have worked miracles, and, besides encouraging the faithful, to have renewed and extended the faith.³ Besides by Persian refugees, the Pársis of south Gujarát seem, about the close of the fourteenth century, to have been strengthened by immigrants from the north. These may partly have been Pársis from the cities of north Gujarát, forced south by the fierce Musalmán spirit that was brought into the government of Gujarát by Muzaffar Khán (1391-1403) and his grandson Sultán Ahmad I. (1413-1443). At the same time it seems probable that some of the fire worshippers of North India, who more than once were most cruelly punished by Timur, fled south to Gujarát.⁴ That about this time the community of Gujarát

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¹ Ogilby's Atlas, V. 218. Lord's account, written in 1620, is slightly different. He says, 'Tract of time wore out the memory of their original and the records of their religion being perished they became ignorant whence they were, being assigned to the profession of husbandry and dressing toddy trees, till, being known by the name of Pársis, they were agnised by the remnant of the sect living in Persia who acquainted them with the source of their ancestry and communicated to them both the law and instruction in the worship according to which they were to live' (Churchill's Voyages, VI. 329). But for modern communications, says Westergaard (Zend Avesta, I. 22), Anquetil would probably not have found a vestige of a book.

² According to Anquetil du Perron (Mr. Kánga's Extracts, 23) in the beginning of the fifteenth century a certain Dastur Ardeshir replaced from Sistán the lost copies of the Vandidád. But this really took place between 1184 and 1323 when Herbad Máhyár went from Ucha, probably Uch in the Panjáb, and spent six years in Yezd (Sistán), and brought back a copy of the Vandidád and other books with a Pehlevi translation. Máhyár's copy was from one made by Ardeshir in Persia in 1184, and has, in its turn, been the original of copies made in Cambay in 1323 (Westergaard, I. 3). This original, as also the copies brought to India before this, have apparently been lost.

³ Jour. Bom. Br. Roy. As. Soc. I. 187.

⁴ Up to the time of Timur (1398) fire worshippers, partly foreigners partly local converts, were an important body in Upper India. In the middle of the tenth century Al Istakhiri noticed that parts of Hind and Sind belonged to the Gabres and other parts to Káfirs and idolators (Ouseley's Oriental Geography, 146). In 1079 Ibrahim the Ghaznavid attacked a colony of foreign fire worshippers who had long been settled at Dehra, perhaps Dehra Dun. In 1184 there were Pársis in the Panjáb, probably at Uch, an important city at the meeting of the five rivers of the Panjáb (Westergaard, I. 3; Uch or Uchh is frequently mentioned in Elliot's History). Among Timur's captives there were Magians as well as Hindus, and the people of Tughlikpur, who offered a fierce resistance to Timur, 'believed in the two principles of good and evil, and acknowledged Ahriman and Yezdan.' About 100 years later (1504), Bedauni mentions that the Emperor Sikandar destroyed fire altars. In Akbar's time (1587), as priests had to come from Navsári to explain their religion, there were probably few fire worshippers left in Upper India. The only trace in the Ain-i-Akbari is the mention of Gabri as a dialect in the Kábul country. In the present day the Gabres of Rohilkhand, the Magyás of Málwa, and the Maghs of Tughlikpur, though they seem to have no religious peculiarities, may, in Professor Dowson's opinion, be relics of the old Upper India Pársis. Wilford (As. Res. IX. 214) thought that the infidels of Tughlikpur were Manichæans. But the fuller details now available show that they were fire worshippers. (See Elliot's History, II. 78, 471, 494, 506).

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Pársis was strengthened by many immigrants, and perhaps by local converts, is supported by two passages in the poetic history, one of which states that worshippers came from every clime where believers were to be found, and the other which speaks of worshippers of every tribe of believers.¹ In Gujarát the Pársis have never fallen from the position they gained in the beginning of the fifteenth century. Doubtful points of religious practice were referred to the learned priests of Persia, and their opinions have since formed a work of authority known as *Raváyats* or judgments.² From these letters it appears that before the close of the fifteenth century prosperous Pársi communities were settled at Navsári, Broach, Ankleshvar, Cambay, and Surat, and from another authority there would seem, about the middle of the century, to have been a Pársi settlement as far north as Chandravli (Chandrávati?) near mount Ábu.³

Of the fate of the Pársi settlements in the north Konkan no details are available. Sanján recovered some of its former importance,⁴ and, as far as can be traced, the Pársis of Nárgol and other Dáhánu villages were allowed by the Musalmáns to remain in their homes. There is no record of the settlement of the Pársis at Kalyán. They have a story that they fled from Thána to avoid conversion to Christianity, and the date 1533, which has been assigned to the old brick Towers of Silence at Kalyán, agrees with the date of the Portuguese conquest of Sálsette.⁵ As far as the evidence of buildings goes, the Pársis did not venture back to Thána till about 1780, six years after its conquest by the British.⁶ Though the Pársis are said to have fled from the Portuguese in Sálsette, they seem to have been fairly treated by them in Bassein and in Bombay. When Bombay was (1666) handed to the British, a Pársi named Dorábji Nánábhái held a high position in the island. At Bassein, soon after its capture (1535) by the Portuguese, Garcia d'Orta noticed a curious class of merchants and shopkeepers who were called *Coaris* (Gauris) at Bassein and *Esparis* (Pársis) in Cambay. The Portuguese called them Jews, but they were no Jews, for they were uncircumcised and they ate pork. Besides they came from Persia and had a curious written character, strange oaths, and many foolish superstitions, taking their dead out by a special door and exposing their bodies till they were destroyed.⁶

Though few traces of their missionary efforts remain, the Pársis seem, even as late as the close of the sixteenth century, to have been

¹ Jour. Bom. Br. Roy. As. Soc. I. 187.

² Of these *Raváyats* a compilation was made by Dastur Barjor Kámdin of Navsári in 1630, and a complete collection by Dastur Dorab Hormazdiar of Bálsar in 1685. The earliest of these letters, dated 22nd August 1478, complains bitterly of the miserable state of fire worshippers in Persia. Among the points decided by this letter are that a dead body should not be carried by bearers who were not Zoroastrians, that the bier should be of iron not of wood, and that women ceremonially unclean should wear gloves. Another letter is dated 17th January 1511, and a third 17th January 1535. In the last the Persian priests approve of the building of Towers of Silence of stone instead of brick. (Pársi Prakásh, I. 6-8).

³ Sir A. Burnes' MS. Account of Ábu, 5th March 1828.

⁴ Sanján is mentioned in the *Ain-i-Akbari* (Gladwin, II. 66) as one of the towns that had passed to the Portuguese.

⁵ Pársi Prakásh, 51.

⁶ *Colloquios dos Simples*, 213.

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anxious to make converts. In 1578, at the request of the Emperor Akbar, they sent learned priests both from Navsári and from Kirmán in Persia to explain to him the Zoroastrian faith.¹ They found the Emperor a ready listener and believer, and taught him their peculiar terms, ordinances, rites, and ceremonies. Akbar issued orders that the sacred fire should be made over to the charge of Abu-l-Fazl, and that, after the manner of the kings of Persia, in whose temples blazed undying fires, he should take care that the fire was never allowed to go out either by day or by night.² According to the Pársi accounts the Emperor was clothed with the sacred shirt and girt with the sacred cord, and in return presented the priest with an estate near Navsári. At the close of the century Abu-l-Fazl (1590) mentions that followers of Zardasht or Zoroaster were settled in the district of Surat, and practised the doctrines of the Zend and Pazend and made use of sepulchres.³ By this time Sanján was again a place of trade. But it was under the Portuguese, and of its Pársis no mention is made.

During the seventeenth and eighteenth centuries the Gujarát Pársis made steady progress, not only in wealth and influence but in the knowledge of their religion and of their sacred languages. The evidence of the most trustworthy European travellers shows the Pársis steadily rising from depressed husbandmen and weavers to be rich landowners and merchants, and, though it was accompanied by much ill-feeling and by some discreditable riots, there was a notable advance in the interest taken by the Pársis in their religion. This was due to the efforts of a Persian priest who visited Gujarát about 1721, corrected the Surat Pársis' copy of the Zend-Pehlevi Vandidád, and established small centres of Zend and Pehlevi scholarships in Surat, Navsári, and Broach.⁴ As far as has been traced, this improvement in the state and in the knowledge of the Pársis was confined to Gujarát. Except one doubtful reference in 1638, the only record of Pársi prosperity in the Konkan between about 1530 and 1774 is the building of a Tower of Silence at Nárgol near Sanján in 1767.⁵ After the conquest

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History.¹ Dabistán, III. 93-96.² Elliot's History, V. 530; Blochmann's Ain-i-Akbari, I. 184. Akbar adopted the Pársi feasts and had a fire temple in his harem. Ditto, 276, 210.³ Gladwin's Ain-i-Akbari, II. 65.⁴ Westergaard's Zend Avesta, I. 5. From 1686 to 1744 there was a constant quarrel at Navsári between the original Navsári priests and the descendants of those who had come there in 1419 with the Sanján fire. It ended by the Sanján priests withdrawing first to Balsár and afterwards to Udváda where the original Sanján fire now is.⁵ The doubtful reference to the Konkan Pársis is in Mandelslo (1638) who says (Voyages, 222), 'In the Bijápur territory there are more Pársis than either Deccanis or Canarins.' He seems to have meant Persian Musalmáns. In his passage through the Konkan in 1757 Anquetil du Perron (Zend Avesta, I. ccclxxvi.) found a few Pársis in Sanján and several in Nárgol.

The following is a summary of the chief references to Pársis given by early European writers. In 1617 Terry (New Account, 337) found the Surat Pársis dressed like other people, except that they did not shave the head and that the men allowed the beard to grow long. They were a hardworking people, living by husbandry and palm-tapping. In 1620 the leading native servant of the English Company was a Pársi knowing already a mediocrity of the English tongue (Lord in Churchill's Voyages, VI. 328). In 1626 there were Pársi slaves on board the ships that took Sir T. Herbert to Persia (Travels, 107). In 1638 Mandelslo describes the Pársis as

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of Sálsette some Pársis moved from Kalyán to Thána and there built a Tower of Silence in 1789. A few years later (1786) a Tower of Silence was built in Tárápur and another in Kalyán in 1790, where also a fire temple was built in 1788.¹ Under the British the Pársis first appear in the Thána records as revenue farmers, liquor contractors, and tavern-keepers. During the last hundred years a new class of Pársis has been introduced by the grant of landed estates. These were chiefly in Sálsette and to families of Bombay Pársis. Most of the grants were made in 1829 and 1830, the results were not so successful as had been expected, and did not justify the extension of the measure. Still some of the Pársi proprietors received praise for the liberality and energy with which they improved their estates by digging wells, reclaiming waste lands, and making roads.² In 1839, when Dr. Wilson visited Sanján, there were only

being fairer than other natives. The men wore the beard full and round, and either wore the hair long or shaved the head except the top-knot. Except that they wore a girdle of wool or camel's hair, both men and women dressed like other natives. Their houses were small, dark and badly furnished. They lived by husbandry, shop-keeping, and the practice of crafts except smiths' work. They were better tempered than the Musalmáns, but were the greediest and busiest people in the world, using all their skill to cheat (Travels, 187 and in Harris' Travels, II. 124, 125). In 1660 Thevenot (Voyages, V. 46) notices them under the name of Gaures and Atechperesta. In 1670, according to Ogilby (Atlas, V. 218, 219) their bodies were about the middle size and their faces pale, especially the women who excelled all women of the country in beauty. The men, who were generally hook-nosed, wore great round beards, and on their heads either long black hair or short hair with a lock on the crown. They lived in dark houses, meanly furnished, in a ward by themselves. They ate almost everything but cows or pigs, and except that they wore a sash they dressed like Hindus. They lived by tilling, tapping palm-trees, keeping taverns, practising crafts, and working as servants, most of them were hard, greedy and deceitful, not given to whoring or theft, and weak and compassionate in their conversation. Fryer (1674) found them south of the Tápti, about forty miles along the coast and twenty miles inland. They were somewhat whiter, and he thought nastier than the Gentoos. They ate fish and flesh and drank wine. They were husbandmen rather than merchants not caring to go abroad. (New Account, 117). Ovington (1690) calls them a very considerable sect. They were hardworking and diligent, careful to train their children to arts and labour. They were the chief men of the loom in all the country. They did not suffer a beggar in all their tribe (Voyage, 370-375). Hamilton (1710) calls them good carpenters and ship-builders, exquisite weavers and embroiderers, workers in ivory and agates, and distillers. (New Account, I. 161). In 1764 Niebuhr describes them as a gentle, quiet and industrious race, multiplying greatly. They were skilful merchants, hardworking craftsmen, and good servants. They suffered none of their tribe to ask alms from people of another religion (Pinkerton, X. 215-220). Stavorinus (1774) says they exceeded all other people in industry. Many were servants to Europeans. They were growing in number from day to day. Some went to Cochin, but they were despised. Several were among the chief merchants of Surat (Voyages, II. 492-497, 503; III. 1-2). In 1783 Forbes noticed that of late years (this was probably owing to the great cotton trade with China) the most beautiful villas and gardens in Surat had passed to the Pársis. They were active, robust, prudent persevering, and highly esteemed. They not only grew rich but knew how to enjoy the comforts and luxuries that money can buy. In their domestic economy, and still more in their entertainments to their English friends, Asiatic splendour was agreeably blended with European taste and comfort (Oriental Memoirs, III. 411-412).

¹ In 1788 Hové found Pársi weavers in Navsári and Balsár. He says Balsár is the last town which the Pársis inhabit on the coast. But Hové was looking for weavers not for Pársis. Bom. Gov. Sel. XVI. 93.

² Within the last hundred years nineteen estates have been acquired by Pársis within the limits of the north Konkan. Of these fourteen have been granted by Government and five have been bought. Fourteen of them are in Sálsette, two in Máhim, and three in Daman. The earliest grant was about 1790, when the land in the fort of Tárápur in Máhim was given by the Peshwa to the Vikáji Meherji family who were great

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one or two Pársi families, but there were many close by in Nárgol. Within the last twenty years the number of Pársis has been increased by the opening of railways, which have attracted Pársi shopkeepers, timber and liquor dealers, and mill managers and workers. Railways also give employment to several Pársi station-masters, engine-drivers, and guards, and have made it possible for Bombay merchants and clerks to keep their families in Thána and Báandra. On the other hand the temptation of high pay and advancement draws into Bombay a number of Thána Pársi youths, and it would seem that within the last twenty years there has been little increase in the Pársi population.

The Pársis of the Thána district belong to two classes, newcomers and old settlers. The newcomers are found in Thána, Báandra, and Kurla, and the old settlers at Kalyán, Tárápur, and in several parts of Dáhánu. At Kurla, except one or two families of liquor contractors and husbandmen who have been there since the beginning of the present century, most of the Pársis have settled within the last twenty years since the opening of the Kurla spinning and weaving mills. To Báandra the Pársis have been drawn since the opening of the Baroda railway (1863), because living is much cheaper than in Bombay, and they can get into the city easily and at little expense. The Pársis of Thána town are older settlers. They came more than 100 years ago, soon after the British conquest of Sálsette (1774). Most of them find occupation near their homes. Only a few go daily to Bombay.

The old settlers are the Pársis of Kalyán, of Tárápur in Máhim, and of Deheri, Nárgol, Saroda, Sanján, and other small villages in Dáhánu. Of the date of the Pársi settlement in these villages there

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revenue contractors. In 1800 the Portuguese granted the village of Varkund in Daman to Rustamji and Mervánji, the sons of Mánékji Modi of Surat, to tempt them to start the weaving of cotton cloth and silks. In 1806 the Bombay Government granted the Sálsette villages of Málád, Kánheri, Ára, Dahisar, Eksar, Tulai, and Mágátana, on payment of a quit-rent, to Ardesahir Dádi in exchange for land in Bombay. In 1808 the Bombay Government granted the Sálsette villages of Marosi, Mohili, Marol, Asalpa, Kurla, Sáhár, Kole Kalyán, and Parjápúr, on payment of a quit-rent, to Hormasji Bamanji Vádía, in exchange for land in Bombay. In 1817 Kávasji Mánékji bought the village of Bhándup in Sálsette. In 1821 the Bombay Government granted lands in Sálsette worth Rs. 4000 a year to Jamsetji Bamanji Vádía, the master-builder at the dockyard. The land (being the villages Juhu and Vilepadla) was not actually handed over till 1845. In 1828 Vikáji Meherji bought the village of Chandeli in Sálsette. In 1829 the Bombay Government granted the Sálsette villages of Pavái, Kopri, Khurd, Tirdáz, Sáku, and part of Paspoli and Vadavli, on payment of quit-rent, to Frámji Kávasji. In 1829 the Bombay Government granted the Sálsette villages of Hariáli, Vehár, Gudgaon, and Sháhi to Mervánji Rustamji, head powder-maker. In the same year the village of Parnáli in Máhim was granted to Vikáji Meherji farmer of land and sea customs. In 1830 the Bombay Government made several grants: the villages of Paspoli and Tungava to Frámji Kávasji; the Sálsette villages of Goregaon, Majás, Pahádi, Mogra, Boisar, Osivra, and Báandhivla to Kharsedji Kávasji; the Sálsette village of Anik or Maval to Behránji Kávasji; and of the villages of Máhul and Márváli to Frámji Pestonji Devecha, who had been head servant to several governors. In 1831 the Sálsette villages of Valnai and Vadvan were granted to Hormasji Rustamji Punegar, cashier in the Poona and Sátára residencies. In 1845 Government granted the village of Ghátkopar in Sálsette, on payment of quit-rent, to Ratanji Edalji Bátlivála. In 1850 Dhanjibháí Naservánji Káma bought the village of Kirol in Sálsette. In 1875 Mánékji Kávasji of Daman bought the Portuguese village of Kantharia, and in 1878 the Portuguese village of Sahan Párdi. Mr. B. B. Patel.

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is no record. Many of them seem to represent the original Pársi immigrants of more than 1000 years back. They are husbandmen, and makers and sellers of *moha* and palm-juice liquor. The well-to-do are generally both husbandmen and liquor-sellers, and the poor are drawers and sellers of palm juice. Every village in the inland parts of Dáhánu and Umbargaon has its Pársi landholder and liquor-seller against whom frequent complaints from the Várlis, Thákurs, and other early tribes are received that these men press labour for the cultivation of their fields. Their circumstances are at present somewhat depressed by the rise in the liquor tree cess and the stricter excise rules that have lately been brought in force.

Appearance.

Among the people of the district the Pársis are easily known by their fairness and robust vigour. The older settlers are especially stalwart and muscular. A few are dark, most of them are brown, and many are fair. The nose is long, straight, and sometimes hooked, the eyes large, black, and occasionally slightly grey. The newcomers are generally slighter, less robust and muscular, and fonder of ease. On the whole, they are better looking, and seem better fed and better off than most of their Hindu or Musalmán neighbours. The women, among the old settlers, are well made, healthy, modest, thrifty, and fit for hard work. Besides cooking, house cleaning, water drawing and other house work, they often help the men in the fields and in making and selling liquor. They are generally handsome with fair or brown skins, long dark hair, shapely nose, and fine eyes. Among the newcomers the women of the poorer families differ little from the old settlers, but the well-to-do who have servants, are delicate and inclined to stoutness.

Dress.

Neither men nor women ever leave off the sacred shirt or girdle. The head also is always covered by men with a small skull cap and by women with a white head-cloth. Some of the older and poorer men may be seen with the head shaven all but the top-knot and a full beard, wearing a carelessly wound white head-scarf, a short white cotton coat reaching to the thighs, loose cotton trousers pulled up to the calves, and native shoes or sandals. At home a Pársi of the older type lays aside his short coat, and instead of his head-scarf wears a skull cap of coloured cotton or silk. On great occasions, he puts on a roughly folded cloth turban in shape like a Bombay Pársi's or a Surat Vánia's head-dress and a long white coat. The newcomers and some of the younger of the old settlers wear in-doors a skull cap, a waistcoat, fine cotton trousers, and slippers without stockings. Out-of-doors they put on a well folded turban of dark Masulipatam or Bandari cloth spotted with white, a white longcloth or a silk or woollen European-like coat, cotton or woollen trousers after the European fashion, and stockings and boots of English pattern. The hair is worn short in European fashion; they generally have whiskers and mustaches but almost always shave the chin. The rest of the old settlers, who form the bulk of the community, do not differ in their in-door dress from the half Europeanised Pársis. They wholly or partly shave the head, the older and poorer keeping a top-knot and having a lock on each temple, whiskers, and mustaches, but no beard. The turban does not differ from that worn by the Bombay Pársis;

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only that among the poor it is not so neat or so well folded. They generally wear a white longcloth coat, and sometimes a broadcloth or other woollen coat made in native fashion and native shaped long-cloth or silk trousers. The well-to-do use light well made native shoes with or without stockings, and in a few cases light English boots take the place of native shoes. The poor use thick heavy native shoes without stockings. The wardrobe and ornaments of a rich man are worth from £14 to £23 (Rs. 140 - Rs. 230); of a middle class man from £3 to £5 (Rs. 30 - Rs. 50); of a poor man from 8s. to £1 12s. (Rs. 4-Rs. 16).¹

In their dress the village women are less affected than the men by the fashions of Bombay and newcomer Pársis. In-doors and out-doors their dress is the same. A white piece of cloth is wound round the head and the long hair gathered in a knot behind. Over the sacred shirt and cord a tight-fitting sleeveless bodice and coloured cotton trousers are worn, and a coloured cotton robe is wound round the body in Hindu fashion. On great occasions, and by a few of the rich on all occasions, silk robes and trousers are worn instead of cotton. Slippers are worn out-of-doors and occasionally in the house. On high days their ornaments are a gold necklace, gold or silver bracelets and gold earrings, but, except that widows change them for gold or silver, their only every day ornaments are glass bangles. Among the newcomers the women dress like Bombay Pársi women. The chief points of difference between their dress and the dress of the older settlers are, that they wear the robe in loose folds so as to hide the trousers, that they always use silk instead of cotton, that a sleeved polka takes the place of a bodice, that slippers are worn in-doors and stockings and occasionally English shoes out-of-doors. The wardrobe and ornaments of a rich woman are worth from £85 to £109 (Rs. 850-

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¹ Dress and Ornaments—Men.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	No.	Cost.		No.	Cost.		No.	Cost.	
		From	To		From	To		From	To
Tartans ...	2-3	0 12	0 18	1-2	0 6	0 12	1	0 4	0 6
Shirts, <i>sadras</i> ...	8-16	0 8	0 16	6-12	0 6	0 12	4	...	0 3
Cotton trousers ...	8-16	0 10	1 0	6-12	0 7½	0 15	4	...	0 4
Waistcoats ...	6-12	0 6	0 12	8-6	0 3	0 6	2	...	0 2
Cotton coats ...	4-8	0 8	0 16	3-6	0 6	0 12	2	...	0 4
Woollen coat ...	1	0 10	0 14	1	0 6	0 8	...	...	...
Skull caps ...	4-8	0 4	0 8	3-6	0 3	0 6	2	...	0 1½
Stockings ...	6-12	0 3	0 6	...	...	...	...	...	...
Towels ...	6-12	0 2	0 4	3-6	0 1	0 2	2	...	0 0½
Silk handkerchiefs ...	8	0 5	0 6	...	...	...	...	...	...
Boots ...	1	0 6	0 10	...	...	...	...	...	...
Shoes ...	2	0 2	0 4	1	...	0 2	1	...	0 1½
Slippers ...	1	0 1	...	1	0 1	...	...	...	...
Long robes, <i>jamas</i> ...	2-3	0 12	0 18	1	0 6	...	1	...	0 4
Waist cloths, <i>pichodis</i> ...	2-8	0 8	0 12	1	0 3	...	1	...	0 2½
Beaded girdles, <i>kustis</i> ...	2	0 4	0 9	1	0 2	0 3	1	0 0½	0 1
Jewel ring ...	1	4	0 5	...	...	...	...	...	...
Gold do. ...	2-3	3 8	5 2	...	0 18	1 14
Silver finger-rings	2	0 4	...	2	...	0 4
Watch ...	1	1 16	4 0
Total	14 5	22 15	...	3 12½	5 12	...	0 4½	1 14

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Rs. 1090); of a middle class woman from £34 to £45 (Rs. 340-Rs. 450); of a poor woman from £10 to £17 (Rs. 100-Rs. 170).¹ Their stock of ornaments is larger than the village women's stock; they have more than one gold necklace with some varieties of pattern, a few gold bangles of various designs, diamond earrings, and diamond or gold finger rings.

After they are six months old, children are clothed in a frock, or *jabbán*, of cotton or silk according to the parents' circumstances. As they grow old, cotton or silk trousers are added, and after seven or nine when the initiation, or *navjote*, ceremony has been performed, they are dressed like grown men and women. As far as they are able, parents are fond of decking their children in gold or silver finger rings, pearl earrings, and silver anklets. The wardrobe and ornaments of a child of rich parents are worth from £17 to £30 (Rs. 170 - Rs. 300); of middle class parents from £12 to £17 (Rs. 120-Rs. 170); and of poor parents from £5 to £6 (Rs. 50-Rs. 60).²

¹ Dress and Ornaments—Women.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	No.	Cost.		No.	Cost.		No.	Cost.	
		From	To		From	To		From	To
Silk robes, <i>saddis</i> ...	5	£ 10 0	£ 12 10	3	£ 6 0	£ 7 10	2	£ 3 0	£ 4 0
Cotton robes ...	...	...	...	3	0 15	1 1	2	0 10	0 14
Shirts, <i>sadras</i> ...	8-16	0 8	0 14	6-12	0 6	0 12	4-8	0 3	0 6
Silk trousers ...	5-8	1 10	4 0	3-5	0 18	1 10	2	0 10	0 14
Cotton do. ...	...	...	...	3-5	0 6	0 10	3	0 6	...
Chintz bodices ...	8-16	0 4	0 8	6-12	0 3	0 6	2-4	0 1	0 3
Silk do. ...	3	0 9	...	2	0 6	...	2	0 4	...
Polkas ...	2-3	0 6	0 10	...	...	...	...	...	...
Stockings ...	4-6	0 4	0 6	...	...	...	...	...	...
Sacred girdles, <i>kustis</i> ...	2	0 4	0 9	1	0 2	0 3	1	0 1	0 1½
Slippers ...	3	0 3	...	2	0 2	...	1	0 1	...
Gold chain ...	1	10 0	15 0	1	5 0	10 0	1	3 0	6 0
Do. necklace ...	1	15 0	20 0	...	...	...	...	...	...
Do. bangles ...	2	25 0	30 0	1	15 0	20 0	...	...	...
Silver do. ...	...	...	...	1	3 0	4 0	1	2 0	3 0
Pearl earrings ...	2-4	10 0	20 0	...	...	...	...	...	...
Gold do. ...	1-3	2 0	5 0	1	2 0	...	1	1 0	...
Gold wristlet ...	1	10 0	...	...	...	...	...	...	...
Total ...	...	85 8	108 19	...	33 18	46 12	...	10 16	14 17½

² Dress and Ornaments—Children.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	No.	Cost.		No.	Cost.		No.	Cost.	
		From	To		From	To		From	To
Silk frocks ...	4-6	£ 1 4	£ 2 8	3-4	0 18	1 12	2	0 8	0 13
Cotton frocks ...	6-8	0 3	0 6	4-6	0 2	0 3	4	0 2	...
Silk trousers ...	4-6	0 16	2 4	3-4	0 12	0 18	3	0 9	0 13
Cotton do. ...	4-6	0 3	0 4½	3-4	0 2	0 3	3	0 2	0 3
Silk polkas ...	3	0 12	...	2	0 8	...	...	...	...
Chintz waistcoats ...	4-6	0 3	0 4	3-4	0 2½	0 3	...	0 1½	0 3
Skull caps ...	4-6	0 8	0 4½	3-4	0 2	0 3	3	0 1½	0 3
Gold bangles ...	2	10 0	20 0	2	5 0	10 0	...	...	...
Silver do. ...	...	...	...	2	2 0	2 10	2	3 0	2 10
Anklets ...	2	1 0	1 10	2	0 10	1 0	2	0 10	1 0
Gold finger rings ...	1	0 16	...	1	0 4	...	...	...	...
Silver finger rings ...	2	0 1	0 2	2	0 1	0 2	1	0 0½	0 1
Gold earrings ...	2	0 1	0 2	2	0 1	0 2	...	...	...
Silver earrings	0 0½	0 0½	...	0 0½	0 0½	2	0 0½	0 0½
Silver belt, <i>kandora</i> ...	1	2 0	2 10	1	2 0	...	1	...	2 0
Total	17 2½	29 15½	...	12 2½	16 14½	...	3 14½	7 2½

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Except in Thána and Kalyán where they speak Maráthi, the home speech of the Pársis is Gujaráti, which in Dáhánu and the extreme north is the vernacular of almost all classes. In the whole of Dáhánu and Máhim, except about half a dozen who have constant intercourse with Bombay, no Pársi knows English. The well-to-do whose business brings them in contact with Government officials, generally study and know Maráthi. In Thána town, though the Pársis know Maráthi, their home speech is Gujaráti and Gujaráti is taught both in the Pársi Pancháyat school and in the Government school. In Kalyán the home speech is Maráthi, though contact with Bombay and Thána Pársis has of late given them some knowledge of Gujaráti which is also taught in the Government school. Most Thána and Kalyán Pársi boys learn English in Government schools.

In Thána, Kalyán, and Tárápur, most Pársis live in well built one-storied houses with walls of brick, with pure or half clay mortar, and tiled roofs. About a dozen of them have upper stories and the dwelling of the Vikáji Meherji family in Tárápur is a large two-storied mansion visible for miles. In Dáhánu, except about half a dozen well-built two storied houses, the dwellings are poor with mud walls and tiled roofs. All have a front veranda, and inside of the veranda a large room stretching across the whole breadth of the house and used as a hall. All have a separate cooking room and sick or lying-in room. In poor houses there is only one more room or two at the most. In rich houses the number of rooms varies from six to ten according to space, means, and requirements.

The furniture in a rich man's house is a table or two, a few chairs, a few benches, five or six large and small boxes, two or three presses and some bedsteads, worth together from £20 to £30 (Rs. 200 - Rs. 300). In a middle class house the furniture including bedsteads, two chairs, two or three wooden stools, and three or four boxes, is worth altogether from £5 to £10 (Rs. 50 - Rs. 100). In a poor house the furniture, including one or two bedsteads, one or two boxes, and one or two wooden stools, is worth from £1 to £2 (Rs. 10 - Rs. 20). In a rich man's house there are copper and copper-brass cooking and water vessels, cups, dishes, trays, and brass goblets, worth altogether from £10 to £20 (Rs. 100 - Rs. 200). In a middle class house the corresponding vessels are worth from £3 to £6 (Rs. 30 - Rs. 60) and from £1 to £2 (Rs. 10 - Rs. 20) in a poor house.

Poor Pársis fare simply. They have only two meals a day, one at noon, the other about eight in the evening. The first meal is of rice and pulse separate or mixed, toddy curry, dry fish, and pickles. The second meal is of rice or *náchni* bread, pulse, and dried or sometimes fresh fish. Before the present excise rules came into force palm juice was much drunk at every meal. Since then the poorer classes have had to stint their supply. On great days they sometimes indulge in mutton or in fowls. They take a glass or two of *moha* liquor, generally at both meals and always at the evening meal when palm juice also is drunk. Among the old settlers the rich sometimes take brandy and less often port. Among the new-comers and those in constant intercourse with Bombay, European

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wines are in more frequent and brandy is in general use. As a rule they eat sitting on a cloth, from a copper or brass plate on which the whole dinner is piled. A few well-to-do families, in imitation of Bombay ways, use chairs and tables and eat off China plates. All eat with their fingers. The well-to-do use mutton almost every day especially at the evening meal. The monthly food charges for a rich family of six persons are estimated at £5 (Rs. 50), for a middle class family at £3 (Rs. 30), and for a poor family at £1 10s. (Rs. 15).¹

Feasts, or rather large dinners, are given on three chief occasions, on the fourth day after a death, on marriages, and at the religious national festivals called *gambárs*. At all these dinners the guests are seated in rows on long strips of cloth about half a yard wide, spread in the streets or long verandas wherever they can find room. On the ground in front of each guest is laid a large plantain leaf, or plates made of banian or other leaves called *patrávals*. The first course is rice or wheat bread, one or two vegetables, meat, fresh fish, and pickles. *Moha* liquor is handed round to all who wish it. The second course is rice and pulse washed down with palm juice instead of *moha*.² Of animal food the Pársis eat, of quadrupeds, only the flesh of goats and sheep. Among birds they generally eat domestic fowls, but have no rule or feeling against eating other birds. They never smoke tobacco.

As a body the Pársis are well-to-do. One Kalyán family is supposed to be worth over £20,000 (Rs. 2,00,000), and a few others have between £2500 and £3000 (Rs. 25,000-Rs. 30,000). Most of the well-to-do have from £500 to £1000 (Rs. 5000-Rs. 10,000). But many of the poor, though better off than the poor of other classes, live from hand to mouth.

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Among the poorer Pársis the women rise before daybreak, and after repeating the *kusti* and *nerang* prayers, wash their face, hands, and feet, or bathe, sweep, and clean the house and vessels, and fetch drinking water. This is over about six when the men of the family have generally risen and repeated the *kusti* and *nerang* prayers, and

¹ The details are :

Monthly Food Charges for Six Persons.

ARTICLES.	COST.			ARTICLES.	COST.		
	Rich.	Mid-dle.	Poor.		Rich.	Mid-dle.	Poor.
Rice	10	10	8	Meat	14	8	2
Split pulse, <i>ddl</i>	2	1½	1	Salt	1	1	0½
Wheat	2	1	...	Pickles	1	1	0½
Butter, <i>ghi</i>	10	4	2	Eggs	6	4	0½
Castor-oil	8	4	2	Vegetables	8	4	1
Fish, fresh and dried	8	4	2	Spices	2	1	0½
Fuel	10	6	8	Snuff	2	2	1
Tea	3	1½	...	Sweet oil	2	2	1
Sugar	5	3	...	Liquor and Toddy	8	4	2
Molasses	2	1	1				
Milk	4	2	1½	Total	£5-8	£3-5	£1-0½

² The cost of a feast for fifty persons is : rice 3s. ; pulse 1s. ; wheat 1s. 6d. ; butter 3s. 6d. ; meat 8s. ; spices 1s. 6d. ; vegetables 2s. ; leaf-plates 1s. ; liquor 6s. ; miscellaneous 4s. ; cooks' wages 3s. ; total £1 14s. 6d.

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after either bathing or washing their face and hands, and if well-to-do drinking tea and milk, they go to work.¹ When the men have gone to work the women look after the children, wash them, dress them, and giving them some breakfast, send them to school. They then busy themselves getting ready the midday meal. About noon the men and children come home, and after they have eaten the women dine. After dinner the children go back to school, and the men and women rest for about two hours. Among the poorer Pársis, if they are busy in the fields, the men's dinner is often taken to them and after dining they rest for an hour or two under some tree or shed. Work begins again about three and goes on till dark. At home the women are busy cleaning dishes and making ready for supper. If they have spare time, in lay families the women mend or make clothes, and in priestly families they weave sacred cords. On their return from work the men rest for a time chatting, or, if they are busy, making up accounts. Supper is ready about eight and the men retire about nine or a little after. The women after giving the children their supper, put them to bed, eat their own supper, and, after covering the fire and tidying for the night, go to rest a little before ten.

A few rich families in Bándra live like Bombay Pársis. With this exception, the daily life of town Pársis does not differ from the daily life of villagers. The rich Bándra Pársis live in an easier style, having most of the house work done by servants. They do not rise till between six and seven or later. After going through the *kusti* and perhaps the *nerang* prayer, they bathe and dress. Then men, women, and children have a light breakfast with tea or coffee. Some of them again repeat prayers and a few read books or newspapers. Most of the men leave for Bombay by train between nine and eleven, some breakfasting before they go and others arranging to dine in Bombay between twelve and one. The women generally dine at twelve, then sleep, sit sewing or talking, give orders to servants, or make visits, spending the time as they best can till the men come home generally between five and six. Between this and eight the evening passes in sewing, reading, and talking. At eight they have supper, the men eating before the women except in a few families where they eat together. After talking and laughing for an hour or two after supper they go to rest.

The chief ceremonial occasions are first pregnancies, births, thread girdings, marriages, and deaths.

On a Thursday or Sunday in the seventh month of a woman's first pregnancy she receives presents of dress from her husband's and her father's families. The husband's family prepares and distributes sweetmeats, and friends and relations are called to dinner. When her time draws near, the young wife goes to her father's house, where after the child is born she is treated with great care and lives apart in the lying-in room. Here she stays by herself for forty days, most carefully tended but not allowed to move or touch anything. When they hear that a child has been born, the husband's mother

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¹ Well-to-do Pársis, as a rule, bathe daily ; the poor once in three or four days.

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and some of his female relations come, bringing the young mother presents and giving money to the servants. For five days after the birth the mother is kept on light food and the child on sugar and water. On the fifth day, or by some on the tenth day, a rich meal, of which preparations of dry ginger and sweetmeats are the chief dishes, is sent to the husband's house. On the night of the fifth day, a blank piece of paper, an inkstand, and a reed pen are laid at the head of the young mother's bed for the goddess *Chhathi* or *Sathi* to write the child's destiny. Within twenty days of the birth presents are sent from the husband's house, chiefly money, to meet the charges to which his wife's family have been put, dresses for the child, and materials for a feast, spices, fowls, liquor, honey, and mutton, varying in value from £2 10s. to £10 (Rs. 25 - Rs. 100). On the fortieth day after the birth of the child, the mother is bathed and purified, and allowed to move freely among the people of the house. The sacred shirt and cord she wore are buried, and all the furniture of the lying-in room except the iron bedstead and cradle is given to sweepers. The hour of birth is carefully noted, and on the fifth or other convenient day an astrologer, either a Bráhmán or a Pársi priest, is called and told the hour of the child's birth. On hearing the hour he makes some chalk drawings on a wooden board and tells the parents several names any of which the child may bear. The parents generally choose one of the astrologer's names. But if they are much set on some family name, they sometimes call the child by it, though the astrologer may not have mentioned it.¹ Before the child is six months old and generally before the end of the first forty days, an astrologer, either a Pársi priest or a Bráhmán, is asked to prepare a horoscope. This is a roll of paper about nine inches wide and ten feet long and costs from 2s. to 4s. (Re. 1 - Rs. 2). It is kept with great care in a clothes box or press, and is consulted before a marriage is fixed when it is compared with the horoscope of the other party to the engagement. Before any important undertaking the horoscope is read over to see what are the owner's lucky days and times of life, and, if the owner falls seriously ill, the horoscope is examined to see whether he will get better or die. In the third or fifth month after the birth of her child the mother goes to her husband's house, bringing from her father dresses and toys for the child, a wooden cradle and bedding, and sugar cakes.

Between the ages of seven and nine, both boys and girls are received into the Zoroastrian faith by being clothed with a sacred shirt *sudra* and cord *kusti*.² The ceremony is called the *navazot* or

¹ The names are either Persian or Hindu. The commonest Persian names for boys are Khurshedji, Bamanji, Noshervánji, Behránji, Hormasji, Ardeshir, Sorábji, and Jehángir, and for girls Shirinbái, Meherbái, Gulbái, Pirozbái, and Khurshedbái; the commonest Hindu names for boys are Dádábhai, Dosábhai, Dhanjibhai, Ratanji, Bhikháji, Mánékji, and Kuvarji, and for girls Sonábái, Rupábái, Ratanbái, and Mithibái.

² The sacred shirt, or *sudra*, typifies the coat of mail with which the Zoroastrian withstands the attacks of the evil one. It is of very thin muslin for the rich and of stronger texture for the poor; it has short sleeves and falls a little below the hip. The cloth is brought from the market and is generally sewn by poor Pársi women. It costs from 9d. to 6s. (6 as. - Rs. 3). The sacred woollen cord is woven by the wives and daughters of Pársi priests and costs from 9d. to 10s. (6 as. - Rs. 5).

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admission of a new believer. On the appointed day the house is set in order, the family are gaily dressed, relations and friends are called, and a dinner is made ready. About seven in the morning the child sits on a stone slab and offers a prayer, thanking the Lord for the gift of life and for the beauty of the world. A pomegranate leaf is chewed and the juice, which like *kom* juice is believed to purify, is swallowed. Cow's urine is thrice sipped, a prayer for purification being offered between each sip. Next after repeating the confession of sin, the child is undressed, rubbed with cow's urine, and bathed with water. When the bath is over the child is brought into the hall of the house, where a company of relations and friends are seated on a large carpet. On a slightly raised central seat the child is set dressed in trousers and cap with a muslin sheet thrown over its shoulders. The priests repeat the confession of sin, the child joining in the prayer, holding the sacred shirt in its left hand. When the confession is over the senior priest draws near the child who stands and repeats the words, 'The good, just, and true faith that has been sent by the Lord to His creatures is the faith which Zarthost has brought. The religion is the religion of Zarthost, the religion of Ormazd given to Zarthost.' As the child repeats these words the priest draws the shirt over its head. Then the child takes the sacred cord in both hands, and the priest holding its hands says 'By the name of Lord Ormazd, the magnificent, the beautiful, the unseen among the unseen, Lord help us.' After this is over the priest repeats the sacred thread prayer in a loud voice, the child joining him. While the prayer is being recited, the sacred thread is wound round the child's waist who ends with the words, 'Help me, O Lord! help me, O Lord! help me, O Lord! I am of the Mazdiashni religion, the Mazdiashni religion taught by Zarthost.' Then the child is again seated, the priest recites blessings and ends the ceremony by dropping on the child grains of rice, pomegranate seeds, and pieces of cocoanut.

Village Pársis often marry their children while still in their infancy. When two families agree in wishing their children to marry, they exchange their children's horoscopes, and the horoscopes are sent to an astrologer who decides whether the marriage is likely to be fortunate. No rule is laid down as to whether the proposal of marriage should come from the boy's family or from the girl's. The first offer is generally made by the poorer family. If the stars are favourable a priest is called to recite blessings on the boy and girl. About a week after some of the women of the boy's family, taking a suit of clothes for the girl and some curds and fish as emblems of good luck, go to her parent's house and present the dress to the girl in front of a lighted lamp. This completes the betrothal which though not legally is practically binding. In return the girl's parents send a suit of clothes or a ring for the boy, and other presents of fish and various tokens of goodwill pass between the families. There is no fixed interval between the betrothal and the marriage. The marriage day is fixed according to the convenience of the parents in consultation with an astrologer. Among the old settlers a booth or marriage hall is built, and some days before the

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wedding a booth-building ceremony is performed with songs. The marriage ceremonies begin three days before the wedding day. On the third day before the wedding a pit is dug before the house, some silver and gold are thrown in, and a mango twig is planted. On the same day a suit of clothes and a large silver coin, a Persian *real*, a Mexican dollar, or a five-franc piece, are sent to the bride, who, until the marriage ceremonies are over, wears the coin round her neck. Towards evening the boy and girl, each in their own house, are seated on a low wooden stool in front of their house and bathed with fresh water by the women of the family. When bathed they are carried seated on the stool into the house, and with singing are rubbed with turmeric and rice or wheat flour and water. A cloth is thrown over them, and they are carried out seated on the stool, taken thrice round the mango post, and brought back into the house. If the bridegroom and bride are grown up, instead of themselves their turban or robe is placed on the wooden stool and carried round the mango post. Next day the same ceremony is repeated at about ten in the morning. The third day is given to religious rites in honour of the dead, and the spirits of departed ancestors are called to bless the marriage. The fourth day is the marriage day. During these four days, if the families are rich, or only on the marriage day if they are poor, large parties of friends and relations are called to dinner and supper. On the day before the feast the women of the family go to their female friends and ask them to join in the marriage ceremonies and feasting. The men are called by a priest, who with a long list of names goes from house to house and gives the invitation. Near relations and leading members of the community are visited and invited by the father or some member of the house.

At dawn on the morning of the wedding day the women of both families sit in their houses on a carpet, singing gay songs describing the festivities and asking blessings. The bride and bridegroom, each at their own home, go through the same purifying ceremony as is performed at the time of investing with the sacred shirt and cord. At both houses carpets are laid and rows of benches set in the streets and verandas of neighbouring houses. About four in the afternoon the male guests, dressed in long white robes reaching to the feet and girt round the waist with a long piece of cloth, begin to come and take their seats on the carpets and benches. While the guests are gathering a party of women come from the bride's to the bridegroom's house, one of them bearing in a large tray presents of clothes, and another carrying, one over the other, three pails filled with water and the topmost with a cocoanut in its mouth. This procession is called *sopára*. While they stand at the door of the house the bridegroom's mother, or some other near relation waves a small tray filled with water and with a few grains of rice in it, over the head of the present-bringer, then throws the water at her feet and breaks an egg and a cocoanut. When they have entered, the bridegroom is called to dip his fingers in the water goblets, and while he is doing this, he drops in a rupee which belongs to the bride's sister. The women then give and receive presents and return to the bride's house. Between five and six in the evening

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the male guests who have met at the bridegroom's house, with native music and sometimes with music played on European instruments, follow the bridegroom and the high priest to the bride's house. The bridegroom's clothes are all new, a Masulipatam cloth turban, a long white robe falling to the ankle with a strip of white cloth about a foot broad wound many times round the waist, a shawl thrown over his left arm, a garland of flowers round his neck, a red mark on his forehead, and a cocoanut in his right hand.

The female guests follow the men, the bridegroom's mother leading them holding in her hands a large brass or silver salver with a suit of clothes for the bride and the dowry jewels worth generally from £30 to £100 (Rs. 300 - Rs. 1000). At every turn of the street as they move along, to appease evil spirits, a cocoanut is waved round the bridegroom's head, broken, and thrown away. On reaching the bride's house, the bridegroom is led to the door, the men of his party take their seats on carpets and benches, and the women stand behind the bridegroom at the door. At the threshold, as the bridegroom enters, one of the women of the house several times waves round his head a copper-brass plate with some rice and water in it, throws the contents under his feet, breaks an egg and a cocoanut, and welcomes him into the house asking him to set his right foot first. The bridegroom's father presents the bride with gold and silver ornaments, setting her on his lap if she is a child. After this the wedding ceremony begins. Bouquets and betelnut are handed to all the male guests. The women sit round on carpets, and in the centre the bride and bridegroom are seated on chairs facing each other. Their right hands are tied together with cotton thread and a cloth is held between them. One priest posts himself near the bride and another near the bridegroom. While reciting prayers they pass twisted thread seven times round the bride's and bridegroom's chairs. When this is over one of the priests drops benjamin on a fire censer, and as soon as this is done, the bride and bridegroom throw rice on each other. Whichever is quickest in throwing the rice is supposed to be likely to rule in after life, and their movements are closely watched by the guests and their sharpness rewarded by laughter and applause. When this is over the bride and bridegroom are set side by side, two priests stand before them with a witness on each side holding brass plates full of rice. The two priests then pronounce the marriage blessing in Zend and Sanskrit, at each sentence throwing some rice on the bride's and bridegroom's heads.¹ At intervals in the midst of the blessing

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¹ The words of the *Nika* or Marriage Prayer are :

In the name of God. *Yathá ahú vairýô*. May the Creator Ormazd give you many descendants, with men as grandchildren, much food, friends with heart-pleasing body and countenance, walking through a long life, for a hundred and fifty years.

On the day N.N., in the month N.N., in the year N.N. since the king of kings, the ruler Yazdezard, of the stock of Sásán, a congregation is come together in the circle of the fortunate town N.N., according to the law and custom of the good Mazdayacnian Law, to give this maiden to a husband ; this maiden, this woman, N.N. by name, according to the contract of two thousand Nisapurian gold dinars.

Do you join with your relations in agreement for this marriage, with honourable

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the bridegroom and bride are asked in Persian, 'Have you chosen her?' and 'Have you chosen him?' They answer in Persian, or, if they are too young their mothers answer for them, 'Yes, I have.' When the marriage blessing is over the bride's sister, under the pretext of washing the bridegroom's feet with milk, steals one of his shoes and does not give it up till she is paid a rupee. The bride and bridegroom are next made to feed each other with some mouthfuls of a dish of rice, curds, and sugar called *dahi kumlo*. They hunt for a ring which each in turn hides in the dish, and then gamble to show which of the two is quicker and luckier. When these amusements are over, the bridegroom leaving the bride at her father's house, starts for his own house, with his friends and a bright array of torches. A feast is given at both houses, and about midnight the bridegroom goes back with some friends to the bride's house and takes the bride with him to his own home.¹ On the morning

mind, with the three words, to promote their own good deed for the believing N.N. this contract for life?

Do ye both accept the contract for life with honourable mind that pleasure may increase to ye twain?

In the name and friendship of Ormazd. Be ever shining. Be very enlarged. Be increasing. Be victorious. Learn purity. Be worthy of good praise. May the mind think good thoughts, the tongue speak good words, the works do good. May all wicked thoughts hasten away, all wicked words be diminished, all wicked works be burnt up. Let them praise purity and thrust away sorcery. (Let them read :) Be a Mazdayacnian, accomplish works according to thy mind. Win for thyself property by right-dealing. Speak truth with the rulers and be obedient. Be modest with friends clever and well-wishing. Be not cruel. Be not wrathful. Commit no sin through shame. Be not covetous. Torment not. Cherish not wicked envy, be not haughty, treat no one spitefully, cherish no lust. Rob not the property of others, keep thyself from the wives of others. Do good works with good activity. Impart to the Yazatas and the faithful (of thine own). Enter into no strife with a revengeful man. Be no companion to the covetous. Go not on the same way with the cruel. Enter into no agreement with one of ill-fame. Enter into no work with the unskilful. Combat adversaries with right. Go with friends as is agreeable to friends. Enter into no strife with those of evil repute. Before an assembly speak only pure words. Before kings speak with moderation. From ancestors inherit (good) names. In no wise displease thy mother. Keep thine own body pure in justice.

Be of immortal body like Kai-Khosru. Be understanding like Kaus. Be shining as the Sun. Be pure as the Moon. Be renowned as Zartusht. Be powerful as Rustam. Be fruitful as the earth (Cpendármāt). Keep good friendship with friends, brothers, wife, and children as body and soul (hold together). Keep always the right faith and good character. Recognise Ormazd as Ruler, Zartusht as lord. Exterminate Ahriman and the Dévs.

May Ormazd send you gifts, Bahman thinking with the soul, Ardibihist good speech, Sharévar good working, (let) Cpendármāt (give) wisdom, Khordát sweetness and fatness, Amerdat fruitfulness!

May Ormazd bestow gifts on you, the Fire brightness, Ardvīčūra purity, the Sun exalted rule, the Moon which contains the seed of the Bull increase, Tir liberality, Gosh abstemiousness (?).

May Ormazd give you gifts, Mithra fortune, Crosh obedience, Rasn right conduct, Farvardin increase of strength, Behráv victory, Bāt great might.

May Ormazd bestow gifts on you, Arshasvaugh enlightenment of wisdom, inheritance of majesty, Astat increase of virtue, Ačmán activity, Zamyád firmness of place, Mahrečpant good heed, Anérán distinction of body.

Good art thou, mayest thou maintain that which is still better for thee than the good, since thou fittest thyself worthily as a Zaota. Mayest thou receive the reward which is earned by the Zaota as one who thinks, speaks, and does much good.

May that come to you which is better than the good, may that not come to you which is worse than the evil, may that not come to me which is worse than the evil. So may it happen as I pray. Spiegel's Avesta, 173-175.

¹ In Dáhanu the girl's portion is sent to the boy's house on the day after the

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of the eighth day after the wedding the wife goes to her parent's house and returns in the evening with a large vessel filled with wheat and with a piece of silk tied over its mouth. From both houses, sweet bread, sweetmeats, and other choice dishes are taken to the sea or the riverside and offered to the water spirits. In the evening at both houses relations and friends are feasted.

At wedding feasts there are no chairs or tables. A strip of cloth about half a yard wide is spread on the ground and the guests take their places in a row. The women and children dine first and when they have dined the men are called. Before each guest a piece of plantain or other leaf is spread, and on the leaf the servants lay a portion of each dish. When all the dishes are served the guests begin to eat. While the male guests are eating, small copper cups the size of wine glasses are filled with *moha* liquor and the toast 'Glory to God' is drunk. As soon as this toast is drunk, the cups are refilled, and generally four more toasts 'The Bride and Bridegroom,' 'The Fire Temple,' 'The Host,' and 'The Guests' follow. What with presents of dresses and ornaments, with feasting and other charges the poorest man can hardly marry his son for less than £40 (Rs. 400) or his daughter for less than £25 (Rs. 250). A middle class marriage costs from £80 to £120 (Rs. 800-Rs. 1200), and a rich marriage from £150 to £350 (Rs. 1500-Rs. 3500).¹ Pársis marry only one wife. But when a wife or a husband dies remarriage is allowed and practised.

When a Pársi dies the body is washed, taken to the lowest floor, dressed, wrapped in old well-washed white clothes, and laid either at full length or with the legs folded near a corner of the front hall, on one or two stone slabs, or on the bare floor if the floor is not of wood. If the body is laid on the floor a line is drawn round it to mark it off from the rest of the room and it is laid north and south, the feet towards the north. A lamp fed with clarified butter is kept burning at the head, and a priest repeats prayers, burning sandalwood and benjamin in a censer in front of the body. The body should be carried to the Tower of Silence as soon as possible after death, but never at night. Except in Thána town there are no professional bier-bearers. At Báandra the service is performed by professional Bombay bearers, called *nasesáilárs*. In other places the duty of carrying the dead falls in turn to the different laymen. When the Tower of Silence is at a distance, the body is sometimes carried in a bullock cart, which immediately after is broken to pieces and buried near the Tower of Silence.² In places within easy distance of a Tower of Silence, the biermen bring an iron bier and lay

wedding. In other places it is sent either four days before or on the morning of the marriage day. The girl's portion includes a bedstead, a box or press, cooking and water vessels filled with wheat or rice, and suits of clothes for the boy and his relations. The whole varies in value from £15 to £50 (Rs. 150-Rs. 500).

¹ The chief details are, dress from Rs. 200 to Rs. 300, ornaments from Rs. 500 to Rs. 1000, and feasting from Rs. 700 to Rs. 1000.

² When the dead is carried on men's shoulders the number of bearers must not be less than four in the case of adults, or two in the case of children. When the corpse is taken in a cart the number of bearers must not be less than two.

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it near the body. The bier is a plain iron bedstead without the canopy, standing about six inches from the ground, and, with two long side-rods to rest on the bearers' shoulders. The women of the family and their friends sit on carpets within doors a little way from the body, wailing and crying. The men and their friends sit outside and in the streets, in long rows on benches or carpets. A number of priests attend and say the prayers for the dead. Two of them, chosen for the occasion, stand at the threshold of the door, opposite the dead body and the bier, and begin reciting the Ahunvat Gátha a portion of the Yasna. In the midst of this recitation at a certain part of the prayers, the two priests turn round, the attendants lay the body in the bier, and a dog is brought to look at the face of the dead and drive evil spirits away. Then the two priests again turn towards the body and begin to recite. When the reading is over the priests leave the door, and the wailing and crying which has ceased for the time, again begins. The male friends of the dead go to the door, bow, and in token of respect for the dead raise their two hands from the floor to their heads. After the body is laid on the bier it is covered with a sheet from head to foot. The two attendants bring the bier out of the house, holding it low in their hands, and make it over to four more bearers outside, who like the two attendants are dressed in old well washed white clothes. All the men present stand while the body is taken from the house and bow to it as it passes. The body is carried feet foremost, and after the body follow priests in their full white dress, and after the priests the friends of the dead. All walk in couples, each couple holding the ends of a handkerchief. At the Tower of Silence, which is generally some way from the town, the bier is set down at a little distance from the door. When all have again bowed to it, the bier is taken by the bearers into the Tower where the body is lifted from the bier and laid on the inner terrace of the Tower.¹ The clothes are torn off and the body left to the vultures. After the body is laid in the Tower, before they return to their homes each of the funeral party has a little cow's urine poured into the palm of his left hand and recites the *nerang* prayer. They wash their faces, hands and feet at a well near the Tower, and repeat the *kusti* prayer. They then go home. On reaching home they do not enter the house till they have again washed their faces, hands, and feet, and again repeated the *kusti* prayer. They then enter the house and at once bathe and change their clothes. They cannot eat, work, or mix with their friends till they have bathed, and their clothes must be washed before they are again used.

About three on the afternoon of the third day a meeting takes place in the house of mourning. The guests seat themselves on

¹ The *Dokhma*, a Zend word meaning a tomb, is a pit about six feet deep, surrounded by an angular stone pavement about seven feet wide, on which the dead bodies are laid. This space is enclosed by a wall some twenty feet high with a small entrance door on one side. The whole is built of and paved with stone. The pit communicates with three or more closed pits, at some distance, into which the rain washes the remains of the dead. Mr. Dádabhái Navroji's Lectures on the Pársis, 16. Several passages in the text are taken from Mr. Dádabhái's account.

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benches, chairs, and carpets, and recite prayers of repentance on behalf of the dead. While the guests are praying, two priests if the dead was married and one priest if he was unmarried, lay several trays of flowers and one or two censers in front of the spot where the body was laid on the first day, and standing opposite the censer and flowers, recite prayers. When the prayers are over, the son or the adopted son of the deceased bows before the high priest, who makes him promise to perform all religious rites for the dead.¹ The friends of the deceased then read a list of charitable contributions in memory of the dead. The ceremony ends with the *uthamna*, or rising from mourning. The flowers in the trays are handed round among the people who are sprinkled with rose-water and retire. Next morning before dawn, white clothes, cooking and drinking vessels, fruit and wheat cakes called *darun* are consecrated to the dead in the fire temple.² After this is over, about four in the morning, the grief raising ceremony is repeated.

For three days after a death no food is cooked in the house of mourning. What food is required is sent cooked by some near relation. During these three days none of the relations of the dead, wherever they may be, eat flesh. For the first ten days and sometimes for longer, female friends and relations come to the house of mourning from morning to noon and sit in the hall where they are received by the women of the house. So also the men call at the house for a few minutes in the morning and evening for the first three days. They are received by the men of the house and seated on the veranda, or near the veranda on carpets, benches, or chairs.

On the fourth day a feast is held especially for the priests, and friends are also invited to it. The tenth and the thirtieth day after death, the death-day in each month for the first year, and every yearly death-day have their special ceremonies.

At the end of every year some days are devoted to ceremonies for the dead. In a well cleaned and whitewashed room a platform is raised, on which copper or silver and, in the case of the poor, clay vessels, are set filled with water and decked with flowers. The water is changed at least four times during the holidays which last for eighteen days. Prayers are said in front of the water pots two or three times a day. These observances are called the ceremonies for the departed souls, *muktáds*. The last day of the year and the new year's day, which are both days of prayer and rejoicing, fall about the middle of these holidays.

The Zoroastrian writings are composed in two languages, Zend and Pehlevi.³ Except a few scholars, no Pársi, either layman or

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¹ It is believed that a man cannot win salvation without a son. If he has not a son a Pársi must adopt one of his near blood relations, or failing that a distant relation, or failing that any Zoroastrian. The adoption must be declared at the *uthamna*, or the third day ceremony.

² A suit of clothes and a set of vessels are given to the family priest. The rest are used by the family, and the fruit and cakes are eaten.

³ The proper meaning of the word Zend, or Zand, is, according to Dr. Spiegel, commentary or translation, that is the translation of the ancient texts, whose Sassanian name was Avesta or Apasta (Westergaard's Zend Avesta, I. 1). Thus,

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priest, knows either Zend or Pehlevi. The leading beliefs which as a Zoroastrian the ordinary Pársi holds, are the existence of one God, Ahuramazd, the creator of the universe, the giver of good, and the hearer and answerer of prayer. Next to Ahuramazd the name most familiar to a Pársi is that of Hereman, Angro-mainius, or Satan, to whom he traces every evil and misfortune that happens to him and every evil thought and evil passion that rises in his mind. He thinks of Ahuramazd and Hereman as hostile powers and in his prayers he often repeats the words, 'I praise and honour Ahuramazd; I smite Angro-mainius.' He believes that every man has an immortal soul which after death passes either to a place of reward, *behesht*, or of punishment, *duzakh*. The reward or punishment of the soul depends on its conduct in life. At the same time the due performance by its friends of certain rites helps the soul of the dead to reach the abode of happiness. He believes in good angels, who do the behests of God and watch over fire, water, and earth. He venerates fire and water, and the sun, moon and stars which Ahuramazd has made. He believes in evil spirits who are in league with and who obey Hereman. He believes in Zoroaster as the Prophet who brought the religion from Ahuramazd. He believes that when the world has become overburdened with evil, Soshios son of Zarthost will be born and destroy evil, purify the world, and make the Mazdiashni religion supreme. He calls his religion *Mazdiashni din*, or *Mazdiashni Zarthosti din*, that is, the religion of the Mazda or Omniscient, or the religion of Mazda through Zarthost. His code of morals is contained in two sets of three words, the one set, *humata*, *hukhta*, and *hvrasta*, holy mind, holy speech, and holy deeds, to be praised and practised, pleasing to God, the path to heaven; the other set, *dushmata*, *duzakhata*, and *duzuvarsta*, evil mind, evil speech, and evil deeds, to be blamed and shunned, hateful to God, the path to hell.

Except the first day of the month which bears the name of God, Ahuramazd, all the days of the month are allotted to angels and bear their names. The months are also named after angels and the day of the month that has the same name as the month is a holiday. Six times in the year *gambárs* or general feasts are held. Each of these feasts, which originally marked the different seasons of the year, lasts for five days. High and low are expected to share in them in perfect equality. Besides these there are eighteen *muktál* holidays, including the five days of the last and most important of the *gambárs*. There is no fasting or penance; all holidays are spent in feasting, rejoicings, and prayers.

strictly speaking, the language of the ancient texts is Avesta. Zend is no language, but the word, meaning commentary, indicated the Pehlevi language in which the original texts were explained and translated during the Sassanian period when the Zoroastrian writings were collected and compiled. After Neriosangh confusion arose. The original meaning of the word Zend was forgotten, and Zend and Pehlevi being understood to be the names of two languages, Zend was applied to the language of the original texts and Pehlevi to the language of the Sassanian period. Westergaard says, 'This confusion and erroneous use have now become too universal to be corrected; but to avoid it in some degree, I shall apply the form Zend to the ancient language and Zand to the Pehlevi translation.'

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A Pársi must always keep his head and feet covered, must never move without the sacred shirt and cord, must never smoke, must wash his hand whenever he puts it in his mouth, if he eats from the same dish with two or three others he must not let his fingers pass into his mouth but fling the morsel in, if the rim of a goblet is touched by the lips in drinking it should be washed before it is again used. He must return thanks to God when he takes his meals and keep silence. After his head is shaved he must bathe before he touches anything. In practice Pársis neglect many of these rules, but they know they are laid down in their religion. When sneezing the old generally say, 'Broken be Hereman,' apparently believing that the spasm of breath or soul in sneezing is the work of an evil spirit. Though they know they are contrary to their religion, village Pársis have adopted many of the practices of their Hindu, Musalmán, and Christian neighbours. They offer vows and sacrifices of goats and fowls to the goddess of small-pox, and a few carry oil to Hanumán the Hindu village guardian. Some reverence the shrines of Musalmán saints, offer vows and make presents to them, and a few offer vows and presents to the Virgin Mary and to Christian saints in the Catholic village churches.

The priests have the right to perform all religious ceremonies. Priestship is hereditary. The priests or *mobeds* form a separate class who in country parts rarely if ever marry among lay families. The whole Thána priesthood are descended from Udváda and Navsári families. Over the priests of certain districts or divisions is a High Priest, or *Dastur*, whose office is hereditary and always passes to the eldest son. The Thána district is divided into three ecclesiastical circles, one under the Thána High Priest, one under the Kalyán High Priest, and one in the north under the High Priest of Udváda in the Surat district. The High Priest does not make periodical visitations through his charge, but he hears and settles any complaint against his priests that are lodged before him.

The High Priest and priests differ from other Pársis in never shaving the head or face, and, except shoes, in wearing no article of dress that is not white. As a rule the priests are as ignorant of their religious books as the laity. The laymen pay them certain fees for the rites and ceremonies they perform. They are also paid for offering prayers at the fire-temple and in private houses. When laymen go to the fire-temple they take some sandalwood and money, which are handed to the priest who burns the wood on the fire and takes the money in payment of his prayers.

The Pársis believe in ghosts and in magic. They attribute many diseases to possession by evil spirits and employ Musalmán, Hindu, and Pársi magicians to drive out the spirit and to cure the effects of the evil eye. Women especially spend large sums in buying magic amulets which they wear round their necks or in their hair, to win or to keep the favour of their husband or lover. They believe in the magical practice called *muth*, under which the object of dislike sickens or dies.

BENE-ISRAELS, returned as numbering 775 souls, are found in Panvel, Sálsette, Bassein, Karjat, Bhiwndi, and Kalyán. They are

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also known as Yáhudis and Telis or oilmen. They are believed to have come into the district from Alibág in Kolába about a hundred years ago. They are divided into white *gore*, and black *kále*, the former probably the descendants of the original immigrants and the latter of converts. The two classes neither eat together nor intermarry. They are dark and rather tall and strong. Except a tuft over each ear, they shave the head and wear the mustache and short beards. The women are generally good-looking, and like Hindu women wear the hair tied behind the head in a knot. The men are quarrelsome, but orderly and hardworking. They are husbandmen, oil-pressers, soldiers, hospital assistants, shopkeepers, cart-drivers, and military pensioners. Their home tongue is Maráthi, spoken correctly by a few and very roughly by most. Their houses are like those of middle class Hindus, with brick or wattle and daub walls and tile or thatch roofs. They have clay and copper vessels, wooden stools, grind stones, and a hand mill. The only special article is a box fixed to the upper part of the right door post. This contains a piece of parchment with a verse from the Old Testament, so placed that through a hole the word Almighty can be read from the outside. Both in going out and in coming in the members of the household touch this box with their first two right fingers and then kiss them. They eat rice, millet, pulse, vegetables, oil, butter, and salt, and with certain restrictions, fish, flesh, and fowls. They drink water, milk, tea, coffee, and liquor. They eat twice a day, in the morning before ten and in the evening before nine. Men and women eat separately, the men first; children sometimes eat with their fathers and sometimes with their mothers. The men dress in a cap or Maráthi turban, a coat, trousers or a waist-cloth, and Hindu shoes or sandals. They wear gold ear-rings hanging from the lobes of their ears. The women wear a robe and bodice with sleeves and back. Their jewelry consists of head, ear, neck, and arm ornaments. Their widows are not allowed to wear glass bracelets, or the marriage string *mangalsutra* or *lachya*. The Bene-Israels worship one God and have no images. In their synagogues they have manuscript copies of the five books of Moses written on parchment. They have two synagogues, or *masjids*, one in Panvel and the other in Thána. Though fond of liquor and extravagant on ceremonial occasions, the Bene-Israels are hard-working and well-to-do. There are no professional beggars among them and most of them send their boys to school.

Villages.

Nine towns had more than 5000 and four of the nine more than 10,000 people. Excluding these nine towns and 2290 hamlets there were 2099 inhabited state and alienated villages, giving an average of two villages to each square mile and of 390 people to each village. Of the whole number of villages 833 had less than 200 inhabitants; 866 from 200 to 300; 281 from 500 to 1000; 94 from 1000 to 2000; 15 from 2000 to 3000; and 10 from 3000 to 5000. At Bassein the Portuguese surrounded the Christian city with a wall, and the remains of a wall may be traced round Kalyán. With these exceptions the towns and villages of the northern Konkan are open. Husbandmen gather in villages and hamlets, but Dhangars and other hill herdsmen generally live with their cattle on the hills. Raikaris live

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on river banks to be near their gardens and fishing grounds, and when their crops are ripening Kunbis sometimes move into huts close to their fields. Mhárs, Chambhárs, Dhors, and Káthkaris, where there are any, live on the outskirts of villages, and in towns form separate quarters. In most cases the villagers' houses are not arranged in rows, but scattered over the village site. Sálsette has many European-like houses belonging to Bombay Pársis, and Mr. Vithoba Ápa at Panvel, Mr. Bakir Fakir at Bhiwandi, and one or two other native gentlemen have built handsome villas and surrounded them with gardens in the European style.

According to the 1872 census there were 148,161 houses or an average of 34.92 houses to the square mile. Of the whole number, 8314 houses lodging 65,058 persons or 7.68 per cent of the entire population at the rate of 7.82 to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 139,847 houses accommodating 782,366 persons or 92.32 per cent, with a population for each house of 5.59 souls, included all buildings covered with thatch or leaves, or whose outer walls were of mud or of sun-dried bricks. The dwellings of the better class of townsmen are two-storied with tiled roofs and brick walls, covered with bright blue or yellow plaster. Stone is seldom used. In rare cases large houses are built round a quadrangle, but the ordinary shape is the rectangle. The roof often overhangs in front, leaving an open space called *padvi*, which is sometimes enclosed with iron bars. From this one or two steps lead to the veranda, *oti*, an open space let into the house. From the veranda the house is entered. It is divided into a number of low badly-lighted rooms with a narrow steep stair leading to the upper story. The Konkan Kunbi's house is never of stone, and is never built round a quadrangle. It is raised on a plinth a foot or two high, and is a squarish one-storied block, built of wooden posts with wattle and mud walls, and a roof tiled in villages near the coast, and in other parts thatched with grass or palm leaves. The front yard, or *ángne*, which is sometimes used as a threshing floor, has several mud-smearred wicker-work rice frames, *kangás*, and rows of cowdung cakes drying in the sun. Inside the house and round three sides of it runs a beam to which the cattle are tied. In the centre of this cattle-place, *gotha*, is the open space, *vathán*, where the men smoke and sleep, in the far corner is the enclosed cook room, *vovara*, and overhead is the loft, *mála*, a sort of lumber room. In the back yard, *paras*, are the well, the privy, and some vegetables.

The Thána rural population seems to have been always wanting in the element, which, in the Deccan and Gujarát, moulded each village into a separate community. The only Government servant found in every village is the *pátíl* or headman. As a rule the office is hereditary, and the same man discharges both the revenue and police duties. Formerly in many coast tracts a leading villager, under the name of *khár pátíl*,¹ had charge of the reclamation dams. But

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¹ The *Khár pátíl* looked after the embankments of reclamation and the *Agri pátíl* looked after the salt-pans. Their duties are laid down in section LXVII. Regulation I. of 1808.

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since Government, under the last survey settlement, has ceased to be responsible for repairing these dams, the office of *khār pátíl* has in most cases merged in the revenue pátílship. Pátíls are generally Kunbis, but in Dáhánu, where there are whole villages of Várlis, he is often a Várli; in Panvel and Bhiwndi pátíls are often Ágris; in the west of Sálsette he is almost always a Christian, because the villagers are almost all Christians; and, for a similar reason, Thákur pátíls are sometimes found in Váda and Sháhápur, and Son-Koli pátíls in many coast villages. The pátíl of Thána is a Bhandári, and those of Bhiwndi and Panvel, where there are large numbers of Muhammadans, are Musalmáns. There are no Káthkari pátíls, but in at least two villages, Máldunga in Panvel and Nanditveh in Bhiwndi, the office of pátíl is held by Mhárs. Though the headmen in the north Konkan have not all the position and importance of Deccan headmen, they are treated with respect and the office is much sought after. At ceremonies the headman is given a place of honour, and widow *pát* marriages cannot be performed without his giving the signal. He holds rent-free land, and in addition generally receives a money payment from Government. Hamlets or *pádás* have often a deputy pátíl, *pádákhót*, who is recognised by the villagers only and receives no Government pay.

Except one in Panvel there are no hereditary village accountants, *kulkarnis*, the accountants' work of ten or twelve villages being performed by one stipendiary accountant styled *taláti*, a Bráhmaṇ or Prabhu by caste. Almost all villages have a Mhár as a village servant, whose office is generally hereditary and who is paid by Government with rent-free land and cash. The Mhár shows travellers the way, carries messages and Government money, and helps the pátíl and taláti. He receives the skins of dead cattle, but gets no other allowance from the villagers, and does nothing for them. In the wilder parts there is often but one Mhár to three or four villages, and near the coast the Mhár's duties are occasionally performed by some man of better caste, often a Koli called *Madvi*.

The village servants who are useful only to the villagers are seldom found. The barber, *nhávi*; the blacksmith, *lohár*; the carpenter, *sutár*; the basket-maker, *burud*; the tailor, *shimpi*; and the shoemaker, *chámabhár*, are found only in towns and large villages. Barbers generally work only for the people of certain villages, and so far have an hereditary interest or *vatan*; the rest work for any one and are paid in cash. Government records show traces of the former existence of a few servants, such as Madvis, Kárbháris, Kotváls, and Mukádams, who were village and not Government servants, though they seem to have had several Government duties to perform under the pátíl. The Kárbhári's business seems to have been to help in gathering the revenue; one of the Madvi's chief duties was to clean pots and pans belonging to Government servants; the Mukádám's special work was to get in the palm-tree dues; and the Kotváls to help the pátíl generally. The Kumbhár and Máng in Kalyán, the Náik in Sháhápur, and the Náikaodi in Dáhánu, the ferrymen in Váda and Máhim, the cattle waterers and pond cleaners in Bassein, the dam repairer, *pedvi*, of the Bassein and Máhim creeks,

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seem to have been useful solely to the villagers. At present, except in some cases from the ferrymen, service is not exacted from these men and in Kályan and Bhiwndi their grants are nominal, for what is not taken by Government as quit-rent is paid to the pátil.

Except a few who come into Bombay during the dry season chiefly as labourers and cartmen, Thána labourers, husbandmen, and craftsmen seldom leave the district in search of work. Their labour seems not to be in much demand outside of the district, probably because their weakly and fever-stricken constitutions prevent them competing with the able-bodied labouring classes of Poona, Sátára, and Ratnágiri. Much of this want of strength is due to the weakening climate, the fever-haunted forests, the strain and exposure in planting rice, and the immoderate use of spirituous drinks.

By far the most robust, sturdy and enterprising of the lower orders are the fishing Kolis of the sea-coast towns, and doubtless much of this is owing to their healthy sea life. Some of them sail their boats as far as the Malabár coast and Cochin, while numbers trade with Bombay. Large quantities of fish are brought every dry season to Apte near Panvel and Chole near Kalyán, where these fishing Kolis settle for months, meeting the inland people and exchanging salt-fish for grain. On the various passes through the Sahyádris, the Bor, Kására, Nána, and Málsej, numbers of the uplanders may be seen flocking to these places each carrying his bundle of rice to be bartered for fish. Little or no money changes hands. In the cold season Christians, Vádvals, Vanjáris, and other sea-coast classes, as soon as harvest is over and the forests are open, start with their carts and fetch timber from the Peint, Dharampur, Jawhár, and British forests, and sell it at the various shipping stations.

Of upper class Hindus, Chitpávan Bráhmans and Prabhus either settle in Bombay as clerks or lawyers, or entering Government service spread over the Presidency. Few of them settle as traders in Bombay as the language of Bombay trade is either English or Gujaráti. In connection with their trade in salt, wood, and rice, Bráhmans, Maráthás, and Musalmáns go for a few days at a time to Poona and Bombay and even as far as the Central Provinces.

A few Pársis have settled in Bombay for trade and Government service, or as clerks. Along both the Baroda and Peninsula railways, especially at Bándra and at Thána, are a considerable number of families chiefly Bráhmans, Prabhus, Pársis, and Native Christians whose men go daily to Bombay most of them as merchants or clerks. In Bándra there are also from ten to twenty European residents who are employed in Bombay as merchants, brokers, bankers, and Government servants.

Of outside labourers who come to the district for work, the most important class are Deccan Kunbis and Mhárs who are known in the district as Ghátis or highlanders. They generally come in the beginning of the fair season in hundreds down the Bor, Kására, Bhimáshankar, Nána, and Málsej passes. Upwards of a thousand find employment as grasscutters in Sálsette, Kalyán and Máhim. Others, chiefly Poona and Nagar Kunbis, bring their bullocks,

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ploughs and clod-crushers *petaras*, and are largely employed until *Holi* (February - March) in levelling rice fields in Kalyán, Karjat, Murbád, and Sháhápúr.¹ Others again work as porters in towns and at railway stations. Some late comers have found permanent employment as railway porters, and there is a village of them settled near the Ambivli and Andheri lime-pits in Sálsette. As a class they are much larger and stronger, and able to do much more work than a Konkan Kunbi or Koli. Beldárs or masons, and Vadars or earth-workers, also come from the Deccan and carry out the yearly repairs to the rice dams. Others bring large quantities of butter from west Poona to Kalyán and Panvel. Chárans come down the hills during the fair weather bringing grain. They used to take back salt but now almost the whole of the salt passes inland by rail.

Mátherán, both in the October and April-May seasons, attracts a large number of palanquin-bearers, porters, and pony keepers, Mhárs, Maráthás, and Musalmáns, many of them old palanquin-bearers from Wái on the Poona-Mahábaleshvar road. The lower Government servants, messengers, constables, and forest guards, and among railway servants porters and carriage cleaners are in the majority of cases Ratnágiri Kunbis and Maráthás. Others of this class find employment in the service of traders, shopkeepers, and other high class Hindus, and a few have settled as husbandmen. Another class who are known as Pardeshis come into the district from Central and Northern India and Oudh, and after serving chiefly as messengers to moneylenders, traders and liquor-contractors, generally return to their own country after a few years. Some stay from six to ten years and bring their families, and in a few cases set up small sweetmeat, parched grain, or fruit shops.

Three or four hundred Dublás and Dhodiás have lately been brought from Surat by Mr. Mánekji Kharshedji for the manufacture of salt at his pans in Bassein. The result has been successful. The quality of salt made by them is much better than any formerly made in the district. It commands a high price and other employers seem anxious to follow Mr. Mánekji's example.

Some four or five thousand Juláhás, Musalmáns from Oudh and the Panjáb, have settled in Bhiwndi and are now engaged in weaving women's robes. Within the last six years the establishment of the great spinning and weaving mills has brought to Kurla a considerable number of Ratnágiri Maráthi spinners, Musalmán weavers, and Pársi fitters.

The traders are mostly Gujarátis of the Bhátia, Lohána, Márwádi, and Meman classes. They lend money to cultivators, but rarely cultivate themselves. Besides lending money they sell cloth, tobacco molasses and oil. Their shops are seen in every large village, and they gather to every market and fair. In the dry season, Poona, Nagar, and Násik Dhangars bring blankets which they sell to the people generally on credit, recovering the price in the following December

¹ The large plough used with generally four or eight bullocks is called *cháhur* and those who work it *cháhure*.

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after the people have sold their grain and rice. So too Shimpis, or cloth-dealers, bring woollen waistcoats, *káchvās*, and get paid in the same way. Some Musalmán or Meman pedlars from Bombay hawk clothes about the district, Kábulis hawk asafœtida *hing*, and Upper India Musalmáns glass beads, bracelets, and other ornaments.

The upper grades of Government service are almost monopolised by Bráhmans and Prabhus, the Bráhmans being about twice as strong as the Prabhus. There are also a few Pársis, Musalmáns, and Sonárs. The lower classes of Government servants, constables, and messengers are chiefly Thána, Kolába and Ratnágiri Maráthás, and to a less extent Musalmáns.

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CHAPTER IV.

AGRICULTURE.

Chapter IV.
Agriculture.

Soil.

AGRICULTURE supports about 540,000 persons or a little more than 63 per cent of the population.¹

The main division of soils is into sweet and salt. Sweet land is either black or red; the black called *shet*, that is the plain rice fields, and the red called *mál varkas*, that is the flat tops and slopes of the trap hills, on which *náchni*, *vari*, and other coarse hill grains are grown. In many places along the coast, such as the garden lands of Bassein and Máhim, the black soil is lighter and more sandy than in the interior. Rice lands belong to two classes *bándhni* and *málkhandi*. *Bándhni* lands are either banked fields which can be flooded, or low fields without embankments in which water lies during the rains. The low fields are the most productive as the rain water leaves a rich deposit. As soon as the water has been let off the field or has evaporated, the land is ploughed and gram or some other late crop is grown. Little labour is needed as the weeds and grass have been killed by the water and serve as manure. *Málkhandi* lands are open fields in which no water gathers and which have no embankments. The return from tillage in these two kinds of land is estimated to be in the proportion of four to three.² This distinction is typical of the local way of classifying fields from their position rather than from their soil. The people have no names for different varieties of black soil, but describe a field according to its supply of water. And, as it is the water supply that determines what variety of rice is grown, the question of an intending buyer of land is not, what is the soil, but what is the crop? Does the land grow the poorer or the better sorts of rice?

Arable Area.

Revenue survey returns give Thána, excluding Jawhá, an area of 2,722,088 acres. Of these 189,682 acres or 6·96 per cent are alienated, paying Government only a quit-rent; 1,034,137 acres or 37·99 per cent are arable; 1,030,168 acres or 37·84 per cent forest; 73,801 acres or 2·71 per cent salt pans and salt marshes; 94,412 acres or 3·46 per cent hills and uplands and 299,888 acres or 11·01 per cent village sites and roads. Of 1,034,137 acres, the total Government arable area, 957,934 acres or 92·7 per cent were in 1879-80 held for tillage. Of this 9591 or 1·001 per cent were garden land; 333,717 or 34·8 per cent rice land; and 614,626 or 64·11 per cent dry crop land.

¹ This total includes adult males, 178,843; their wives, according to the ordinary proportion of men to women, 164,801; and their children, 196,815. In the census statements a large number of the women and children are brought under 'Miscellaneous.'

² Bom. Gov. Sel. XCVI. 19.

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The¹ chief irrigation is the rainy season flooding of rice lands by the small streams that drain the neighbouring uplands. Some dry weather irrigation is also carried on from rivers and unbuilt wells. The gardens on the banks of the Gádhi at Panvel are fed with water drawn from the river in leather bags. Those in Bassein and Máhim, which are much the best in the district, are watered by Persian wheels from unbuilt wells. In other parts of the district, garden land is rare, and, except in a few onion gardens at Bhiwndi and Kalyán, irrigation from ponds or built wells is almost unknown.

Two influences, sea encroachments and land reclamations, have for centuries been changing the lands along the coast. The sea encroachments have been more than met by the land reclamations, which, in times of strong government, have been carried on for centuries and have changed wide tracts of salt into sweet arable land. The sea has gained on the land at Utan and Dongri in Sálsette, along the Bassein coast, and further north at Chikhli, Gholvad, Badápokran, Chinchani, and Dáhánu. Of these encroachments the most remarkable are at Dáhánu, where the sea has advanced about 1500 feet and washed away the remains of an old government house, and at the mouth of the Vaitarna where, since 1724, four villages have been submerged.² Of the land reclamations most have been made in small plots, which, after yielding crops of salt rice for some years, have gradually been freed from their saltiness, and, merging into the area of sweet rice land, have lost all trace of their original state. Of larger works built to keep back the sea, there are embankments to the east of Dáhánu, near Tárápur in Máhim, at Rái Murdha and Majivri in Sálsette, along the Kalyán river, and in parts of Panvel. The Dáhánu embankment, which has often saved the town from flooding, is a low masonry wall about 300 yards long, built to protect the village site from the tidal wash of the creek. The Tárápur embankment is a similar wall to protect the rice fields.

Except in the south, where their origin seems to be Marátha, most of these embankments are believed to be the work of the Portuguese, and to have been built partly by the government and partly by the European settlers to whom the Portuguese government granted large estates. In this, as in other respects, the Portuguese did much to improve the coast districts. But the facts that the tenure of redeemed salt waste is marked by a special Hindu name,³ that the spread of this form of tillage was according to tradition one of the chief cares of the Rajput dynasty of Máhim (1000(?) -1238), and that in modern times both the Peshwa and Ángria encouraged the practice by most liberal concessions, make it probable that the reclaiming of salt waste has been going on at intervals from very early times.⁴

¹ The greater part of the Agriculture chapter is contributed by Mr. A. Cumine, C.S.
² Of these villages Sháhápur and Máhápúr lay between the island of Arnáls and Dántivra and Kore in Máhim, and Barhánpur and Khárpurshi probably off the Máhim villages of Yadvan and Matháne. These villages were granted by the Peshwa to the Máhim Deshpánde in a deed bearing date A.D. 1724 (H. 1140).

³ *Shilotar*, probably the gap or sluice-watching tenure from the Kánarese *shilu* split. Details are given below in the Land Administration chapter.

⁴ Some large salt reclamations in Bhiwndi on the Thána creek are held on specially easy terms granted by the Peshwás. In 1816, in the Máhim village of Kandrebhare, Bájiráo Raghunáth Peshwa granted 266 acres in lease, *kaul*, and most of these lands were originally held on the *istáva* or gradually increasing tenure. Mr. W. B. Mulock, C.S.

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Reclamation.

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From the beginning of British rule salt wastes have been granted for reclamation on specially favourable terms. In 1823 some land at Tárápur and Ghivli in Máhim was the subject of a special grant. Other early grants were given in Panvel; in 1826 in the village of Bokadvira, in 1830 in Náháve, and in 1840 in Antrábámda. The matter is said to have engaged attention in Sálsette in 1834, but no great progress was made till (in 1875) the introduction of the rules, which are still in force and are known as the Gujarát Reclamation Rules. Under these rules, which are given in detail a little lower down, the demand for salt waste rapidly spread, and considerable progress was made till, under the notification of 1st March 1879, of a whole estimated area of 76,000 acres of salt waste 72,000 were gazetted as forest. The demands for portions of the remaining 4000 acres were so numerous, that in 1881 the right to reclaim plots covering an area of 754 acres was put to auction and fetched £705 (Rs. 7050), or an average of nearly £1 (Rs. 10) the acre.¹ People can afford to pay such large sums, because the rainfall is so heavy (eighty inches) that the land is soon washed sweet enough to grow red rice. Many petitions were made for the right to reclaim parts of the salt wastes that were gazetted as forest in 1879, and, as it was shown that the salt land was of little value to the forest department Government have decided (December 1881) that the salt marsh should be unforested and leased for reclamation.²

Salt waste is turned into rice land by damming out the tide and sweetening the soil by washing it with fresh water. Rice straw, grass and branch loppings are used to strengthen the mud embankments which are occasionally faced with stone; and the growth of *tivar* and other shrubs that flourish in salt water is encouraged. Mr. Bákar Fakih's reclamation in Khárbháv and Páigaon in Bassein, which is part of a reclamation of 1729 acres, may be taken as an illustration of the process. In this a total area of 720 acres includes four detached plots, the largest of which is over 480 acres. The first thing Mr. Bákar did was, at a cost of over £4000 (Rs. 40,000), to raise a great mud dam pitched with stone and covered with sweet earth. The salt water was kept out by barring the tidal channels with strong doors. Within the area won from the sea, the land was divided into a series of small fields each surrounded by banks so as to pond up the rain water. Every season before the rains set in, the surface of some of the fields is hoed, and when the rain falls, the clods are carefully broken that they may be well washed by the sweet water. The rain water is kept standing on the land as long as possible. In eight or ten years the higher parts, those formerly least soaked by the tide, will

¹ The details are, in Panvel, ninety acres in Karnoti fetched £85 (Rs. 850) and 140 acres in Vadgaon £350 (Rs. 3500); in Bassein, 313 acres in Divánman and Chulne fetched £150 (Rs. 1500); and in Máhim, fifty acres in Kandran fetched £50 (Rs. 500) and 161 acres in Safála, Makne, Kapas, Saravli, and Umbarpáda £70 10s. (Rs. 705).

² Gov. Res. 7400, 7th December 1881. The chief reclamation grants were, in 1877, 306 acres in Kavesar and Kolshet in Sálsette, and, in 1880, 1729 acres in the Bassein villages of Nágle, Páigaon, Váigaon, and Khárbháv.

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probably be ready for sweet rice, but in some of the thoroughly salted lowlying parts twenty or twenty-five years must pass before there is any return. In such cases the reclaimer knows when his land has become sweet by the falling off of the salt rice crop. In the first season after the dam is complete, attempts are generally made to sow a little salt rice. The seed is soaked in barrels of water, heaped on the ground, and covered with straw on which water is poured. When the seed has begun to sprout, it is sown here and there in the salt land, but, for a few years, there is rarely any return, as a long break in the rainfall is fatal.

Salt land is granted for reclamation on the following terms:¹ The precise limits of the land are ascertained and stated in the agreement; no rent is levied for the first ten years; a rent of 6d. (4 *annas*) an acre is paid for the next twenty years on the whole area granted, whether reclaimed or not; at the end of thirty years from the date of agreement the land is assessed at the ordinary rice-crop rates. Any part found unfit for rice is assessed at the rates levied on similar land in the neighbourhood, provided that if rice or any other superior crop is grown, ordinary rice rates may be charged. The Collector decides what public roads are to be opened within the reclamation, and any land taken for a public road is freed from assessment. Under pain of forfeiting the lease, the lessee engages to bring one-half of the area under tillage in five years, and the whole in ten years. If the lessee fails to use due diligence, Government may take back the land and levy a fine of double the estimated income which the lessee has drawn from the land during the period of his tenancy. The decision of what constitutes due diligence in carrying out the reclamation rests with Government.

The following statement shows that of a total estimated area of about 93,000 acres of salt waste and salt marsh, about 16,500 have been reclaimed and about 76,000 remain available for reclamation :

Thána Salt Land, 1881.

SUB-DIVISIONS.	Reclaimed.	Unreclaimed.	Total.
	Acres.	Acres.	Acres.
Dáhnán	15	9831	9846
Máhm	972	20,344	21,316
Bessén	2152	10,965	14,117
Bhiwndi	430	995	1425
Sálaste	9119	19,809	28,928
Kalyán ... ..	.....	611	611
Fanvel	2715	13,770	16,485
Total	16,403	76,335	92,738

The tillage of the Thána hill tribes is, or rather was, the forest clearing system that is locally called *dahli*. Under this system any one who paid 1s. (8 *as.*) might clear a space in the forest, cut and burn the trees and bushes, and raise a crop of *náchni*. Without any ploughing, the seed was cast in the ashes and the grain was

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¹ Government Resolutions 6771, 2nd December 1875, and 3240, 27th June 1878.

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left to grow and ripen uncared for. This practice caused great injury to the forests. It has long been discouraged and is now suppressed. At present, such Várlis, Thákurs, and Malhári Kolis as are settled in villages and own rice land, cultivate in the same way as Kunbis. Those who neither own nor rent rice land, but cultivate uplands, or *varkas*, raise crops of *nágli* or *náchni* and *vari* or *dhánorya*. They hire from a Kunbi his plough and bullocks; or, if they cannot hire bullocks, they prepare the ground, as they best can, with hoes. In Karjat, the only part of the district where the uplands are left in their original state of common, a special rate is levied on hoe tillage. In that sub-division there also survives the custom of allowing the Káthkaris to cultivate a certain area of land free of rent. The Káthodi's Free Lands, *Káthode lokáuchi máphi*, is still a regular entry in the Karjat village accounts. The upland seed bed, like a rice seed bed, is thatched with branches, burnt, and manured with the ashes. When the rains have begun the bed is ploughed and the grain sown. Like rice, the *náchni* or *vari* is not left to ripen where it grows, but is planted in another piece of upland, *mál varkas*, which by ploughing or hoeing has been made ready to receive it. Both grains ripen in October, when, as the straw is useless, the heads are plucked and the stems left standing. The heads are taken to the threshing-floor, and the grain beaten out with sticks. As they are used only in the form of meal, *náchni* and *vari* do not require the careful cleaning that rice wants.

A very different form of tillage is occasionally carried on by Várlis and Ráikaris. A rough terrace is made on a river bank, and the soil is turned with the hoe, manured with cowdung, sown with such vegetables as *káli vangi* *Solanum melongena*, *vel vangi* *Lycopersicum esculentum*, and red pepper, and in the fair season watered by hand from the river. The Ráikari builds his hut there, and all the year round carries on his twofold occupation of fishing and gardening. The dry sandy beds of small streams, where they fall into rivers, are often used by Várlis in the same way.

**Plough of
Land.**

Uplands are constantly held alone, but this is seldom the case with rice land. The farmers believe that tree loppings, *ráb*, are necessary for the proper growth of rice, and, to obtain the grass and brushwood required for one acre of rice, about three acres of upland are wanted. Except the plot set apart as a rice nursery, this upland is not tilled. A single man aided by his wife and children, and with but one plough and one pair of bullocks, can till from three to $3\frac{1}{2}$ acres of rice, and about twice that area of upland.

Holdings.

In 1878-79 the total number of holdings in Government villages, including alienated lands, was 90,709 with an average area of $11\frac{1}{2}$ acres. Of the whole number 52,678 were holdings of not more than five acres; 13,602 of not more than ten acres; 11,982 of not more than twenty acres; 9057 of not more than fifty acres; 2335 of not more than 100 acres; 722 of not more than 200 acres; 158 of not more than 300 acres; 110 of not more than 400 acres; twenty-four of not more than 500 acres; twenty-five of not more than 750 acres; seven of not more than 1000 acres; seven of not more than 1500 acres; and two above 2000 acres.

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During the thirty-three years ending 1879-80, the number of ploughs has risen from 70,352 to 87,422 or 24·26 per cent, and of carts from 19,780 to 26,327 or 33·1 per cent. Live stock on the other hand has fallen from 436,899 to 398,007 or 8·16 per cent:

Thana Stock, 1846 and 1880.

YEAR.	PLOUGHS	CARTS.	LIVE STOCK.						
			Oxen.	Cows.	Buffaloes.		Horses.	Sheep and Goats.	Total.
					Male.	Female.			
1846 ...	70,352	19,780	144,524	140,097	58,456	43,581	1507	48,644	436,899
1879-80 ...	87,422	26,327	142,050	125,158	53,687	33,443	1353	42,316	398,007
Increase ...	24·26	33·1	...	...	...	...	...	...	...
Decrease ...	...	...	1·7	10·6	8·16	23·2	10·2	13·01	8·16

The fall in the number of live stock might be supposed to be due to the spread of tillage and to the strictness of forest conservancy. But the fact of a decline in the amount of stock is doubtful. The 1846 census returns were far from accurate, and there are no survey figures with which to check them. It will be seen from the following statement, compiled from the Collector's yearly reports, that, during the last seven years of strict forest conservancy, the live stock returns show, on the whole, a fairly steady advance:

Thana Live Stock Returns, 1874-1880.

YEAR.	PLOUGHS	CARTS.	LIVE STOCK.						
			Oxen.	Cows.	Buffaloes.		Horses.	Sheep and Goats.	Total.
					Male.	Female.			
1873-74 ...	77,760	30,148	130,491	111,510	52,940	30,878	1155	35,188	361,662
1874-75 ...	83,755	26,190	142,873	122,534	50,938	34,191	1246	35,499	387,278
1875-76 ...	85,494	27,992	154,461	118,619	61,773	31,797	1300	38,345	396,800
1876-77 ...	86,935	26,260	148,784	119,102	52,121	33,897	2468	41,743	397,615
1877-78 ...	83,877	26,306	146,302	125,278	53,312	29,761	1479	48,525	404,857
1878-79 ...	85,340	26,713	147,139	124,019	47,710	33,279	1670	43,927	397,744
1879-80 ...	87,422	26,327	142,050	125,158	53,687	33,443	1353	42,316	398,007

The mode of tillage is for the most part the same all over the district. The only local peculiarities are in the coast sub-divisions, where the growth of sugarcane and other garden crops requires special tools and methods. The chief field tools are the plough *nāngar*, the large hoe *kudāli*, the reaping sickle *vila*, the large sickle *koita*, the rake *dāntāl-kāthi*, the flail *korāl kāthi*, the fan *sup*, the basket *topli*, the crowbar *pāhāri*, the mould board *alvat*, the scraper *tonke*, and the grass-carrier *baila*. The Thana plough differs from the Deccan plough in material and to a slight extent in make. It is usually of teak, *tivas*, or *khair* and costs from 4s. to 5s. (Rs. 2 - Rs. 2½). Its average weight is about forty-two pounds. The iron share, *phāl*, which weighs from 2 to 2½ pounds (1-1½ *shers*), is usually fastened upon the upper side of the share-beam by two large nails, though it is occasionally fixed by iron rings slipped over it and forced up till tightly fastened. The wooden part of the plough consists of four pieces, the pole *hali*, the yoke *ju*, the share-beam *daut*,

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and the handle *rumni*. The pole is wedged into the share-beam and handle, while the yoke is tied to the pole by ropes. The plough is drawn by two bullocks and sinks about six inches below the surface. When the ground is particularly hard stones are fastened across the pole to increase the pressure. The large hoe, *kudili*, is used to break soil too hard for the plough. The rake, *dántál-káthi*, is used for gathering the grass which is burnt on the seed beds. The mould board, *alvat*, is drawn over moist newly ploughed fields to level the mud in which the seedlings are planted. The scraper, *tonke*, is used to scrape off mud from the roots of seedlings when they are being planted out. It is of wood, stuck in the ground, and of the form of an ordinary foot scraper. The grass carrier, *baila*, is an upright pole to which near the top is horizontally fastened a wooden framework bound with cord. This is used for carrying grass and brushwood for burning, the framework resting on the labourer's head with its load above and the pole in his hands.¹

Crops.

In 1879-80, of 1,015,341 acres of occupied land, 478,200 acres or 47.09 per cent were fallow or under grass. Of 537,141 acres under tillage, 7010 acres or 1.3 per cent were twice cropped. Of 544,151 acres, the actual area under cultivation, grain crops occupied 466,061 or 85.6 per cent, of which 343,369 were under rice, *bhát*, *Oryza sativa*; 80,347 under *náchni*, *Eleusine coracana*; 26,468 under *vari*, *Panicum miliare*; 15,713 under *harik*, or *kodra*, *Paspalum scrobiculatum*; 128 under wheat, *gahu*, *Triticum aestivum*; and 36 under Indian millet, *jvári*, *Sorghum vulgare*. Pulses occupied 43,848 acres or 8.05 per cent, of which 22,932 were under black gram, *udid*, *Phaseolus mungo*; 5925 under *tur*, *Cajanus indicus*; 4728 under gram, *harbhara*, *Cicer arietinum*; 596 under horse gram, *kulith*, *Dolichos uniflorus*; 502 under green gram, *mug*, *Phaseolus radiatus*; 253 under peas, *vátána*, *Pisum sativum*; and 8912 under miscellaneous pulses, including *vál* *Dolichos lablab*, *kadva* *Dolichos spicatum*, and *chavli* *Vigna catjang*. Oilseeds occupied 23,621 acres or 4.3 per cent, of which 15,199 were under gingelly seed, *til*, *Sesamum indicum*; five under rapeseed, *sarsav*, *Brassica napus*; one under mustard, *rái*, *Sinapis racemosa*; and 8416 under miscellaneous oilseeds.² Fibres occupied 3406 acres or 0.62 per cent, of which 2276 were under Bombay hemp, *san* or *tág*, *Crotalaria juncea*, and 1130 under *ambádi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 7215 acres or 1.3 per cent, of which 1732 were under sugarcane, *us*, *Saccharum officinarum*; 395 under chillies, *mirchi*, *Capsicum frutescens*; 382 under coriander seed, *dhane*, *Coriandrum sativum*; 230 under ginger, *ále*, *Zingiber officinale*; thirty under turmeric, *halad*, *Curcuma longa*; and 4446 under miscellaneous vegetables and fruits.

¹ Mr. E. Lawrence, C.S.

² In 1878-79, several kinds of oilseeds were grown besides those shown in the 1879-80 returns. Among them were *khuráni*, *Verbesina sativa*, with 13,129 acres; castor seed, *erandi*, *Ricinus communis*, with 4386 acres; and safflower, *kardai*, *Carthamus tinctorius*, with three acres. The area under gingelly and other seeds, which were largely grown in the next year, was in this year proportionately smaller.

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Among crops, Rice *bhát* *Oryza sativa*, which is grown all over the district, held the first place, with 343,369 acres or 63·9 per cent of the whole tilled area. The first step in rice cultivation is to manure the land in which the seed is to be sown. A cultivator in the opener parts is obliged to sow his rice in his field, but where he has upland, *varkas*, near, he sows it in a plot of sloping land close to his field. The nursery is manured in March or April, or even earlier, by burning on it a collection of cowdung and branches or grass covered with earth, to prevent the wind blowing the ashes away.¹ At the same time the earthen mounds, *bándhs*, round the fields are repaired with clods dug out of the field with an iron bar, *pahár*. Early in June, when the rains begin, the seed is sown and the seed bed ploughed very lightly and harrowed. If the first rainfall is so heavy as to make the soil very wet and muddy the seed bed is ploughed before the seed is sown. In this case no harrowing is required. The field in which the rice is to be planted is then made ready, and, after ploughing, is smoothed with a clumsy toothless rake, *alvat*. After eighteen or twenty days the seedlings are fit for planting. All are pulled up and planted in the field in small bunches, *chud*, about a foot apart. In August the field is thoroughly weeded. Through June, July, and the early part of August, the rice can hardly have too much rain, but, in September and October, the husbandman likes to see smart showers with gleams of sun. Scanty rain leaves the ears unfilled, while too much rain beats the rice into the water and rots it. By the end of October the grain is ripe and is reaped with a sickle, *vila*, gathered into large sheaves, *bhára*, and carried to the threshing-floor, *khale*, and piled in heaps, *udvas*. At the threshing-floor much of the grain is beaten out of the sheaf by striking it on the ground; what remains is trodden out by buffaloes tied to a pole, *kudmad*, in the centre of the threshing-floor. The empty grains are separated from the full grains by pouring them from a winnowing fan on a windy day. Sometimes, instead of having them trod by buffaloes, the husbandman seizes the sheaves in his hands and dashes the ears against a block of wood to separate the grain from the straw. By this process the straw is not made unfit for house thatching as it is when trodden by buffaloes, but much grain and labour are wasted. The grain is then carried to the landholder's house, where the outer husk is taken off by passing it through a large grindstone, *játe*. Instead of *bhát*, the rice is now *tándul*, but it is still *vene tándul*, that is fit only for grinding into meal. To make it *sadik tándul*, and fit to eat with curry, the rice has to be further cleaned by putting it into a hole in a board in the floor of the house and pounding it with a pestle, *musal*. The inner husk, *konda*, is thus got rid of. In Bhiwandi, Kalyán, Panvel, and other towns and villages, rice cleaning employs a large amount of labour. Instead

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¹ The Bassein husbandmen explain the origin of this burning of grass branches and cowdung by the story, that when in their wanderings Rám and Sita passed through the Konkan, the thorns tore Sita's feet and she cursed the land, saying, 'Let the Konkan be burnt.' Rám warned her what misery her curse would cause, and Sita changed the curse into a blessing by adding, 'May it be burned, but grow richer by burning.'

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of in a hole in the floor, three or four men with heavy pestles pound the rice in a huge wooden mortar like a gigantic egg-cup, *ukhali*. After it is cleaned the rice is sent in great quantities to Bombay.

There are two great divisions of sweet rice, *halva* which wants little water and ripens between August and October, and *garva* which requires a great deal of water and does not ripen till November. Of early, *halva*, rice there are eight or ten kinds, but, as they are generally eaten by the grower, they do not come much into the market, and are called by different names in different parts of the district. The four best known varieties of *halva* are: *kudai*, with a red, purplish, or white husk, which is generally grown in uplands, *mál jamin*; *torna*, with a white husk, which is grown both in fields and uplands and ripens in the beginning of *Ashvin* (September-October); and *sálva* and *velchi*, both with red husks, which ripen in *Ashvin* (September-October). Between the early or *halva* and the late or *garva* classes are four or five medium kinds which ripen before *Diváli* (October-November). Of these three may be mentioned: *máhádi* with a yellow husk and reddish grain; *halva ghudya* with a yellow husk; and *patni halvi* with a white husk. Of late, or *garva*, rice there are more than a dozen kinds, and, as they come much into the market, their names vary little in different parts of the district. The best known varieties are: *garva ghudya* with a yellow husk, *dodka*, *garvel*, *ámhemohor*, *dángi* with a red husk, *bodke* very small and roundish, *garvi patni*, *támbsál* with a red husk and white grain, *ghosálvel*, and *kachora* with a purplish husk and white grain. The prices of these different varieties change according to the season. But taking the price of *kudai* at sixteen *páyli*s or eighty-nine pounds the rupee (2s.), the relative rupee prices of the other kinds are, for *torna* 46½ pounds, for *sálva* 41 pounds, for *velchi* 42½ pounds, *máhádi* 46½ pounds, *patni halvi* 44½ pounds, *garva ghudya* 35½ pounds, *dodka* 42½ pounds, *garvel* 39½ pounds, *ámhemohor* 35½ pounds, *dángi* 42½ pounds, *bodke* 42½ pounds, *garvi patni* 42½ pounds, *támbsál* 39½ pounds, *ghosálvel* 42½ pounds, and *kachora* 70½ pounds.

The tillage of salt rice differs greatly from the tillage of sweet rice. The land is not ploughed, no wood ashes are used, the seed is sown broadcast on the mud or water and left to sink by its own weight, and the seedlings are never planted out. Salt rice ripens in November along with the late sorts of sweet rice. It has to be carefully guarded from salt water and wants a great deal of rain. The straw is not used as fodder but burnt as ash manure. The grain is red and comes much into the market, being greatly eaten by the poorer Kolis and Kunbis as it is cheap and strengthening. Salt rice is of two chief kinds, *munda*, about 46½ pounds the rupee or 2½d. (1¼ ans.) a *páyali*, and *kusa* about ½d. (1 pie) cheaper.

Náchni or
Rági.

Náchni or *Rági*, Eleusine coracana, held the second place, with 80,347 acres or 14.9 per cent of the whole area under tillage. It is the principal crop grown on hill, *varkas*, land, and is always cultivated as a first crop after a fallow. There are about twelve varieties of *náchni*, half of them *halva* or early ripening and the rest *garva* or late ripening. The *halva* varieties ripen about September and the *garva* varieties about the end of October.

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Vari, *Panicum miliaceum*, held the third place, with 26,468 acres or 4.9 per cent of the whole area under tillage. It is always grown after *náchni*, and on level soils, *bhátli* or *mál*. It is cultivated in the same manner as *náchni*. It has two varieties both of which ripen about the end of October. *Vari* is not grown as a dry weather crop.

Harik, *Paspalum scrobiculatum*, held the fifth place, with 15,713 acres or 2.9 per cent of the whole area under tillage. It follows *vari* and grows both on flat land and on the steep slopes of hills. If it is not soaked in cowdung and water, before it is ground into flour, the grain is intoxicating; and, even after it has been soaked, it produces an unpleasant effect on persons not accustomed to it.

Wheat, *gahu*, *Triticum aestivum*, with 128 acres or 0.20 per cent of the whole area under tillage, is grown almost solely in Dáhánu, which has more of the character of Surat than of Thána.

Indian millet, *juári*, *Sorghum vulgare*, which occupied 36 acres or 0.006 per cent of the whole area under tillage, is grown only in a few places in Dáhánu, Bhiwndi, and Panvel.

The chief pulses are *udid*, *Phaseolus mungo*, which is grown in all parts of the district but especially in Sháhápur, Murbád, and Bhiwndi. In 1879-80, it held the fourth place with 22,932 acres or 4.2 per cent of the cultivated area. It is generally grown after the rice crop has been reaped, but is also sometimes sown about August in rice fields in holes made between the standing rice plants. The crop ripens about March. The flour is used as food in a variety of ways, and the stalks as fodder for cattle. *Tur*, *Cajanus indicus*, which is largely grown in Sháhápur and Dáhánu, occupied 5925 acres or 1.1 per cent of the tilled area. It is grown as an early crop in uplands after *náchni* and *vari*, and also as a dry weather crop in late or *rabi* soil, and in the better rice fields. Both crops ripen in about four months, the early in November and the late in February. Gram, *harbhara*, *Cicer arietinum*, is grown chiefly in Panvel, Kalyán, Váda, and Bhiwndi. It is sown about November and ripens in March. In 1879-80, 4728 acres or 0.8 per cent of the tilled area were under gram. Horse gram, *kulith*, *Dolichos uniflorus*, is grown to a small extent in Sháhápur, Murbád, and Bhiwndi. In 1879-80, it occupied 596 acres or 0.1 per cent of the tilled area. It is sown in November after the rice crops have been cut, and ripens about the beginning of March. *Kulith* is eaten in the form of pease-meal which is called by a number of names. The peas, boiled and mixed with gram, make very good food for horses. The stalks are used as fodder. Green gram, *mug*, *Phaseolus radiatus*, is grown only to a small extent and not at all in Sháhápur, Murbád, and Sálsette. In 1879-80 it occupied 502 acres or 0.09 per cent of the cultivated area. It is grown both as a rain crop in sandy soils, and as a cold weather crop in low wet fields. Peas, *vátána*, *Pisum sativum*, are very scantily grown in Dáhánu, Máhim, and Murbád. In 1879-80, only 253 acres or 0.04 per cent of the tilled area were under peas. *Vál*, *Dolichos lablab*, an important crop is like *udid* sown in the standing rice in small holes made between the plants,

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two seeds being dropped into each hole. The beans are used as a vegetable and the stalks as fodder for cattle.

Khurásni, *Verbesina sativa*, is grown all over the district except Máhim. In 1878-79 it occupied 13,129 acres. It is sown in June and harvested in November. The oil it yields is used by the poorer classes in cooking, and the oil-cake is much prized for milch cattle. *Til*, *Sesamum indicum*, is grown all over the district except Sálsette, but chiefly in Bhiwndi, Murbád, Kalyán, and Karjat. In 1879-80 it occupied 15,199 acres or 2·8 per cent of the tilled area. Of *til* there are two varieties, black and white. Black *til* is generally grown after *harik*. It can also be grown after *náchni* or *vari*, but does not then yield so good an outturn. It is sown in June and ripens about November, flourishing best on tolerably flat land. It yields the oil known in commerce as gingelly oil, which is used both in cooking and as medicine. The white seeded variety is grown after rice in the same way as the black *til*. Its oil is also used in cooking and the flour for mixing in sweetmeats, but the quantity of oil in the seeds is not so large as in the black seeded variety. Castor seed, *erandi*, *Ricinus communis*, is largely grown in Dáhánu and to a small extent in Máhim, Váda, and Bassein. In 1878-79, 4338 acres were under castor seed. Rapeseed, *sarsav*, *Brassica napus*, is grown in a few fields in Máhim, Váda, and Bhiwndi. Mustard, *rái*, *Sinapis racemosa*, and safflower, *kardai*, *Carthamus tinctorius*, are grown only in a very few places in Váda.

Fibres.

Bombay Hemp, *tág*, *Crotalaria juncea*, is grown all over the district except in Panvel and Karjat. In 1879-80 it occupied 2276 acres or 0·42 per cent of the tilled area. It is sown in November after the rice harvest, and the stalks are pulled up by the roots in March and steeped for several days in water, until the bark which contains the fibre can be easily stripped by the hand. It is also sown as a rainy season crop in sandy soils. *Ambádi*, *Hibiscus cannabinus*, grown chiefly in Murbád, had 1130 acres or 0·21 per cent of the tilled area. It is sown in June and harvested in December and January. The bark yields a valuable fibre which is separated from the stalk by soaking, and is made into ropes and used for many field purposes. Cotton, *kápus*, *Gossypium herbaceum*, is not grown in the district. In 1840, twelve barrels of New Orleans seed were received from the Court of Directors, and forwarded to Thána for experimental cultivation. The seed came up well, but was almost completely destroyed by the heavy rain. At Máhim a small quantity reached maturity, but yielded a most scanty crop, and of such poor quality that it was not thought worth sending to Bombay. Several further experiments were made, but all failed as completely as the first. The total produce of the nine seasons ending 1849-50 amounted only to about 1½ tons (5 *khandis*) worth about £10 (Rs. 100), while the cost of raising it was to £28 (Rs. 280).¹

Sugarcane.

Sugarcane, *us*, *Saccharum officinarum*, is, with the exception of Sháhápúr, Kalyán, Bhiwndi and Murbád, grown all over the

¹ Cassel's Cotton in the Bombay Presidency, 88.

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district, especially in Bassein where sugarcane and plantains are the chief watered crops. A loose, light, stoneless soil with at least one quarter of sand, is the best for sugarcane. The ground should be slightly raised so that the water may readily drain off. A rice crop is first grown, and after the rains, when the rice has been cut (November), the land is thoroughly ploughed and cleaned and all the clods are broken. It is ploughed again twice every month for the next four months. In May, furrows are made six feet long, one and a half broad and one deep, with a space of about one foot between them. In these furrows, pieces of sugarcane about 1½ feet long are buried end to end, about two inches below the surface. If the land has been regularly ploughed since November, no manure is wanted. But if, as is sometimes the case, it has been ploughed only since March, oil-cake manure, *pend*, at the rate of fourteen pounds ($\frac{1}{2}$ *man*) to 100 furrows must be laid over the sugarcane before it is covered with earth. On the day that the cane is buried, the furrows should be filled with water; this soaking is repeated every third day for nine days, and afterwards every six days till the rains begin. From ten to fifteen days after the cane is buried, the young shoots begin to appear, and in about six weeks, when they have grown a foot or a foot and a half high, oil-cake manure (in Bassein called *dho* by the Christians and *khap* by others) is applied at the rate of about fifty-six pounds (2 *mans*) to every 100 furrows. In September, a month after this second dressing, a third supply of manure, *gádhni*, is given at the rate of eighty-four pounds (3 *mans*) for every hundred furrows. At the same time the earth between the furrows is gathered against the stems, its long leaves are wrapped round the cane, and water-courses are made ready. After another month (October) a fourth dressing, at the rate of twenty-eight pounds (1 *man*) for every 100 furrows, is given, and if the rains have ceased, the plants are watered every fourth or sixth day according to the moistness of the soil. In December, when the cane is about three feet high, the long leaves are again wrapped round the stems, and about the end of the month five or six plants are tied together. When the plants have grown five or six feet high, the long leaves must be again bound round the stems to preserve the flavour of the juice and to prevent the plant being eaten. By May the cane is ready for cutting. The canes are bound in a bundle of six, and to the number of about 750,000 are yearly sent chiefly to Bombay, Surat, and Broach. The price is 2s. 6d. (Rs. 1½) the hundred.¹

Nine kinds of Plantains are grown in Bassein, *basrái*, *mutheli*, *támbdi*, *rájeli*, *lokhandi*, *sonkeli*, *bankeli*, *karanjeli*, and *narsingi*. The soil, which must be light and sandy, is burnt in April or May, and ploughed when the rains set in. It is then carefully cleaned and levelled, and the young plants, cut so as to make them sprout only on one side, are buried in holes about half a foot deep, manured with a handful of mixed oil-cake, rotten fish and cow-

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¹ Details of the making of molasses and sugar are given below under Crafts and Industries.

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dung, and the whole covered with grass and dry leaves. The distance between the plants depends on the kind of plantain, about 1000 of the *basrái* and only 550 of the *támbdi* being grown in one acre. The other kinds are generally set about seven feet from one another. For the first four months the plants have to be manured once a month, oil-cake being used the first three times and fish the fourth time, if it can be got. Each layer of manure is covered with a thin coating of earth, and the earth is again covered with grass and tree leaves, *sáthan*. Fish manure is cheaper, wants less water, and gives a better return than any other manure ; but it is apt to breed worms, and the plants must not be watered for eight or ten days, until the worms are dead. When the third dressing has been given, the plants are watered every third day for twelve days and afterwards every sixth day, till the rains set in. All plants but those of the *basrái* kind have to be propped. Except the red, *támbdi*, plantain which does not come to fruit until the tenth month, the plantain yields fruit after eight months ; and three months after that (September) the fruit is ready.¹ The *bankeli* is locally esteemed as a nourishing food for the sick and for women after child-birth. The fruit is dried in the sun, powdered into meal, and sifted. The flower spike, or *kelphul*, is eaten as a vegetable and sells for 2½d. (1½ annas) the dozen ; the green leaves are used for plates and sell for from 6d. to 1s. (4-8 annas) the hundred ; and the stems of the larger leaves, dried, washed free from pulp, and twisted into rope, are much used for tying on the pots in Persian water-wheels.

The well-known Bassein dried-plantains are the fruit of the *rájeli* variety. They are prepared only in the villages of Agáshi, Vágholi, Vatár, Bolinj, Koprád, Nála, Umrále, Rájodi, and Murdes all in Bassein. When the fruit is ripe, the bunch is taken from the tree and put into a basket filled with rice straw. The basket is covered for six or seven days to produce heat, and then the plantains are taken out, peeled, and spread on a booth close to the sea shore. After lying all day in the sun, they are gathered in a heap in the evening, and left all night covered with dry plantain leaves and a mat, the heap being each time smeared with clarified butter. This is repeated for seven days when the dried fruit is ready. At Agáshi the yearly yield of dried plantains is estimated at 160 tons (3000 Bengál mans) worth about £2700 (Rs. 27,000).

Ginger.

Ginger, *ále*, *Zingiber officinale*, which in 1878-79 occupied 257 acres, is grown only in Máhim, where it and the betel-vine, *pán vel*, are the chief watered crops. The ginger which is to be used for seed is dug up in March or April. When the plant withers, the best roots

¹ Of the nine kinds of Bassein plantains the quantity usually sold is, of *basrái* or green plantains about 220,000 bunches at Rs. 2½ for 100 bunches ; of *mutheli* or round-ended plantains 12,000 bunches at 12 annas a bunch ; of *támbdi*, or red, 50,000 bunches at Rs. 1½ a bunch ; of *rájeli* 5000 bunches at 8 annas a bunch ; of *lokhandi* 1000 bunches at Re. 1 a bunch ; of *sonkeli*, or bright yellow, 200 bunches at 8 annas a bunch ; of *bankeli*, a wild species, 2000 bunches at 12 annas a bunch ; of *karanjeli* 5000 bunches at 4 annas a bunch ; and of *narsingi* 5000 bunches at Re. 1 a bunch. Mr. E. J. Ebdon, C. S.

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are washed, dried in the shade, and placed in a heap on dry sugarcane and ginger leaves. More of these leaves are laid above the roots, and the whole is covered with an air-tight coating of clay. The roots are kept in this way till the planting season, by which time they have begun to sprout. Ginger requires much the same soil as sugarcane. The ground is used for a rice nursery and for *náchni*, and when the *náchni* has been reaped, the ground is cleaned, watered and ploughed, and then turned into furrows 13½ feet long, half a foot broad, three inches deep, and about nine inches apart. The pieces of ginger are then laid in the furrows at intervals of about nine inches, the earth between the furrows is thrown into them, and the whole is levelled. The planting season is from April to July. If April is chosen, the ginger must be watered every fifth day, and to keep the ground moist and cool, hemp or *vál*, *Dolichos lablab*, is sown along with it, and the young plants are covered with grass and plantain leaves. If the ginger is planted after the rains have set in, there is no need to sow hemp or *vál* or to cover the plants with grass. The ginger garden is divided into beds, *vápá*, with a waterway between each; and, in each waterway, red pepper and turmeric are grown. When the young ginger plants are about a foot high, oil-cake manure is applied at the rate of about five pounds (1½ *adholis*) to each bed, and this is repeated in August and September. The first and second layers of manure are not covered with earth, but the third layer is. In about nine months the ginger is ready. It is dug up, the rind rubbed off with tiles, and, when baked and dried in the sun, it is ready for use.

Betel-vines, *pán vels*, are grown in the gardens about Kelva-Máhim. The produce is far more largely sent to Gujarát than to Bombay. The vine will grow in any soil, if it is not salt, stony, or too damp and stiff. The land is first used for a rice nursery and a crop of *náchni*, and, when the *náchni* has been gathered, the ground is thoroughly cleaned, watered, and ploughed. On the spot where the betel-vine is to grow, a booth is built and covered with grass to shade the young plants, and, under the booth, pits are dug about a foot and a half across and a foot deep. The pits are in regular lines about a foot and a half apart. In December or January the pits are filled with water, and, while the earth is still moist, four betel-vine shoots each eighteen inches long are set in each pit. For five days the pits are watered daily by hand, but not filled; after the fifth day, they are filled with water twice every second or third day; and latterly twice every fourth day, until the plants begin to sprout. As soon as they shoot, five reeds are set in each pit to help the vines to climb to the booth, and a bamboo post is put in to support the booth; about five ounces (half a *tipri*) of oil-cake manure are given to each pit, water is added, a channel is opened between each line of pits, and all are watered every five or six days. A month after the first manuring, about half a pound (three-quarters of a *tipri*) of oil-cake are again put into each pit, and the young plants are watered every second day until the rains begin. As the vine climbs up the reeds, it is tied to them with strips of plantain leaf. About the end of June, the fastenings are undone, the creeper is allowed to droop to within a foot of the ground, and the side shoots are gathered into the pit and

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covered with a little earth to make them sprout again. At the same time three of the five reeds in each pit are removed, about half a pound of manure is given to each plant, and the main stem is again bound to the reeds and trained as before. The garden is divided into beds of four pits each, and, after watering, about 5½ pounds (a *páyali*) of manure are given to each bed. In September, a second thatched booth is raised on the top of the first, and the creeper is trained up its posts and the branches allowed to climb over its roof. By the time the vine is about twelve months old, some leaves are ready for picking, and, by the end of another year, the vine has to be cut and young shoots planted in another place.

In the same garden as the betel-vine, and at the same time with it, are grown plantains of the *basrái*, *sonkeli*, and *narsingi* kinds, and vegetables, such as the long white gourd, *pándhra bhopla*, *Cucurbita longa*; the *álu*, *Caladium grandifolium*; the snake gourd, *padval*, *Trichosanthes anguina*; and the *kárli*, *Momordica charantia*. The plantains require no manure; the vegetables generally get a little when they are about a cubit high, and again a fortnight later. All must be removed in June and not again planted so long as the betel-vine is in the ground.

Chillies.

Chillies, *mirchi*, *Capsicum annum*, are grown chiefly in Bhiwandi. It is a dry weather crop raised by irrigation. The seed is sown in well manured seed-beds in November or December, and, when about a month old, the seedlings are planted in rice or late crop land. They must be watered freely, and, if they are given water enough, will bear for more than a year.

Mangoes.

The Mango, *ámha*, *Mangifera indica*, is grown to a considerable extent about Trombay in Sálsette. The best kinds are *hápús*, *páyari*, *kála hápus*, *bangáli páyari*, *kávji pátil*, *májgaon*, *bátli*, *kolás*, *salgat*, *farnandin*, and *lúdva*. The ordinary mode of propagating mangoes is by grafting. When the rains set in, the stones of wild or *ráyval* mangoes are planted about nine inches apart in ground which has been well dug and covered with damp pond earth. After the rains the seedlings are watered every fourth or fifth day, and, in the next June, each is moved into an earthen pot. This earthen pot, which has a hole in the bottom covered with a convex potsherd, is half filled with earth, the young plant is placed in it, and the pot filled to the brim with earth. The pots are set on the ground and left for a year, the plants requiring water every four or five days during the fair season. After about a year, in *Vaishákh* or *Áshádh* (April-May or June-July) the stem of the seedling is sliced flat and tightly tied with plantain leaf and string to the similarly sliced branch of a first rate mango tree, the pot, if necessary, being raised on props. The seedling now requires water every third day, and in a month a notch is made in the branch of the good tree just below the splicing, and this notch is deepened month by month till, at the end of the sixth month, the branch is cut clean off the parent tree, and the graft is complete. The young plant, with the good branch grafted on it, is left for two months standing in its pot on the ground. In *Phálgun* (February-March) the pot is broken, a hole is dug 2½ feet deep, and filled with nine inches

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of earth and nine inches of pond mud. In this the young mango is set with the earth from the pot clinging to it, care being taken not to cover the joint and to prop it well for fear of breakage. Six months later the plant's original leader is removed all but three or four inches, and these are cut off as soon as the graft puts forth new leaves. Mangoes thus planted are placed about $4\frac{1}{2}$ yards apart; they are given twelve jars, *hándis*, of water the first day, ten the second, and so on till the rains; and for two years more they must be watered once a fortnight in the fair weather. Mangoes are never manured, but some gardeners give each tree a basket of salt every year in *Vaishákh* (April-May). To avoid overtaxing the strength of the young tree, half the blossom is picked in the first flowering season and a smaller proportion in after years.

The Pummelo, *papanas*, *Citrus decumana*, is raised in Sálsette for the Bombay market. It is grown in much the same way as the mango. There are three leading kinds, *gorva*, *káphi*, and *bangáli*. In starting a pummelo orchard the ground has to be hoed about a foot deep, a layer of cowdung is laid, the surface is scratched with a hooked knife, and the seeds are put in about four inches apart. For a year the seeds are left in the ground and watered every four or five days, and then in *Vaishákh* (April-May) they are moved into earthen pots and kept on the ground for another year. After this, in *Áshádh* (June-July), a branch of a good pummelo tree is grafted on each seedling in the same way as seedling mangoes are grafted. In *Phálgun* (February-March) holes are dug six yards (12 *hátis*) apart and filled with a mixture of cowdung and earth, and the young plants are placed in them. The fruit ripens in September and October. The pummelo at all times wants more careful tending than the mango. It must be watered once a week, and be carefully drained during the rainy season, so that the water may not stand about the roots. It also needs to be richly fed on fish, night-soil, dead dogs or the blood of sheep and goats.

The Cocoa-palm,¹ *mád*, *Cocos nucifera*, which thrives best in sweet sandy soil within reach of the sea breeze, is chiefly grown in Sálsette, Bassein, Kelva-Máhim, and Tárápur. The seed nuts are prepared in different ways. The best and oldest tree in a garden is set apart for growing seed nuts. The nuts take from seven to twelve months to dry on the tree. When dry they are taken down, generally in April or May, or left to drop. When taken down, they are either kept in the house for two or three months to let half of the water in the nut dry, or, if the fibrous outer shell is not dry, they are laid on the house roof or tied to a tree to dry. After the nuts are dry they are sometimes thrown into a well and left there for three months when they sprout. If the nuts are left to drop from the tree, which is the usual practice in Bassein, they are either kept in the house for some time and then left to sprout in a well or they are buried immediately after they have fallen. When the nuts are ready for planting they are buried either entirely or from one-half to two-thirds in sweet land, generally from one to

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Cocoa Palms.

¹ The materials for the accounts of cocoa and betel-palms have been supplied by Ráv Bahádur Rághoba Janárdhan, Pensioned Deputy Collector.

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two feet apart and sometimes as close as nine inches. A little grass, rice straw, or dry plantain leaves are spread over the nuts to shade them. If white ants get at the nuts the grass is taken away, and some salt or saltish mud mixed with wood ashes and a second layer of earth is laid over the nuts. Nuts are sometimes planted as late as August (*Shrávan*), but the regular season is from March to May (*Chaitra* and *Vaishákh*), when, unless the ground is damp and their inner moisture is enough for their nourishment, the nuts want watering every second or third day until rain falls. The nuts begin to sprout from four to six months after they are planted, and when the seedlings are a year or eighteen months, or, what is better, two years old they are fit for planting. At Bassein the price of seedlings varies from 5*d.* (3 *as.* 4 *ps.*) for a one or one and a half year old seedling to 6*d.* (4 *as.*) for a two year old plant. In planting them out the seedlings are set about six yards (12 *hatts*)¹ apart in the two-foot deep holes, in which about 1½ pounds (2 *tipris*) of wood ashes have been laid to keep off white ants, and the garden must be very carefully fenced to keep off cattle. The plants are then watered every second day, if not every day, for the first year; every third day if not every second day, for the second and third year; and every third day if possible for the fourth and fifth year.² Watering is then generally stopped, though some Bassein gardeners go on watering grown trees every seventh or eighth day. For two years after they are planted out the young trees are shaded by palm leaves or by growing *mutheli* plantains. During the rains, from its fifth to its tenth year, a ditch is dug round the palm and its roots cut, and little sandbanks are raised round the tree to keep the rain water from running off. In the ditch round the tree, twenty-two pounds (4 *páylis*) of powdered dry fish manure, *kuta*, are sprinkled and covered with earth, and watered if there is no rain at the time. Besides fish manure the palms get salt-mud, *khára chikhal*, covered with the leaves of the croton-oil plant, *jepál erand*, *Croton tiglium*, and after five or six days with a layer of earth; or they get a mixture of cowdung and wood ashes, covered with earth; or night-soil which, on the whole, is the best manure. Palms suffer from an insect named *bhonga*, which gnaws the roots of the tree, and from the large black carpenter-bee which bores the spikes of its half-opened leaves. When a palm is suffering from the attacks of the *bhonga* a dark red juice oozes from the trunk. When this is noticed, a hole three inches square is cut in the trunk from four to six feet above where the juice is coming out, and is filled with salt which drives away or kills the insect. To get rid of the boring bee, it is either drawn out by the hand or it is killed by pouring into the spike assafoetida water or salt water.³

¹ In some places the seedlings are planted four yards (8 *hatts*) apart, but when so crowded as this, palms neither grow nor yield well. Some Bassein gardeners set their plants eight yards (16 *hatts*) apart, and when the trees are from twelve to fifteen years old, plant fresh seedlings in the middle of the space between them. While the palms are young some profit can be made from growing vegetables.

² In some places during the hot season cocoa-palms, after they are two years old, are watered once a day until they yield, and then every second day.

³ If some *sonchaphás*, *Michelia champaca*, are planted among palms, their strong perfume drives off the bees.

A well watered and manured tree, in good soil, begins to yield when it is five years old, and in bad soil when it is eight or ten years old. A palm varies in height from fifty to a hundred feet and is in greatest vigour between the age of twenty and forty. It continues to yield till it is eighty and lives to be a hundred.¹

When the tree begins to yield, a sprout comes out called *poi* or *pogi*, at the bottom of which is a strong web-like substance called *pisundri*. After about a fortnight the tree flowers, though few blossoms come to perfection.² Many of the young nuts also fall off and only a few reach maturity. A young nut is called *bonda*, a nut with a newly formed kernel is called *shále*, and a fully formed nut *nárel*. A good tree yields three or four times a year, the average number of nuts being about seventy-five. Hardly any part of the tree is without some use. The kernel is a vegetable and a sweetmeat, and when dry is a favourite means of lighting marriage and other processions. When pressed it yields an oil which is used in cooking, burning, healing wounds, and as hair oil. There are three kinds of cocoanut oil, *khobrel* and *ável*, made from the fresh kernel, and *muthel* made from the dry kernel.³ Of the three sorts the *ável* oil is the most valued. Cocoanut oil is generally coloured yellow with turmeric.

After the oil is pressed, the refuse of the kernel is sometimes eaten by men and sometimes given to cattle. The hollow shells are used for hubble-bubbles and other household purposes, and by the poorer native Christians in making necklace beads. The shell when burnt yields an oil which is used as a cure for ringworm, and the ashes yield a black which is used in painting house walls. The fibrous part of the outer coating is made into coir by the Bassein gardeners. For this purpose the fibres are stripped from the nuts, left under water for two months, and then beaten by a wooden mallet. The coir is used in stuffing pillows and sofas, and is made into mats, ropes, strings and cables. The leaves or *jhámps* are used for mats and for thatch, and sometimes for fuel. The ribs of the leaves called *hir* are made into broom-sticks, and the stems used as fuel. The lower part of a leaf called *pida* or *thopal* is used as fuel and is made into cord after the rind is taken off. The wood being strong and lasting is used for masts and building small boats and houses. The juice is tapped and drunk either fresh, fermented or distilled, one hundred gallons of juice yielding twenty-five gallons of spirit or *arrak*. Coarse sugar

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Cocoa Palms.

¹ The result of inquiries made by Dr. J. C. Lisboa of Bombay seems to show that cocoa-palms remain vigorous from 80 to 100 years, and reach a total age of from 110 to 150.

² A cluster of flowers is called *shéle*.

³ To make *khobrel* the kernel is taken from the shell by cutting the nut in half, called *váti*. After drying in the sun for a week the kernel is cut in thick pieces which are crushed in the oil-mill. To make *ável* the fresh kernel is scraped on an iron blade set in a wooden footstool. The scrapings are then put in a copper vessel over a slow fire, and after boiling are squeezed. Sometimes instead of boiling them the scrapings are rubbed on a stone with a stone-roller, and from time to time a little water is thrown over them. The scrapings are then squeezed and the juice boiled in a copper vessel, when the oil rises to the surface and is skimmed off. To make *muthel* dried kernels are cut into thick pieces and boiled in water. The pieces are then crushed in water and the whole is again boiled over a slow fire, when the oil rises to the surface and is skimmed off.

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or *gul* is also made by boiling the juice in an earthen pot over a slow fire. Mixed with lime this palm-sugar makes excellent cement.

An acre of land entirely given to cocoa palms, when planted in rows six yards apart, will hold about 170 trees. To a man of capital the total cost of rearing 170 cocoa-palms for seven years, that is, until they begin to yield, is, in land furnished with a well about £143 3s. (Rs. 1431-8). The 170 trees, after seven years, are estimated to yield about £51 (Rs. 510) a year, from which after taking £18 14s. (Rs. 187) for watering, assessment, and wages, there remains a net estimated profit of £32 6s. (Rs. 323) or 63·3 per cent.¹ To a cultivator rearing cocoa-palms on borrowed capital, in ground without a well, the net profit after paying watering and assessment charges and the interest at nine per cent upon a capital of £293 5s. (Rs. 2932-8) spent for seven years, is £5 18s. (Rs. 59) or about two per cent.² At the end of the seventh year or when the trees begin to yield, a man without capital has a debt of £300 (Rs. 3000) at nine per cent compound interest. On the other hand, he owns a well worth £60 (Rs. 600) and 170 palms, yielding a net yearly revenue of £32 6s. (Rs. 323) or representing a capital of £540 (Rs. 5400) at six per cent interest. He may either realise by selling the garden and paying off his debt when he will have a margin of about £300 (Rs. 3000) of profit, or he may pay off the debt by yearly instalments. But the risks are too great and the ordinary husbandman's credit is too limited to allow him without capital to attempt the growing of cocoa-palms.

Cocoanuts cost 10s. (Rs. 5) the nominal hundred of 172. Cocoanuts are sometimes sold by the producers themselves, but generally they are bought upon the spot by Váni, Musalmán and Khoja merchants. The nuts are sent in large quantities to Gujarát and Bombay.

Betel Palms.

The Betel palm, *supári*, Areca catechu, is grown chiefly in garden lands at Bassein and Bombay-Máhim. In October the gardeners choose the best nuts either gathered, or, what is better, unhusked and on the tree, and leave them in the sun for three or four days. They then plough a plot of land, clean it, and, at distances of from six inches to a foot, dig pits three inches deep and three inches wide. In each pit a nut is planted and at once watered. For the first three

¹ The details of the cost are: 170 plants at 6d. (4 as.) a plant, £4 5s. (Rs. 42½); two buffaloes or bullocks £5 (Rs. 50); a water-wheel £3 (Rs. 30); watering for one year £18 14s. (Rs. 187), or for seven years £130 18s. (Rs. 1309); total cost at the end of the seventh year £143 3s. (Rs. 1431-8). The details of £18 14s. (Rs. 187), the yearly cost of watering, are rice-straw and green grass for two animals £4 8s. (Rs. 44); sweet-oil cake £1 12s. (Rs. 16); driver's wages for eight months £3 4s. (Rs. 32); water-wheel ropes 6s. (Rs. 3); earthen water pots 4s. (Rs. 2); land assessment 12s. (Rs. 6); gardener's wages at 14s. (Rs. 7) a month, £8 8s. (Rs. 84); total £18 14s. (Rs. 187).

² The different items in that case may be thus shown. Well sinking £60 (Rs. 600), and compound interest at nine per cent £40 14s. (Rs. 407), total £100 14s. (Rs. 1007); two animals and a pair of wheels £8 (Rs. 80), compound interest £5 8s. 3d. (Rs. 54-2), total £13 8s. 3d. (Rs. 134-2); 170 plants £4 5s. (Rs. 42-8), compound interest £2 17s. 6d. (Rs. 28-12), total £7 2s. 6d. (Rs. 71-4); watering, assessment, and wages for seven years £130 18s. (Rs. 1309), compound interest £41 2s. 10½d. (Rs. 411-7), total £172 0s. 10½d. (Rs. 1720-7); grand total with interest £293 5s. 7½d. (Rs. 2932-13).

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months the young palm is watered at least every fourth day, and afterwards every third day. Common plants take one full year and the best plants take a year and a half, before they are fit for planting out. The selling price at Bassein varies from $\frac{3}{4}d.$ to $1\frac{1}{4}d.$ (6 *ps.* - 1 *anna*), according to the size of the plant. The betel-palm usually grows in red soil, but it flourishes best in sandy soil that remains moist for some time after the rains. Before planting the young palm, the ground is ploughed and levelled if it is rough, and is weeded if it is level. When the field is ready a water channel, *pát* or *sáraní*, is dug six inches deep and a foot and a half wide. Then pits, nine inches deep and two feet wide, are dug at least four feet apart, nearly full of earth but not quite full so that water may lie in them. In planting the young palms the gardener takes great care to save the roots, by lifting a clod of earth with them and losing no time in burying and watering them. Where the soil allows, plantains are grown in the beds to shade the young palms. Where plantains will not grow, cocoa-palm leaves are used as shade. Seedling betel-palms are called *kávítis*, plants fit for setting out *sargads*, and plants ready to bear fruit *pokátis*. When full grown the smooth light stem rises from forty to sixty feet high. Except during the rainy season, when water is not wanted, the young trees are watered every second day for the first five years, and after that every third day and sometimes every fourth day. During the rains the Bassein palm-growers enrich the ground with manure or compost.

The tree yields a yearly crop of nuts. If nuts of a special quality are wanted, they are gathered either in July, August, or September; but they are not ripe till October. The tools used in preparing the nut are the *rampa*, a three-cornered knife which strips the outer covering, and the *sarita* or *adkita* a sort of scissors. Regularly watered trees yield nuts at five years old; other trees at six or seven. They bear for twenty or twenty-five years, their yearly yield varying from 150 to 1250 nuts and averaging about 300 nuts. Besides the ordinary betel-palm, a few trees yield a highly prized sweet nut known as *moháchi supári*. The betel-nut growers sell the fruit wholesale to the Vánis of Pápdí, about two miles from Bassein, by whom the nuts are prepared for use. These Vánis, by different treatment, arrange the nuts into six classes, *phulbardi* or those with flower-like fissures, *támbdi* or red, *chikni* or tough, *lavangchuri* or clove-like, *pándhri* or white, *dagdi* or *routi* strong, and *kápkadi* or *khápkadi* cut *supári*.

To prepare *phulbardi supári*, the nuts are gathered when yellow but not quite ripe. The husk is stripped off and the kernels put in an earthen or tinned copper vessel. The vessel is filled with milk or water and boiled till the nut grows red, the sprouts of the eyes drop off, and the water or milk reddens and becomes about as thick as starch. The boiled nuts and the thickened water or milk are then poured into a basket under which a tinned copper vessel is set to catch the drops. The nuts are then laid in the sun for seven or eight days till they are dry. Bassein is famous for its *phulbardi* betelnuts. To prepare the red, *támbdi*, betelnut, the fruit is gathered when ripe, stripped of its husk, and boiled

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either in milk or water in an earthen or tinned copper vessel. When boiling begins a small quantity of pounded *káth*, Terra japonica, lime and betel leaves are dropped into the pot, and as soon as the boiling is over, the nuts and boiling milk or water are removed in a basket with a copper vessel under it to catch the droppings. The boiling water, which has become red and as thick as starch, is kept for further use and the nuts are dried in the sun. In some places, on the following day, the nuts are soaked in the red liquid and dried in the sun. In other places the water is allowed to evaporate, leaving a substance like catechu with which the nuts are rubbed and again dried in the sun. This process is repeated until the nuts become a rich red. To make *chikni supári* the nuts are gathered when they are beginning to ripen, and after the boiling is over, the catechu-like substance alone is rubbed on the nuts and they are dried in the sun. This process is repeated until the nuts grow dark-red. To make *lavangchuri* or clove-like betelnuts, the fruit is gathered when it is tender and the kernels are cut into little clove-like bits, and after the usual boiling the nuts are dipped in water and left in the sun till the bits grow dry and friable. To make *pándhri* or white betelnuts the fruit is gathered when ripe, and boiled without being stripped of its husk. Unlike the three former varieties, white betelnuts are dried in the sun till the husks are easily removed. They are neither dipped in water nor rubbed with catechu. To make *dagdi* or *routi supári* the fruit is gathered when ripened into hardness, the husks are stripped off, and it is boiled and laid in the sun without dipping it in water or rubbing it with catechu. To make *kápkadi* or *khápkadi supári* the nuts are gathered when tender, the husk removed, and the kernels cut into thin pieces. They are dried in the sun without either being soaked in water or rubbed with catechu. To extract catechu from betelnuts the fruit is gathered when ripe, and boiled for some hours in an earthen or tinned copper vessel. The nuts and the boiling water are poured into a basket, under which a tinned copper vessel is set to catch the droppings. The boiled water which remains thickens of itself, or is thickened by continual boiling into a most astringent black catechu. After the first boiling the nuts are sometimes dried in the sun, put into fresh water, and boiled again. This boiled water yields excellent yellowish-brown catechu. The refuse after the boiling is sticky and is used for varnishing wood and for healing wounds. Husked betelnuts burnt to charcoal make excellent tooth powder.

The trunk of the betel-palm is used as roof rafters for the poorer class of houses and for building marriage booths, it is slit into slight sticks for wattle and daub partition walls, and it is hollowed into water channels. In some places it is used for spear handles. The soft white fibrous flower-sheath, called *kácholi* or *poy*, is made into skull caps, small umbrellas and dishes, and the coarser leaf-sheath, called *virí* or *virhati*, is made into cups, plates, and bags for holding plantains, sweetmeats, and fish.

As betel palms are as a rule scattered over cocoa palm plantations, it is not easy to calculate the profits of betel palm cultivation. An

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acre entirely given to betel palms would, it is estimated, hold 1000 trees. The total cost of rearing 1000 betel palms for five years, that is, until they begin to yield, is about £127 13s. (Rs. 1276-8) including compound interest at nine per cent. After five years a thousand trees are estimated to yield about £50 (Rs. 500) a year, from which after taking £18 14s. (Rs. 187) for watering, assessment and wages, and £11 9s. 8½d. (Rs. 114-13-9) as interest at the rate of nine per cent on £127 13s. (Rs. 1276-8), there remains a net estimated profit of £19 16s. 8½d. (Rs. 198-2-4) or 15·52 per cent.¹

As a rule the dealers buy the growing nuts at a lump sum for the whole yield of the tree. Sometimes the growers themselves take the nuts to market and sell them retail at from 3d. to 6d. (2-4 annas) the nominal hundred of 132. At Pápdí the selling price varies from £2 2s. to £3 12s. (Rs. 21-Rs. 36) the eighty pound *man*.² The betel nuts, for which there is a large and growing demand, go to Bombay, Poona, and Gujarát. The growers are partly Christians, Mális converted by the Portuguese, and partly Hindus of the Chavkalshi or Páchkalshi class.

Except Prabhus, Kásárs, and Márwár and local Vánis, some members of almost every caste in the district till the soil. The most hardworking and skilful husbandmen are the Christians of Bassein, originally Bráhmans, Bhandáris, Chavkalshis, Páchkalshis, Khárpátis, and Kolis, who grow sugarcane and plantains, and have turned the light sandy country about Bassein into an evergreen garden. They know well the value of manure and how to make use of every spare foot of ground, and, to some extent, observe a rotation of crops. Next to the Bassein Christians come the Kunbis, who form the bulk of the agricultural class, and whose perseverance has carved the whole surface of the plain country into embanked rice fields. Their ploughs are only of wood and their tools are of the roughest, but the muddy ground is easily turned and the appliances are cheap and effective. During the rainy season the husbandmen's work is very hard, ploughing, planting, or weeding all day long in the heavy rain up to the knees in water. To this hard work and exposure their fondness for drink is probably due. They add little or nothing to their gains by the sale of dairy produce, fowls, eggs, or vegetables. About equal with the Kunbis are the Christians of Sálsette, the Ágris who own sweet rice land, the Chavkalshis of Uran, the

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¹ The details of the cost are: One thousand plants at half an anna a plant £3 2s. 6d. (Rs. 31-4); two buffaloes or bullocks £5 (Rs. 50); a water wheel £3 (Rs. 30); watering for one year £18 14s. (Rs. 187) or for five years £93 10s. (Rs. 935); compound interest for five years £23 0s. 6d. (Rs. 230-4); total cost with interest at the end of the fifth year £127 13s. (Rs. 1276-8). The details of £18 14s. (Rs. 187), the yearly cost of watering, are, for the bullocks' keep, four large-sized cartloads of rice straw for the eight dry months at 12s. (Rs. 6) a cartload £2 8s. (Rs. 24); green grass for the four wet months £2 (Rs. 20); sweet oil-cake for eight dry months, £1 12s. (Rs. 16); driver's wages for eight months £3 4s. (Rs. 32); water-wheel ropes 6s. (Rs. 3); earthen water pots 4s. (Rs. 2); land assessment 12s. (Rs. 6); gardener's wages at 14s. (Rs. 7) a month £8 8s. (Rs. 84); total £18 14s. (Rs. 187).

² The details are: *Chikni supdri* £3 (Rs. 30) the eighty pound *man* of about 13,600 nuts; middle-sized red *phulbardi* £2 2s. (Rs. 21) the *man* of 7360 nuts; good sized red *phulbardi* from £3 to £3 12s. (Rs. 30-Rs. 36) the *man* of about 5120 nuts; and white unboiled *phulbardi* £2 8s. (Rs. 24) the *man* of about 5600 nuts.

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Rávs of Murbád, the Karádi Kadams of Panvel, and the Mhárs and Chámhbárs, whose poverty makes their cultivation inferior. Next come the coast Ágris and Son Kolis, who own salt land which requires no skill and very little labour, and leaves them all the fair weather to follow their other employments, the Ágri his salt-making and the Koli his fishing. Bráhmans, Musalmáns, Vánis, and rich Kunbis and Ágris almost always have tenants, and do not themselves hold the plough. The few Ráikaris in Váda, the Thákurs in Váda, Bhiwandi, Panvel, and Karjat, the Malhári Kolis in Váda, the Mahádev Kolis who hold almost all Mokháda, and the Konkanás of Dáhánu come next, and last the Káthkaris, whose poverty and hate of steady work stand in the way of their becoming good husbandmen.

Of late years, in the inland parts, the most notable change in the condition of the cultivating classes has been the gradual disappearance of the small holder. The large holders, say of fifteen acres, have greatly increased in wealth, and many have turned moneylenders. But the small holder of an acre or two, and even the average holder of five acres have been falling deeper into debt. The price of his produce has risen, but he has very little of it over to sell. Marriage expenses entangle him with the moneylender, and by mortgages and sales, both private and judicial, land tends to gather in large holdings, though the old owner may be left as tenant and the land be still entered in his name in the Government books. These tenants pay their rent to the over-holder in kind, half the crop in most cases, or one-third if the land is particularly bad. The over-holder thus draws from the land from twice to four times its Government rent.

Along the coast the cultivating classes are much better off. The Ágris and Son Kolis, from their shrewdness and independence, from practising other callings besides husbandry, from the high prices their grass and wood bring them, and from the small expense of their salt rice tillage are much better off than the Kunbis of the interior.

The ordinary husbandman's dwelling is a hut of rough poles with walls of *kárvi* stems plastered with mud, and roofs covered with grass or palm leaves in the wild inland parts and with tiles in villages along the coast. The hut is raised on a plinth, and the space inside is generally open, except that one corner is walled off for a cooking-room. Bráhmans, Musalmáns, and the richer Kunbis and Christians have houses with brick and mortar walls and tiled roofs. A Kunbi's house has little furniture but a cot, *báj*, with coir string instead of tapes, a hanging cradle, a net, and several fish traps: a sickle *koyta*, a number of brass pots *támbyás*, *hándás*, *tapelás*, *pátelás*, *tops*, *vátis*, and several smaller dishes, *pitalis* and *tavás*.

Bad Seasons.

The earliest famine of which information is available took place in 1618. In that year, at Bassein, the famine was so severe that children were openly sold by their parents to Musalmán brokers. The practice was stopped by the Jesuits partly by saving from their own allowances and partly by gifts from the rich.¹ The

¹ Cordara's History of the Jesuits, VI. 206.

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great famine of 1790 is mentioned as having for years destroyed progress in Sálsette.¹ In 1802, on account of want of rain, the crops failed both in the Konkan and in the Deccan districts bordering on the Godávari, and large numbers came into the Konkan and were fed by private charity. Next year the crops promised well, but the desolation of the North Deccan by Holkar and Sindia and a complete failure of rain in the Konkan produced a famine. Government afforded relief by giving employment on the Bombay-Thána road, which was then being made, paying to each labourer a daily wage of one old pice and $\frac{1}{10}$ ths of a pound (one *sher* of twenty-eight *tolás*) of rice. In Sálsette the monthly average of persons employed by Government was 3162. Government also opened a grain shop at Uran, where rice brought from Bombay was sold at 5½ pounds (1 *páyali*) the rupee. In September 1804, when Lord Valentia passed from Panvel to Khandála, he found several dead bodies lying along the road and dogs and vultures disputing over them. So great was the mortality at Panvel, that Captain Young, Commissary of Army Stores, had to employ twelve men to bury the bodies.² Besides feeding every day about twelve thousand people and giving employment to five thousand in carrying grain from Panvel to Poona, Government established in Sálsette a Humane Hospital for the relief of those who were unable to work. The monthly average of those who were admitted into the hospital was about one hundred.³ In 1824-25 a failure of rain was followed by very scanty crops in Dáhánu, Bassein, and Sálsette. Grain became very scarce and the price rose to famine rates. No cases of death from starvation were recorded. To help the poorer classes in their distress Government spent £1550 (Rs. 15,500) in clearing reservoirs.⁴ In 1837, in Sanján and Bassein there was a failure of crops caused by want of rain in the latter part of the season, and in Kalyán late heavy rain, which fell after the crops were cut, caused much injury. To relieve distress remissions of about £4500 (Rs. 45,000) were granted.⁵ In 1838-39 want of rain caused a failure of crops over the whole district, and remissions of about £28,784 (Rs. 2,87,840) had to be granted. In Sálsette distress was relieved by the timely arrival of rice from Malabár.⁶ In 1848 there were long breaks in June and July and again in September. Most of the salt rice-land crop failed.⁷ In 1850 the rainfall was much below the average and the coast tract suffered severely from drought. The remissions granted in sweet rice lands amounted to £694 (Rs. 6940), and in salt rice-lands to £1103 (Rs. 11,030).⁸ In 1855 and the two previous years the crops were more or less affected by want of rain. In 1853 the failure of the latter rains injured the crops and £1504 (Rs. 15,040) of revenue were remitted. In 1854 in Kolvan the crops were harmed by the late rains; in Bassein the salt rice crops were partially injured by worms; and in the coast villages great damage was done

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¹ Reg. I. of 1808, XXI.² Forbes' Or. Mem. IV. 293.³ Rev. Rec. 975 of 1839, 110, 111.⁷ Rev. Rec. 34 of 1851, 245, 246.² Valentia's Travels, II. 108-112.⁴ MS. Sel. 160 (1818-1830), 702.⁶ Col. Etheridge's Bombay Famines, 116-117.⁸ Rev. Rec. 27 of 1855, 591.

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by a hurricane and remissions amounting to £1135 (Rs. 11,350) were granted. In 1855 the rainfall was very scanty. The monsoon began favourably, but after the middle of July so little rain fell as to cause much loss. Nearly one-sixth of the area prepared for tillage remained waste, and much young rice ready for planting was left to wither. In the beginning of September rain again fell plentifully and continued till the end of the month. In spite of this seasonable fall remissions amounting to £3010 (Rs. 30,100) were granted. In 1877-78 the rainfall was unfavourable in the coast sub-divisions of Dáhānu and Máhim, and the crops suffered seriously. In Máhim much land bordering on the sea remained waste, and in Váda, Sháhápur, Murbád, and Bhiwndi, the crops were injured.

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CHAPTER V.

CAPITAL¹.

THE 1872 census returns showed 160 bankers and money-changers, and 6473 merchants and traders. Under the head Capitalists and Traders, the 1878 license-tax assessment papers show 13,261 persons assessed on yearly incomes of more than £10. Of these 7045 had from £10 to £15 (Rs. 100 - Rs. 150), 3247 from £15 to £25 (Rs. 150 - Rs. 250), 1098 from £25 to £35 (Rs. 250 - Rs. 350), 533 from £35 to £50 (Rs. 350 - Rs. 500), 596 from £50 to £75 (Rs. 500 - Rs. 750), 202 from £75 to £100 (Rs. 750 - Rs. 1000), 197 from £100 to £125 (Rs. 1000 - Rs. 1250), 56 from £125 to £150 (Rs. 1250 - Rs. 1500), 93 from £150 to £200 (Rs. 1500 - Rs. 2000), 89 from £200 to £300 (Rs. 2000 - Rs. 3000), 48 from £300 to £400 (Rs. 3000 - Rs. 4000), 21 from £400 to £500 (Rs. 4000 - Rs. 5000), 26 from £500 to £750 (Rs. 5000 - Rs. 7500), 2 from £750 to £1000 (Rs. 7500 - Rs. 10,000), and 8 over £1000 (Rs. 10,000).

There are no large banking establishments and no local insurance offices.

Bills of exchange, *hundis*, were formerly issued from Thána on Bombay, Poona, Sholápur, Násik, and Surat. The rate of commission on bills granted on Bombay varied from one-eighth to one-fourth per cent; bills granted on other places were charged one-half per cent. The introduction of paper currency and the opening of railways have reduced the importance of the old form of exchange, and of late money-orders have almost entirely taken the place of bills. The old system remains at Máhim and Bassein, where bills are cashed up to £2000 (Rs. 20,000), and in the Bassein villages of Nála, Agáshi, Supára and Navghar, where they are cashed up to £1000 (Rs. 10,000).

Under the Maráthás (1740-1818) about one-third of the revenue was received in Surat and Broach rupees, and about two-thirds in Chándor (Násik) rupees. This continued till 1826, when the Surat rupee was made the only legal tender and used in the Government accounts, care being taken that the change in the currency caused no increase in the pressure of the land assessment.² By Act XVII. of 1835, the Company's rupee was declared legal tender, and in 1843 in Panvel, Sálsette, Kalyán, Taloja, and Bhiwndi, it had entirely superseded the local currencies, which continued to about twenty-five per cent in Bassein, six per cent in Kolvan and Murbád,

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Bankers.

Exchange Bills.

Currency.

¹ The greater part of this chapter is contributed by Mr. A. Cumine, C.S.

² Collector's Letter 495, 25th May 1830, in Thána Revenue Records, Currency New Silver, 1825-1861.

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and eight per cent in Máhim and Nasrápur.¹ Since the 1st June 1878 the circulation of the Surat rupee has been stopped. In the north of the district, till within the last ten years, a few Broach rupees continued in use at two per cent below the Imperial rupee.

Before 1830 the copper coins were Sátára *shivráis* or *chhatrapatis* and *dhabhus*, which exchanged at from seventy-four to eighty for the rupee. In 1830 British copper pice were declared legal tender at the rate of sixty-four to the rupee. Six years later (1836) in Sálsette and Karanja the circulation of the old copper coins had ceased. But in other parts of the district the use of the new coin was almost entirely confined to land revenue, customs, and other Government payments.² The pice was inferior to the *shivrái* both in metal and in weight. An attempt to buy in the old coin at a premium failed by the inflow of coins from the Holkar, Sindia, and Nizám mints. Besides being intrinsically more valuable, the old pice was popular with the money-changer because of the large profits which its fluctuations in value yielded him. It was popular with the consumer, because, while he got seventy-six to eighty old pice and only sixty-four new pice for a rupee, in retail payments for vegetables or grain the old pice was considered as valuable as the new pice. Nor did the retail-dealer lose much as he could buy with old pice almost every article he wanted. In the Collector's opinion the new pice could oust the old pice only by making payment in the new pice compulsory, and making it penal to deal in the old pice. The change, he wrote, may cause some loss, but it is a measure of state and the people wonder why the new pice are not at once forced into use.³ In 1843 the receipt of old pice was prohibited in every transaction to which Government was a party; and license-holders were instructed to receive no copper except the new coin. From this time the new pice gradually took the place of the old pice, till, in 1859, the proportion of the old and new coins in circulation was as two to five. Except in Sálsette and the petty division of Uran in Panvel, the old copper coins are still (1881) in use, and in Bassein to the exclusion of the British coin. They exchange for silver at rates varying from 16½ to 16¾ *annas* the rupee, the lower rate being that generally allowed by petty dealers.

Classes who Save.

The chief money-saving classes are the higher Government servants, pleaders, merchants, brokers, moneylenders, quarry, toll, ferry and liquor contractors, owners of trading boats, proprietors of salt pans, and the better class of landholders. The wealth of the rural parts, except such as centres in the village moneylender, lies in the coast districts. The Ágris and some of the coast Kolis are the best off of middle class Hindus. The grass of their waste lands fetches a high price in Bombay; their salt rice-fields want neither

¹ Collector's Letter 1464, 14th November 1843, in Thána Revenue Records, Currency New Silver, 1825-1861. In 1843 the market value of the Chándor rupee was estimated at three to four, and of the Broach rupee at one-half to two per cent below the Company's rupee.

² Government servants and others receiving allowances from treasuries were ordered to take six per cent of their pay or allowance in the new copper currency. This continued till 1840.

³ Thána Collector to Government 62, 22nd March 1836. Thána Revenue Records, Copper Coins Currency, 1822-1866.

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ploughing, manuring, nor planting; and as besides growing rice they make salt, fish, and own boats, they earn money during months when the inland Kunbi is idle. The Bhandáris and Christians of Sálsette and Bassein, and the Páchkalshis and Chavkalshis of Sálsette and Uran are decidedly well-to-do; and all along the coast to Daman, the seaboard people are generally better off than those inland. Though many Kunbis in the interior are well-to-do, a large number are unable, without borrowing, to meet their marriage and other special charges. Many Thákurs and hill Kolis have raised themselves to comfort, but the Várlis and Konkanás do not gather wealth, and the Káthkaris are still wretchedly poor.

The investment of capital depends on the caste and calling of the saver. The Bráhmaṇ or Prabhu builds himself a better house, lends money, takes Government contracts, buys lodging houses *cháls*, adds to his lands, and surrounds himself with house and field workers whose services he has secured for a term of years by paying their marriage expenses. The Pársi lends money especially to Várlis in Dáhánu, buys land, and struggles for a liquor contract. Gujarát and Márwár Vánis gain their money by trade and usury, and put their savings into their business. The Musalmán improves his house, sets up a rice cleaning establishment, rents a salt pan, sweetens a salt marsh, or becomes a cattle-dealer or a dealer in hardware. The inland Kunbi lends money, improves his house, and adds to his land. The coast Son Kolis and Ágris, besides lending money and buying land, invest in trading-boats, rent salt pans, and reclaim salt marshes. As they must have hands to till their large tracts of salt rice-land, they find it good economy to invest in wives of whom Ágris have sometimes four or five. All classes turn much of their savings into ornaments, or hoard the money in their houses. Investment in Government securities or in joint stock companies is confined to Government servants, pleaders, and a few townspeople. In 1880 the amount paid as interest to holders of Government paper was £18 (Rs. 180) against £2 (Rs. 20) in 1870. The Savings Banks' deposits have risen from £2662 (Rs. 26,620) in 1870 to £3516 (Rs. 35,160) in 1875, and £5558 (Rs. 55,580) in 1880, and the details show that in 1880 a greater share has been held by non-official depositors.¹

Moneylending is rarely carried on as an exclusive occupation; it is generally combined with trade, shopkeeping, or agriculture. Here and there a wealthy landowner may advance some hundred pounds to another proprietor, and a few Vánis, Shimpis, and others make a living by borrowing £20 to £50 (Rs. 200 - Rs. 500) and lending it at higher interest. But such cases are not common. The district moneylenders are confined to and include almost all savers of money. As no large capitals are embarked in usury, it is not easy to distinguish between different classes of lenders. All the towns are small, and neither in capital, caste, nor class of client, is

Chapter V.**Capital.**

Classes who Save.

Investments.

Lenders.

¹ Of Rs. 26,624 deposited in 1870, Rs. 21,364 belonged to Government servants, Rs. 3359 to pleaders, and Rs. 1901 to moneylenders and others; of Rs. 35,160 in 1875, Rs. 21,052 belonged to Government servants, Rs. 2694 to pleaders, and Rs. 11,414 to bankers and others; and of Rs. 55,586 in 1880, Rs. 18,643 belonged to Government servants, Rs. 2591 to pleaders, and Rs. 34,352 to bankers and others.

Chapter V.**Capital.****Lenders.**

there any marked contrast between the town and the country usurer. In the larger towns and villages the lenders are generally Marátha Vánis, Bhátiás, Bráhmans, and Káyasth Prabhus, and, near Thána, a few Pársis and Christians. In the outlying parts, Marátha Vánis are scarcer, and rich Kunbis and Márwár Vánis are more common. Among the wild tribes in the north-west the Pársis are the chief usurers. On the whole, Bráhmans, and Marátha, Gujarát, and Márwár Vánis have most of the moneylending in their hands. There is no local rule or custom binding certain classes of borrowers to deal with certain classes of lenders; but as the Márwár Váni is the most merciless, no one goes to him who can go to any one else. The substantial trader with good credit, the rice dealer, or the cloth merchant, generally borrows from the Marátha Váni. The well-to-do Kunbi deals with the Marátha Váni or the Bráhman; the poorer Kunbi or the labourer either with these or with a rich castefellow; while the deeply indebted husbandman, the servant out of place, the craftsman in want of plant, all, in fact, who have little or no security to offer, are driven to the Márwár Váni.

Of Gujarát Vánis the chief class are the Lád Vánis who came to Bassein from Cambay about a century ago.¹ They began as grocers, rose to be general dealers, and are now moneylenders and land owners or mortgagees. Few of them have capital enough to carry on their dealings without borrowing. They are perhaps little less scrupulous than Márwár Vánis. But they are less vigorous and constant in pressing their claims, and are not nearly so successful in making money. The Márwár Vánis, who are of the Osvál sub-division and Jains by religion, are by far the harshest creditors, ruthlessly selling even the debtor's cooking and drinking vessels. The first great inflow of Márwár Vánis followed the liberal reduction of rents between 1835 and 1837, which by giving land a sale value drew them in numbers to the district. The thrifty and greedy Márwár Váni, wrote Mr. Law in 1846, has of late begun to settle even in the remotest villages. They grow rich in a few years and carry their fortunes to their own land.² Since 1835 their number has continued to increase. They generally come straight from Márwár and either take service with another Márwár Váni till they have saved a little money, or borrow and at once start a small shop and lend money. They make their head-quarters in the house of some Kunbi of their acquaintance, and carry pots and pans, garlic and oil to the villages round. When they have laid by a little money, they bring their families from Márwár. They seldom lose sight of their country, visiting it now and then to see relations and to attend marriages, while a servant or partner looks after their business. When they have grown rich they go back to Márwár, unless they have lost or lost sight of their relations. This sometimes happens, and Márwár Vánis born and bred in Thána are occasionally found, though probably none have been settled for more than two generations. Marátha Váni and Bráhman moneylenders have no chance against the Márwár Váni. In grinding the faces of the poor he is unrivalled and

¹ See above, pages 112, 113.

² Mr. Law, 8th April 1846, Thána Collector's File, General Condition (1843-1853).

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all competitors go to the wall. From a small tradesman he probably exacts nine per cent a year (12 *annas* a month), and from a Kunbi from eighteen to twenty-four (Rs. 1½ - Rs. 2 a month). Where he advances grain for food, he requires at next harvest one and a half times the amount, and if the advance is for seed twice the loan. When grain is advanced, the Kunbi's signature is generally taken in Maráthi in the account book; when money is lent, a deed is taken, and the loan and deed are noted in Márwári. His one account book is written by himself, for he can generally read and write when he comes, or if not he soon learns.

The larger moneylenders keep a day book, *rojkirod*, and a ledger, *khátevahi*. The smaller have only one book called a *baithi vahi* or *baithi kháte* in which, for trifling amounts where a bond is not necessary, they take the signature of the borrower for money or grain advanced.¹

The Government rupee is the standard in all loans. Marátha lenders generally keep the *Shak* and Gujarát and Márwár lenders the *Samvat* year;² disputes are settled by converting the time into English dates. Interest is sometimes charged for the intercalary month when the loan is for a year in which the extra month happens to fall.³ When the money is borrowed for a term of years there is no charge for extra months. And even in yearly loans some lenders remit all interest on the intercalary month, and others charge interest on only twenty days.

A man in service who is a regular customer can borrow £1 (Rs. 10) for a few days without interest. Even though he pledges ornaments, a middling cultivator borrowing £10 (Rs. 100) does not pay less than six, and may have to pay twelve per cent a year; on a larger sum the interest is lighter, not over nine per cent. If he has no ornaments to pledge, the interest is higher, but does not exceed twenty-four per cent. Harvests and the lives of animals are so uncertain, that a borrower has to pay almost as heavily even though he gives a lien upon crops or cattle. If he mortgages his house or his land, he has to pay from nine to eighteen per cent, according to the existing or suspected claims on the property pledged.

Husbandmen generally borrow from the Bráhmans or the Marátha and Márwár Váni shopkeepers of the larger villages, who lend to poor and rich cultivators and to artisans. As a landholder generally deals with one lender, claims of rival creditors seldom clash. Land mortgages are common and are growing commoner. They are of two kinds, when possession is given to the creditor and when the land is left with the debtor. Sales under civil court decrees are frequent as the moneylender generally takes his debtor into court, after frightening him into renewing and renewing until the last bond is for the whole sum he is worth in the world. As it is this last bond that is sued on, and as the Kunbi often fails

Chapter V.
Capital.
Lenders.

Interest.

Borrowers.

¹ *Baithi vahi* apparently means a book whose entries remain without being copied into a ledger.

² The *Shak* year dating from A.D. 78 begins in *Chaitra* (March-April), the *Samvat* year dating from B.C. 56 begins in *Kártik* (October-November).

³ As the Hindu lunar year consists of nearly 354½ days, an extra, *adhik*, month has to be thrown in once in every three years.

Chapter V:**Capital:****Borrowers.**

to appear in court, the fact of his having paid the original debt several times over does not come to light, and the creditor buys the land for a nominal sum, because, as the court sells only the interest of the defendant, outsiders are afraid to compete. The coast people are shrewd, but the intelligence of the inland Kunbi fails to save him from the moneylender's wiles. Complaints of forged deeds are not uncommon. But the usual story is that the debtor cannot tell how much he owes on paper, but that he knows he has repaid the debt fourfold.

**Service
Mortgage.**

In 1851 the Collector noticed, that in parts of Máhim, Sanján and Kolvan, the land was so wasted by freebooters that the husbandmen had to borrow grain, and, as they had no credit, they were forced to mortgage their services until the original loan and interest were worked off.¹ The mortgage of labour still prevails among the poorer Kunbis, Ágris, and wilder hill and forest tribes. In fact the servants of the many rich Bráhmaṇ, Váni, and Kunbi moneylenders, who are scattered throughout the district, are almost all bound in writing to serve their masters for periods of from five to twelve or even fifteen years. The consideration received is the payment of marriage expenses, and, in the case of Kunbi moneylenders, the borrower's bride is sometimes the lender's daughter. The money is almost always paid beforehand, some of the borrower's friends signing the bond as securities that he will carry out his share of the contract. A borrower who fails to find sureties has sometimes to serve two or three years in advance. The rate at which the bondsman's services are valued depends on the straits to which he is reduced. An Ágri or a Kunbi probably never serves more than five years for an advance of £5 (Rs. 50), while for £5 (Rs. 50) a Várli has to bind himself for ten or twelve years. The debtor is expected to give his whole time to his master, and has no chance of earning anything elsewhere to pay the debt and gain his freedom sooner. Unless there is an agreement to the contrary, the master supplies the servant with 133 pounds (1½ *mans*) of rice a month, and with two blankets, two loincloths, and two pairs of sandals a year.² When the servant has to pay the barber and does not get tobacco free, he is allowed 1s. (8 *annas*) a year for each. Except this the master gives the servant no ready money and pays no incidental charges. Being a married man, the servant has a house of his own, but he has to take his turn of sleeping in his master's house. The master's right in no way extends to the bondsman's wife or children. Nor, though the deed contains the words *deshi pardeshi*, that is local or foreign, has the master the power to make over his right to any one else. These engagements never tend to become hereditary. If a man dies before his term of service is over, the master sues the securities for payment of the balance, and, if the securities fail, he duns the bondsman's son to

¹ Collector's Letter 947, 21st November 1851, Thána Collector's File, General Condition (1843-1853). The ravages of freebooters are noticed in Chapter IX. (Justice).

² Many bondsmen of the wilder tribes have to be content with one blanket, one loincloth, and a rough pair of sandals a year.

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make a new agreement. But, unless he enters into a new bond, popular opinion recognises only liability for payment and never liability for service on the son's part. There is in fact no system of hereditary service in the district. These servants as a rule are faithful to their engagements. Where they are lazy and absent themselves, the master first bullies them with his big Upper Indian messenger, and, if bullying fails, threatens to come down on the securities, who, in their own interest, do everything they can to make the bondsman return to work. No right is recognised to extend pressure on a lazy or erring servant to the pitch of corporal punishment, and, though no one who can get himself married otherwise will voluntarily sacrifice his liberty, bondsmen are on the whole not badly treated by their masters.¹

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Capital.

Service
Mortgage.

¹ The following are copies of labour mortgage bonds, the first two from Thána the third from Bhiwandi :

Service bond, dated *Phalgun shuddha* 13th, *Shak* 1798, passed to creditor A. B. of X. by C. D., E. F., G. H., and K. L. of Y. Whereas we have borrowed from you rupees sixty-one for the marriage of one of us, E. F., the said E. F. shall serve you for a period of twenty-one months, i.e. 1½ years from *Chaitra shuddha* 1st next, from seven in the morning to six in the evening, either at your house or in your fields and gardens as you desire. He shall not ask food or clothing, nor shall he leave your service and go elsewhere nor absent himself from work. If on any days he is obliged to absent himself, he shall make up for them by serving you so many days after the period agreed on has expired. If the said E. F. leave you before such time, then one of us three, C. D., G. H., and K. L. will serve you, and, if we all fail and you are obliged to engage another man or your work remains undone, we will every month jointly pay you rupees five on demand. We have executed this service bond willingly this 26th day of February 1877.

Witnessed.

M. N.

O. P.

(Signed) C. D.

" E. F.

" G. H.

" K. L.

Service bond dated *Magh shuddha* 9th, *Shak* 1798, passed to creditor A. B. of X. by debtors C. D. and E. F. of Y. We have jointly and severally borrowed from you rupees 175 for the marriage of one of us C. D. To pay off your debt the said C. D. has been serving you since *Ashvin*, *Shak* 1798. He shall serve you for nine months, *Ashvin* to *Jeshtha* both inclusive, in the year, for seven years. During the period of his service he shall live at your house and do day and night whatever work you tell him to do, and in this he shall not fail. If he fail, I (E. F.) will serve in his place, and if we both fail, we will make up for our absence by serving for that time after the period agreed on has ended. You should keep an account of the days on which we are absent. You should give food and clothing according to custom. If we fail to serve you for the full period, whatever service we may have done should be regarded as interest on the money lent, and we will pay you your sum of Rs. 175. We will not object to work either here or elsewhere, nor to work for some other person if necessary. We have executed this service bond willingly, and in the full possession of our senses, this 23rd day of January 1877.

Witnessed.

G. H.

K. L.

(Signed) C. D.

" E. F.

Agreement entered into with A. B. of X. by C. D. and E. F. of Y. We have borrowed on the mortgage of our labour rupees twenty from you. One of us E. F. shall work in your oil-presses, on a monthly salary of rupees five, from the month of *Ashvin* to *Vaishakh*, *Shak* 1787, day and night here and elsewhere. He shall serve you for the period agreed on. If he fail and go to some other work, whatever work he shall have done shall not be taken into account, and we will jointly pay you the amount borrowed whenever you demand it. For the above-mentioned service we have received rupees twenty. The remainder of the amount of pay we will ask for when the period of service has expired and not earlier. This agreement we have jointly entered into. Dated this 13th *Vaishakh vadya*, *Shak* 1786.

Witnessed.

G. H.

K. L.

(Signed) C. D.

" E. F.

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Chapter V.
Capital.
Wages.

In 1777, carpenters were paid 9*d.* to 1*s.* (*annas* 6 - 8), bricklayers 6*d.* to 1*s.* (*annas* 4 - 8), and unskilled labourers 3*d.* to 4½*d.* (*annas* 2-3) a day. Seventy years later (1847) the rates for unskilled labourers were the same, but for carpenters and bricklayers' they were 9*d.* to 1*s.* 6*d.* (*annas* 6 - 12). In 1863, when wages were abnormally high, unskilled labourers were paid 6*d.* to 1*s.* (*annas* 4-8), field labourers 6*d.* to 9*d.* (*annas* 4 - 6), and carpenters and bricklayers 1*s.* 6*d.* to 2*s.* 6*d.* (*annas* 12 - Rs. 1½) a day. The present (1881) rates are, for an unskilled labourer 6*d.* (*annas* 4), for a field labourer 7½*d.* (*annas* 4½), for a bricklayer from 1*s.* to 2*s.* (*annas* 8 - Re. 1), and for a carpenter 1*s.* 8*d.* (13 *annas* 4 *pies*) a day. Women are paid two-thirds and boys one-third of a man's wages. Labourers who are employed for a day or two receive their wages daily; those who are engaged for a longer term are paid every four or five days or weekly. Town labourers generally go to work at seven or eight in the morning, come home at twelve, and, after a couple of hours' rest, again go to work and return at six in the evening. They are always paid in cash. When they work during leisure hours they are allowed an extra fourth. Field labourers go to work early in the morning, but for this they get no additional wages. They take coarse rice, *vari* or *náchni* bread with them into the fields and eat it at midday. During the greater part of the rains and the cold season they find work in the fields, and are paid chiefly in cash. Other employment, such as service in the households of large farmers, is paid for at monthly rates varying from 2*s.* to 8*s.* (Re. 1 - Rs. 4) and with three meals a day, besides the cash payment. In the fair season labourers find employment in digging ponds, making and mending roads, and other public works.

Prices.

Except for a few scattered years no food price details are available before 1836. In 1775 husked rice and *náchni* were sold at thirty-nine pounds the rupee. During the 1790 famine and the three years following the price of husked rice varied from twenty-six pounds to 12½ pounds the rupee, and of *náchni* from twenty-one pounds to 9½ pounds.¹ In 1801, according to the rates fixed for changing grain rentals into cash rentals, the price of rice was 111½ pounds the rupee (Rs. 20 the *muda*) for the white and 139 pounds the rupee (Rs. 16 the *muda*) for the red variety.² In the 1802 scarcity rice was sold at thirty-one pounds and *náchni* at 33½ pounds the rupee. In 1803 rice rose to 5½ pounds (one *páyali*) the rupee, and in 1804 it again fell to seventeen pounds.

The 1801 commutation rates remained unchanged for ten years,

¹ The detailed rupee prices are, in 1790, of rice twenty-six pounds and of *náchni* twenty-one; in 1791 of rice 19½ and of *náchni* fifteen; and in 1792 and 1793 of rice 12½ and of *náchni* 9½ pounds. Col. Etheridge's Famines, Appendix G. xxxiv.

² The *mudds* and *khandis* are throughout changed into English pounds on the basis of the table, which according to Jervis (Weights and Measures, 25) prevailed in Bombay in 1826. The table was two *tipris* one *sher*, four *shers* one *páyali*, sixteen *páyalis* one *phara*, eight *pharas* one *khandi*, and 3½ *khandis* one *muda*. It is not known whether the same table prevailed in all parts of the Thana district, nor is it shown whether the old *phara* was, as at present, equal to eighty-nine pounds. The application of the table is therefore doubtful. According to Clunes (Itinerary, 104) there were two *khandis* in use, a Konkani *khandi* of seven *mans* and an Arabi *khandi* of eight *mans*.

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when they were raised to ninety-nine pounds the rupee (Rs. 22½ the *muda*) for white and 130½ pounds the rupee (Rs. 17 the *muda*) for red rice. This increase seems to have been excessive, as the rates were soon after reduced to their former level.¹ In 1818 to meet the demand of the Deccan armies, Vanjāris scoured the Konkan for rice and raised the price to 41½ pounds the rupee (Rs. 17 the *khandi*).² The spread of tillage and some good harvests that followed the establishment of order in 1818 caused a marked fall in grain prices. But the failure of crops in 1824 again forced them nearly to famine pitch. In Panvel, during the eleven years ending 1836-37, the price of rice averaged 54½ pounds the rupee (Rs. 13 the *khandi*). The first half of this period (1826-1830), chiefly it would seem from the spread of tillage and from large harvests, was a time of very low prices, rice falling from forty-three pounds the rupee (Rs. 16½ the *khandi*) in 1826-27 to seventy-one pounds the rupee (Rs. 10 the *khandi*) in 1830-31. It remained at seventy-one pounds for two years and then rose to 44½ pounds the rupee (Rs. 16 the *khandi*) in 1835-36.³

The forty-five years ending 1880 may be roughly divided into five periods. The first of fourteen years (1836-1849) was a time of cheap grain, rice varying from 47½ pounds the rupee in 1842 to thirty-six pounds in 1838 1846 and 1848, and averaging forty pounds. The rise in prices compared with the previous ten years was due, in the inland parts, to the abolition of transit dues,⁴ and all over the district to the effect of three seasons of scanty rainfall, 1837 1838 and 1848. In 1850 the coast districts suffered severely from want of rain, but there is no return of prices for this year. The second period of twelve years (1851-1862) was one of moderate prices, rice varying from thirty-eight pounds the rupee in 1853⁵ and 1856 to twenty-four in 1859 and averaging 31½ pounds.⁶ This was followed by a period of four years (1863-1866) of high prices; short crops and the inflow of money caused by the American war, raising

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Prices.

¹ Mr. Langford's Letter, 28th November 1840, Gov. Rec. 1244 of 1841, 137-139. As noticed above the size of the *muda* varied in different parts of the district. This *muda* must have been much larger than Col. Jervis' *muda* on which the calculations in the text are based.

² Gov. Rec. 700 of 1836, 56 and 64; and Mr. Davies, 19th May 1836, Gov. Rec. 700 of 1836, 155, 157.

³ The details of rupee prices in pounds are: 1826-27, forty-three; 1827-28, 47½; 1828-29, fifty-seven; 1829-30, 67½; 1830-31, seventy-one; 1831-32, seventy-one; 1832-33, 50½; 1833-34, 47½; 1834-35, 59½; 1835-36, 44½; and 1836-37, 50½. Mr. Davies, 6th September 1837, Gov. Rec. 870 of 1838, 101. In 1835 in Salsette rice sold at 59½ pounds the rupee (Rs. 12 the *khandi*) [Gov. Rec. 700 of 1836, 9], and in 1836 the price of second or third class sweet rice varied from 111½ to 123½ pounds the rupee (Rs. 20 - Rs. 18 the *muda*) [Gov. Rec. 696 of 1836, 253, 254]. During the same period at Mánikpur in Bassein the average price of rice was 47½ pounds the rupee (Rs. 15 the *khandi*). Letter, 14th June 1837, in Gov. Rec. 775 of 1837, 189, 190.

⁴ In 1837, in Murbád the price of rice varied from eighty-nine to 59½ pounds the rupee (Rs. 8 - Rs. 12 the *khandi*) [Letter, 3rd February 1837, in Gov. Rec. 775 of 1837, 151, 152], and in the inland parts, chiefly on account of the abolition of the transit dues, it rose from seventy-nine to 54½ pounds the rupee (Rs. 9 - Rs. 13 the *khandi*). Mr. Cole's Letter, 5th April 1837, in Gov. Rec. 775 of 1837, 133, 134.

⁵ In 1853-54, in Nasrápur the market price of rice varied according to quality from 67½ to 44½ pounds the rupee (Rs. 10½ - Rs. 16 the *khandi*). Bom. Gov. Sel. XCVI. 17.

⁶ In Bhiwadi (Gov. Sel. XCVI. 333), during the twenty years ending 1859-60, fine rice varied from 50½ pounds the rupee (Rs. 4½ the *muda*) in 1858-59 to 96½ pounds (Rs. 23 the *muda*) in 1843-44, and coarse rice from 42½ pounds the rupee (Rs. 52 the *muda*) in 1859-60 to 117 pounds (Rs. 19 the *muda*) in 1843-44.

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rice to sixteen pounds the rupee in 1864 and 1865. Then came eight years (1867-1874) of moderate prices, rice varying from twenty-six pounds in 1867 and 1870, to nineteen pounds in 1871 and averaging twenty-three pounds. During the next five years (1875-1879) the famine of 1876 and 1877, and a large export to Karáchi in 1879 caused a return to high prices, rice rising to twelve pounds the rupee in 1877 and averaging fourteen pounds. In 1880 rice fell to 16½ pounds the rupee :

Thana Grain Prices, in Pounds for the Rupee, 1836-1880.¹

PRODUCE.	FIRST PERIOD.														
	1836.	1837.	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.
Millet...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wheat ...	37½	39½	42	35½	47½	42	44½	44½	44½	49	37½	...	47½	55½	...
Rice ...	38	39½	36	39½	42	39½	47½	36	44½	39½	38	45	36	42	...
Pulse...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

PRODUCE.	SECOND PERIOD.								THIRD PERIOD.							
	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.
Millet...	...	...	...	...	48	50	41	39	44	41	41	31	24	20	20	24
Wheat ...	35½	36½	42	32	32½	40	36	37	36	32	28	28	27	16	16	18
Rice ...	33	34½	38	33	29½	38	36	28	24	28	29	28	10	16	16	17
Pulse...	...	...	...	...	28	37	30	25	34	22	22	16	12	14	12	12

PRODUCE.	FOURTH PERIOD.							FIFTH PERIOD.						
	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
Millet...	23	26	27	28	24	23	29	34	33	26	16	17½	17	31
Wheat ...	20	20	20	22	17	16	18	23	22	21	14	14	13	26
Rice ...	26	25	24	26	19	21	21	32	14	14	12	15½	14½	16
Pulse...	12	16	16	16	14	13	13	16	18	19	12	15	11	22

Weights and Measures.

Pearls and precious stones are weighed according to the following scale: Four grains of rice one *rati*, eight *ratis* one *mása*, twelve *másas* one *tola* of 180 grains Troy. The weights are round flat red stones. The table by which gold and silver are sold is, two *gunjás* or Abrus seeds one *vál*, four *váls* one *mása*, twelve *másas* one *tola* of 183·7536 grains Troy. Copper, brass, tin, lead, iron, and steel are weighed according to the following table: Eighty *tolás* one *sher*, and forty *shers* one *man* of twenty-eight pounds. Coffee, cotton, drugs, spices, sugar, clarified butter, firewood, coals, and the like are sold by weight measures. These vary in size in different parts of the district. In Sálsette, Máhim, Bassein, and Dáhnú, the following table is current: Twenty-eight *tolás* one *sher*, and forty *shers* one *man* of twenty-eight pounds. Elsewhere the table is the same as that for weighing copper, brass, and other metals. All

¹ These price figures are compiled from a report on High Prices in the Bombay Presidency (1864), from a special statement received from the Collector, and from the Table of Food Prices (1863-1874) compiled in the Bombay Secretariat. There is so much difference between these returns that the figures in the text are little more than estimates.

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these weights are made either of brass or iron and are round. At the salt-pans salt is sold only by weight, elsewhere it is sold by the same capacity measures as oil, liquor, milk, and grain. The oil measure is, $4\frac{1}{2}$ *táks* one *chhaták*, two *chhatáks* one *adpáv*, two *adpávs* one *pávsher*, four *pávshers* one *sher* equal to 1.9714 pounds. The measures are made of copper and are like glass tumblers in form. The liquor measure is twenty-five *shers* one *admani*, an earthen pot containing forty pounds. Milk measures, $\frac{1}{2}$ *sher*, $\frac{1}{2}$ *sher*, and one *sher*, are made of brass, the *sher* containing about 23 $\frac{1}{2}$ ounces. The quarter *sher* is called *panchpátri* or *loti*, and the *sher*, *támbya* or *gadva*. The grain measure is two *tipris* one *sher*, four *shers* one *páyali*, sixteen *páyalis* one *phara* or *man* of eighty-nine pounds. Another table is $5\frac{1}{2}$ *tipris* one *adholi*, and twenty-five *adholis* one *phara*.¹ Cloth is measured either by the *gaj*, the yard, or the cubit. The *gaj* which is made of iron, brass, or wood, is of two kinds, the sawyer's *gaj* two feet and the ordinary *gaj* two and a half feet long. The *gaj* is divided into twenty-four parts called *tasus*. Silk and valuable cloth, and *khans* or the pieces of cloth used for women's bodices, are sold by the ordinary *gaj*. The coarse country cotton cloth is sold by the cubit or *hát* of fourteen *tasus* or eighteen inches. With these exceptions cloth is measured by the yard, *vár*. The silk cloth manufactured in the district is sold by the ounce. Handkerchiefs are sold by the dozen. Bamboo matting is measured by the surface and sold by the cubit or the yard. The land measure is sixteen *annas* one *guntha* equal to 121 square yards, and forty *gunthás* one acre. Before the revenue survey, the land measure was twenty square *káthis* of nine feet and four inches each one *pánd*, twenty *pánds* one *bigha* equal to thirty-two *gunthás*. Rough hewn stones are sold by the brass of 100 cubic feet. Small chips, *khándkis*, are sold by the hundred. Hewn stones, *chirás*, which are of three sorts, good *mátiv*, middling *tichiv*, and poor *sadkiv*, are sold by the cubic measure. Timber is sold by the foot. If a log is ten feet long, one foot broad, and one foot deep, the length is multiplied by the breadth, and the result is reckoned as the measurement of the log in feet, 600 square feet making a ton. Timber is sold wholesale by the ton. Bricks, tiles, bamboos, rafters, fruit, betel leaves, and cocoanuts are sold by number. Earth and lime walls are measured in towns by the foot and in villages by the cubit. Grass and hay are sold by the hundred or the thousand bundles, *pulis*, each hundred being equal to 105. The table for measuring time is, sixty *pals* one *ghatka*, $7\frac{1}{2}$ *ghatkás* one *prahar*, four *prahars* one *divas* or *rátra*, seven *divas* one *áthavda* or week, two *áthavdás* one *pandhravda* or *paksh* or fortnight, two *pandhravdás* one *más* or *mahina* or month, and twelve *mahinás* one *varsh* or year. Formerly, when there were no clocks or watches, time was measured by water-clocks or by the position of the sun moon and stars. Water-clocks are now used only at marriage and thread ceremonies.

¹ In 1826, according to Clunes (Itinerary, 104), the *adholi* in the north Konkan consisted of $3\frac{1}{2}$ and 4 *kacha shers* and the number of *adholis* to the Konkan *man* varied in different towns from seventeen to twenty-four. Where the four *sher adholi* was in use the *man* contained twenty *adholis*; and where the $3\frac{1}{2}$ *sher adholi* was in use the *man* contained twenty-four *adholis*. The seventeen *adholi* measure was confined to Salsette.

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Capital.

Weights and Measures.

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CHAPTER VI.

TRADE¹.

I.—COMMUNICATIONS.

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Communications.

Roads.
600-1200.

THE history of Sopára, Kalyán, Thána, and Sanján, shows that from before the Christian era the creeks, forests, and hills of Thána have been crossed by important trade-routes. Sopára (B.C. 1300-A.D. 1300), besides its water communication by the Vaitarna river and the Bassein creek, had two mainland routes, one north-east by Sáiván and Vajrábái along the left bank of the Tánša to the Tal pass and Násik, the other south-east by Káman, through Bhiwndi and Kalyán, by the Málsej and Nána passes to Junnar and Paithan. Besides to the Málsej and Nána passes, routes led from Kalyán to the Kusur and Bor passes. Inscriptions and traces of steps and rock-cut chambers and cisterns show that, as far back as the first century before Christ, much was done to make the route through the Nána pass easy and safe. And the cave remains at Kondána, Jambrug, and Ámbivli in Thána, and at Kárla, Bhája, and Bedsa in Poona, show that the Bor pass was a much-used route between B.C. 100 and A.D. 600, one of the most prosperous periods of Thána history. Besides these inland routes, an inscription in Násik cave VIII, probably about A.D. 100, states that Ushavdát, the governor of the Konkan, made boat bridges and established ferries at several of the rivers along the coast.² From Sanján (A.D. 600-1200) the chief land route must have been up the Damanganga valley through the Chirai, Máhája, and Pimpri passes to Báglán and Khándesh.

1026. In the eleventh century (1026), under the Silhárás, mention is made of a high road, or *rájapatha*, that ran by Bhándup, and of a second highway in Uran.³ Of Portuguese road-making, traces remain in the bridges at Gokirva between Sopára and Sáiván and at Poinsar near Goregaon.

1675. In 1675, when Fryer was called to Junnar at the request of the Moghal governor, he was carried in a palanquin through Thána, Kalyán, Murbád, and Dhasai, and 'being misguided' had to climb the Sahyádris apparently by the Ávápa footpath, about six miles south of the Nána pass.⁴ The ascent was very difficult. There was

¹ The materials for the trade history of the Thána coast have been worked into the History Chapter. ² Trans. Sec. Or. Cong. 328, 337.

³ One of the oldest routes in the district is probably down the Bor pass to near Pánvel, and then by way of Khárbáv (Sábáyo) to Sopára. This route rose to importance again in the sixteenth century, when Bassein was the chief centre of trade. See O. Chron. de Tis. I. 32.

⁴ In 1826 this footpath was closed. Clunes' Itinerary, 145.

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no path and the breathless bearers 'threaded their way amid hanging trees, the roots of which were laid bare by the falling earth. To look down made the brain turn, and overhead pendulous rocks threatened to entomb the traveller. Intense labour drew tears of anguish from the servants' eyes, and with much difficulty they carried their load to the top by a narrow cavern cut through the rock.'¹ Fryer came back from Junnar by the Nána pass, which he found shorter and easier. At the top he was kept waiting by 300 oxen laden with salt, which, he notices, was so precious, that the saying was 'whose salt we eat,' not 'whose bread we eat.' After standing for an hour, he persuaded the bullockmen to stop and let him pass. Once past the salt bullocks the road was 'feasible, supplied at distances with charitable cisterns of good water, and, towards the bottom, adorned with beautiful woods.'²

In 1781, when General Goddard marched to the foot of the Bor pass, the road between Panvel and Khopivli, though the best in the country, was a mere pathway, through a tract exceedingly rugged, full of deep ravines and dells, strong forests on the right and left, and frequently high rocks and precipices within musket-shot on both sides.³ In 1803, advantage was taken of the famine to finish the Bombay-Thána road, and, in 1805, the causeway between Sion and Kurla was ready for use.

In 1818 Captain Dickinson found, along nearly the whole seventy-three miles from the Vaitarna to the Damanganga river, 'a most excellent road, perhaps, considering its length, unequalled by any in the world.' All but three of the rivers and creeks were fordable, and the three unfordable rivers caused little difficulty as the carts were carried in boats and the bullocks swam behind.⁴ Some of the leading routes across the Sahyádris, by the Pimpri, Málsej, Nána, Bhimáshankar, and Kusur passes, though much out of repair, showed signs of having once been kept in order.⁵ In other parts of the district the roads were mere fair-weather tracks. In the valleys they crossed rice fields which were ploughed during the rains, and in the hills they were almost impassable.

In 1819 Mr. Marriot, the Collector, proposed that the Pimpri, Nána, and Kusur passes should be repaired.⁶ In 1826, two cart-roads led from Thána to Surat, one along the beach by Ánchola, Sopára, Agáshi, Dántivra, Máhim, Tárápur, Dáhánu, and Umbargaon, the other a short distance inland. The coast route was perhaps the best in the rains, but neither route was much used. Traders preferred going by sea,⁷ and the only troops that passed were an occasional relief battalion once a season. The other routes were from Bhiwndi north-east by Khardi, Kására, and the Tal pass to Násik. From Kalyán as a centre, a road ran east by Murbád and the Málsej pass, 111 miles to Sirur, sixty-five to Junnar, and 186 to Aurangabad.

¹ Fryer's New Account, 128-130.² Fryer's New Account, 141.³ Maclean's Guide to Bombay, 30.⁴ Military Diaries, 314 of 1818, 1106.⁵ Mr. Marriot, Rev. Rec. 144 of 1819, 3317. Chapman (Commerce of India, 75, 192) writes, 'In 1853 the works in the Málsej pass showed that it had been much used, and seemed to have been repaired by Nána Fadnavis.'⁶ 29th Sept. 1819, Rev. Rec. 144 of 1819, 3317.⁷ Clunes' Itinerary, 147.

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Another road ran south-east by Badlápúr, Nasrápúr, and the Kusur pass, seventy-five miles to Poona, and a third, south-west by Panvel, forty-miles to Pen and forty-three miles to Uran. From Thána, there was a road twenty-three miles south-west to Bombay ; and from Panvel, by Chauk and Khálápúr, a route through the Bor pass led to Sirur (114 miles) and to Ahmadnagar (166 miles). There was also a camping route from Poona to Surat, 290 miles, by Khopivli, Chauk, Kalyán, Titvála, Vajrábái, Mahágaon, Tárápúr, Umbargaon, Navsári, and Sachin.

The first road made by the British was from Panvel through the Bor pass to Poona. In the close of 1779, the leaders of the unfortunate expedition that ended in the Vadgaon convention, spent about a week (15th December-23rd December) in making a path fit for artillery up the Bor pass.¹ The track was improved in 1804 by General Wellesley. From its importance in joining Bombay and Poona, the completion of the road from Panvel to Poona was one of the first cares of the Bombay Government after the fall of the Peshwa in 1818. In 1825 Bishop Heber, who marched along it during the rains (July), speaks of the road between Panvel and Khopivli as made at great expense, more than sufficiently wide, and well raised above the swampy Konkan. In the Bor pass, though broad and good, the road was so steep that a loaded carriage or palanquin could with difficulty be taken up. Every one either walked or rode, and all merchandize was conveyed on bullocks or horses. To have carried a road over these hills at all was, Bishop Heber thought, highly creditable to the Bombay Government, and the road as it stood was probably sufficient for the intercourse that either was or was likely to be between the Konkan and the Deccan.² A few years later the pass road was greatly improved, and, in 1830, it was opened in state by Sir John Malcolm the Governor of Bombay. In spite of the improvement, it was so difficult of ascent or descent that no one ever thought of driving up or down in a carriage. Passengers travelling by the public conveyances were carried up and down in palanquins, there being different sets of coaches for the high and low portions of the road. Private carriages were pulled up or let down by numerous bodies of workmen, or else they were carried up and down, swung from a number of poles resting on men's shoulders.³ In 1840 the pass road was metalled throughout and completed with bridges and drains so as to be fit for carts during the rains. In this year the traffic yielded a toll revenue of £2774 (Rs. 27,740).⁴

Two other military roads, to Gujarát and to Násik, engaged the early attention of the Bombay Government. The part of the route between Poona and Gujarát, that lay through the rugged country between the Tal pass and Bhiwndi, was improved by the Pioneers in 1826.⁵ To improve the route by Bhiwndi through the Tal pass to Igatpuri, twelve miles of approach, from Khardi to Kására, were constructed between 1850 and 1858 by Lieutenant C. Scott,

¹ Bombay in 1781, 176-177.³ Mackay's Western India, 380-381.⁵ Clunes' Itinerary, 144.² Heber's Narrative, II. 200.⁴ Trade Report, 1840-41.

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of the Bombay Engineers. Lieutenant Chapman, of the Bombay Engineers, carried the road beyond Kására to Igatpuri, making one of the best engineered roads in Western India.

Between 1840 and 1863 little was done to improve communications, beyond keeping up the two main military roads through the Bor and Tal passes. Since the creation of a Local Fund revenue in 1863, the work of opening roads had been steadily pressed on, and much of the district is now well provided with lines of communication. The total length of road in 1882 was 228 miles, of which 203 miles were bridged and metalled and twenty-five miles were *muram* roads. In Sálsette an excellent and much-used road runs north from Bándra, west of and almost parallel with the Baroda railway, 18½ miles to Ghodbandar. Other Sálsette roads, besides the main line between Bombay and Thána, are from Kurla to Vesáva six miles; from Soki to Vehár lake three miles; from Sion to Trombay six miles; from Ghátkopar to Máhul five miles; from Bhándup to Vehár two miles; and, from Thána, the Pokhran road to the foot of the Sálsette hills, four miles; and the Vovla road five miles. Of late years a branch has been made from Panvel twenty miles north to Thána, where, at a cost of £16,886 (Rs. 1,68,860), an iron bridge has been thrown across the Sálsette creek. From Panvel a branch runs six miles west to Ulva, another 1½ miles south to Kholkhe, and a third twelve miles south-west to Uran, where it meets the road that joins the Mora and Karanja ports, a distance of 4½ miles. A bridged road is being made from Kalyán forty miles to the Málsej pass, and has been completed twenty-seven miles from Kalyán through Murbád to Saralgaon. This road bisects the triangular tract which is bordered on two sides by the branches of the Peninsula railway. It will open a part of the district which has hitherto been without roads, and will also prove of use to a large area above the Sahyádris, whose export traffic naturally centres in the Málsej pass. In connection with railway stations an excellent road of five miles joins Bhiwandi with the railway at Kalyán, and another of six miles runs from Karjat to Chauk. On the Baroda railway a feeder of five miles runs from Gokirva to Pápdí; one of four miles from Virár to Agáshi; one of 5½ miles from Máhim to Pálghar; one of seven miles from Boisar to Tárápur; and one of 4½ miles from Vevji to Umbargaon. These Baroda railway feeders have hitherto been made chiefly to the coast towns. It is now proposed to open the district to the east of the Baroda line, especially to connect the state of Jawhár with the railway, and to meet the wants of Váda.

In the 115 miles during which they form the east boundary of the district, the Sahyádris are crossed by the following leading passes.¹ Beginning from the north, the first is ÁMBOLI, which leads from Trimbak in Násik to Mokháda in Sháhápur. It is of easy ascent and about three miles long, passable for laden cattle, but little used. Two miles south of Ámboli are CHANDRE, or the AVHÁTA

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¹ Of the Sahyádris passes, two Chandre and Humbe are called *metts* or turnings; and six Sádrye, Nisni, Bhoránde, Palu, Kute, and Goveli are called *dáres* or doors: the rest are called *gháts* or gates.

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pass, and HUMBE, the latter a track for foot passengers, the former an easy ascent of about two miles from Khoch in Mokháda to Trimbak, the most frequented path leading into Mokháda. GONDE, the direct route from Trimbak to Jawhár, is not much used, though laden cattle in small numbers pass up and down, taking wheat, gram, and pepper to Jawhár, and bringing back *náglí*. SHIR, an easy ascent of about two miles from Khodále to Alvade at the crest of the Sahyádris, was formerly (1826) one of the chief roads from Bassein to Trimbak. At present (1882) it is fit for carts, but is hardly ever used, as the Tal pass is much easier. It is a favourite route for Vanjáris marching with laden cattle from Násik to Bhiwndi and Váda, and also for dragging wood up the Sahyádris. TAL on the main Ágra road, between Kására and Igatpuri, is a broad metalled road of a gentle gradient $5\frac{1}{2}$ miles long. In 1826 it was easy for laden carts, was the best route for troops from Bombay to Násik, and had a considerable traffic. Since the opening of the railway, traffic has forsaken this road and it is now used only by Vanjáris passing to Bhiwndi. In 1881 the toll yielded £203 (Rs. 2030). PIMPRI, from Phugale in Sháhápur three miles to Phangul in Násik, at a little distance from the village of Pimpri, was in 1826 of easy ascent and was one of the usual roads from Násik to Bassein and Kalyán. The approach below was a very hard stony road. At present (1882) it is a difficult pass used mostly by foot travellers for Násik, and by Vanjáris returning from Kalyán and Bhiwndi with unladen cattle. CHONDHE-MENDHE, rising from Chondhé in Sháhápur by two roads which join at Ghátghar, on the crest, is the direct route from Rajur and Akola in Ahmadnagar to Sháhápur and Bhiwndi. In 1826 it was about five miles long, precipitous, stony, and dangerous for cattle at the upper part, but passable for laden cattle and used for driving goats for sale to the Konkan cattle-markets. At present (1882) it is passable for pack animals, but the traffic is not large, owing to the mountainous nature of the country above the pass, and to the neighbourhood of the Tal pass. SÁDRYE, a very steep and difficult pass of about five miles, leads from Belpáda in Murbád to Páchne in the Akola sub-division of Ahmadnagar. It is fit for cattle, but is little used even by foot travellers. It was formerly a favourite route for gang robbers in making raids into the Konkan. NISNI, another steep and difficult route from Divánpáda in Murbád to Talemáchi in Junnar, is impassable for cattle and little used by foot travellers. MÁLSEJ, the straight route between Ahmadnagar and Kalyán, ascends about five miles from Thitbi in Murbád to Khubi in Junnár. In 1826 it was passable by camels and elephants, but was steep and in some places narrow with a precipice on one side.¹ For some miles below, the approach to the pass is (1882) most difficult, being rocky and crossed by steep watercourses running into the Kálu river. The ascent is paved with large stones. For pack-bullocks it is easy. There is on this pass considerable Vanjári traffic from December to May, taking wheat, Indian millet, clarified butter, oil, molasses, and chillies from the Deccan, and bringing rice,

¹ Clunes' Itinerary, 16.

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salt, and *nāgli* from the Konkan. BHORÁNDE, about six miles in ascent from Bhoránde in Murbád to Ghátghar in Junnar, is a steep and difficult pass used only by Kolis. NÁNA, from Vaishákre in Murbád six miles to Ghátghar in Junnar, is the most used route next to the Tal and Bor passes.¹ The first portion of the ascent is easy and runs along some low rounded hills, until it reaches the trap cliff up which it climbs almost like a staircase, with steps cut or built in the rock. At the top the road passes through a narrow gorge between two steep rocks, one of which is known as *Nána's A'ngthia* or *Nána's Thumb*. At several places along the pass are cisterns with excellent water, which, from their Páli inscriptions, must have been cut about a hundred years before Christ. At the top of the pass and the beginning of the gorge, is a large cave, whose walls are covered with Páli writing of about the same age as the cistern inscriptions. Beyond is the plinth of a toll-house. At the top and bottom of the pass, bullocks are unladen and their packs transferred to buffaloes, who do nothing but carry up and down the pass. There is considerable Vanjári traffic in grain from Junnar to Murbád and Kalyán, but the pass can never be more than a foot and cattle-path. PALU, though only a foot-path, is much used as the most direct route from Kalyán to Junnar. KUTE, a foot-path leading from Sonávle in Murbád to Hátej in Khed, is used only by Kolis, and is so steep that in places steps are cut in the rock. GOVELI, also a foot-path, leads from Ubrole in Murbád to Khed in Poona. It is steep and little used. ÁVÁPE, an ascent of four miles from Khopoli in Murbád to Ávápe in Khed, is only a foot-path; it is used to carry head-loads of clarified butter and myrobalans from the Deccan coastwards. SHIDGAD, ascending from Narivli to Kodával in Khed, is impassable for cattle, but is much used by foot passengers. Three paths, Ghar, Umbra, and Gunar, lead to the Shidgad fort. BHIMÁSHANKAR is reached by two paths, one from the village of Balhiner called RANSHEL, and the other from the village of Khándas called BHIMÁSHANKAR. In 1826 the Bhimáshankar paths had much traffic in spices, oil, and molasses from the Deccan to Panvel, and a return of salt from Panvel to the Deccan. Along much of their length old curbing and in many places old paving remain. The paths are now out of repair and used only by a few laden bullocks and ponies, and by travellers carried in litters from Khándas.² KOLAMB,³ also called BHATI,

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¹ Near the Nána pass the Poona boundary runs far into the Konkan. The story is that in a dispute between the neighbouring Thána and Poona villages, the Mhár of the Poona village pointed out from the top of the Sahyádris a line a long way west of the base of the cliff. The Thána villagers jeered at him, telling him to go over the precipice and show the line. The Poona Mhár tied winnowing fans under his arms and to his legs, and throwing himself over the cliff, floated down unhurt. On reaching the ground, he began to run west to what he called the Poona boundary. The Konkan villagers, seeing their lands passing away, mobbed him to death, and fixed the boundary where his body lay. Mr. W. B. Mulock, C.S.

² Two other footpaths to the Bhimáshankar pass are called Hátkarvat and Sakhartáki.

³ Close to Kolamb is a steep foot-path by which a detachment of the 4th Regiment climbed to Englad in February 1818 and surprised a party of Kolis. Clunes' Itinerary, 146.

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now out of repair and passable only to foot passengers and unladen cattle, had formerly much traffic in rice and salt from Kalyán. SÁVLA, leading from Pimpalpáda to Sávalgaon, was formerly used for dragging wood.¹ KUSUR, leading from the village of Bhiwpuri to Kusurgaon, a winding path of about six miles, is in good repair. The first part of the ascent is a steep zigzag up the hill-side, which gradually becomes easier as it nears the Deccan where it passes under fine shady trees. Most of it is roughly paved with large stones, said to have been laid by one of the Peshwás. There is at Bhiwpuri a fine stone reservoir, built at a cost of £7500 (Rs. 75,000) by Párvatibái, widow of Sadáshiv Chimnáji of the Peshwa family. The road is passable for mounted horsemen or laden bullocks, but not for carts. The yearly toll revenue of about £20 (Rs. 200) is spent on the repair of the pass. RÁJMÁCHI, known as the Konkan Darvāja or Konkan Gate, from the village of Kharvandi about five miles to Rájmáchi fort, was formerly passable by laden cattle; it is now out of repair and used only by foot travellers. In the extreme south-east of the district is the Bor pass, a winding made road leading from Khopivli eight miles to Lonávli. It is a first class metalled and curbed road twenty-two feet wide on an average, with masonry bridges, culverts, drains, dry stone retaining walls, and an easy gradient. It has considerable cart traffic from Poona to Panvel and Pen. Wheat, molasses, oil, clarified butter, millet, and cotton pass coastwards and salt passes inland. In 1881 the Bor toll yielded £790 (Rs. 7900).

Causeways.

During the present century three causeways have been made between the islands in the neighbourhood of Bombay. The first joined Sion in Bombay with Kurla in Sálsette, the second joined Máhim in Bombay with Bándra in Sálsette, and the third joined Kurla in Sálsette with Chembur in Trombay.

Sion.

The Sion causeway was begun in 1798 and finished in 1805 at a cost of £5037 (Rs. 50,370). In 1826 its breadth was doubled, and it was otherwise improved at a further outlay of £4000 (Rs. 40,000).² The Sion causeway is 935 yards long and twenty-four feet wide, and the roadway is raised to a maximum height of nine feet above the swampy ground. The side walls are of plain stone and lime masonry with earth and stone filling between. It is used at all seasons of the year, and, during the dry weather, there is a great traffic. Carts laden with cotton and coal for the Kurla Spinning and Weaving Mills, yarn and cloth from the mills, shell-lime, grass, stones, salt, and other articles, brought into Bombay

¹ In 1826, the yearly value of the timber dragged up this pass was estimated at £5000 (Rs. 50,000). Clunes' Itinerary, 146.

² At the south end of the causeway is a tablet with the following inscription: 'This causeway was begun in May 1798, and was finished in January 1805 during the administration of the Honourable Jonathan Duncan, Esquire. It cost Rs. 50,374. It was doubled in width, and other improvements added, in 1826, under the Government of the Honourable Mount Stuart Elphinstone, at a further cost of Rs. 40,000. The causeway was originally constructed under the superintendence of Captain William Brooks of the Engineers; and the additions and the improvements made in 1826 under that of Captain William A. Tate of the same corps.'

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from different parts of Thána, are carried over the causeway. A toll on the causeway yields a yearly revenue of £2700 (Rs. 27,000).¹

In 1837, some of the leading natives of Bombay raised £1000 (Rs. 10,000) to make a causeway between Máhim and Bándra. They applied to Government for help, but at the time Government was not able to do anything beyond having the line surveyed. During the rainy season of 1841, while attempting to cross the creek, from fifteen to eighteen boats were upset and many lives were lost. Lady Jamsetji Jijibháí, who was much moved by this loss of life, offered £4500 (Rs. 45,000) towards making a causeway, on condition that it should be free from toll. The work was begun in 1843, and before it was finished in 1845, Lady Jamsetji had increased her first gift to £15,580 (Rs. 1,55,800). The causeway was completed at a total cost of £20,384 (Rs. 2,03,840),² and was opened on the 8th of April 1845 by Sir George Arthur, Governor of Bombay. It is 3600 feet long and thirty feet wide, and, in the centre, has a bridge of four arches each twenty-nine feet wide. It is used at all seasons by passengers and heavy traffic, the chief articles being grass, rice, fish, vegetables, and lime. The cost of yearly repairs, which amounts to about £100 (Rs. 1000), is borne by Provincial Funds.

The Chembur causeway was built about 1846. It is 3105 feet long, from twenty-two to twenty-four feet wide, and from five to twelve feet high. The causeway is used at all seasons, the chief traffic, besides passengers, being grass, rice, fruit, and vegetables on their way to Bombay. It is repaired as part of the Kurla-Trombay road out of the Thána Local Funds. There is no toll.

There are in all twenty toll-bars in the district, eight of them on provincial roads, eleven on local fund roads, and one on Mátherán hill, the proceeds of which are credited to the Mátherán station fund. Of the eight toll-bars on provincial roads, five at Kurla, Kopar, Vadapekhind, Átgaon, and the Tal pass are on the Bombay-Ágra road, and three at Kálundra, Lodhivli, and the Borpass are on the Panvel-Poona road. Of the local fund toll-bars, two at Chinchavli and Bádra are on the Bádra-Ghodbandar road; one at Mánikpur is on the Gokirva-Pápdí road; one at Bolinj, on the Virár-Agáshi road; one at Pálghar, on the Máhim-Pálghar road; one at Bápsai, on the Málsej pass road; one at Kone, on the Bhiwandi-Kalyán road; two at Thána bridge and Návde, on the

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Chembur.

Tolla.

¹ The toll rates are : 1s. (8 as.) for a four-wheeled carriage with one or two horses ; 3d. (4 as.) for a palanquin or for a loaded two-wheeled carriage drawn by two bullocks ; 3d. (2 as.) for a two-wheeled carriage, loaded or empty, drawn by one bullock ; 2s. (Re. 1) for an elephant ; ½d. (6 pies) for a camel, horse or bullock ; ½d. (3 pies) for a donkey ; and ½d. (1 pie) a head for swine, sheep, or goats.

² The following details are written in English, Maráthi, Gujaráti, and Persian on two stone arches on the Máhim side of the river. 'This causeway was commenced on the 8th February 1843, under the auspices of Lady Jamsetji Jijibháí, who munificently contributed towards its cost the sum of Rs. 1,55,800. It was designed by Lieutenant Crawford and constructed by Captain Cruickshank of the Bombay Engineers, and opened to the public on the 8th of April 1845, corresponding with the 13th day of the 7th month of Shensháhi Yezdezerd era 1214, in the presence of the Honourable Sir George Arthur, Bart., Governor, the Members of Council, and principal inhabitants of Bombay. The total cost of construction was Rs. 2,03,843-0-5 pies.'

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Thána-Panvel road ; one at Kusur, on the Kusur pass road ; and one at Bhisekhind, on the road from Chauk to Karjat. The Mátherán toll-bar is about six miles up the hill. All tolls are sold annually by auction to contractors. The amount realised in 1880-81 was £5313 10s. (Rs. 53,135) on provincial roads, £4088 12s. (Rs. 40,886) on local fund roads, and £161 (Rs. 1610) on the Mátherán road ; that is a total toll revenue of £9563 (Rs. 95,630).

Railways.

Two main lines of railway pass through the district with a total length of about 215 miles. The Baroda railway runs ninety-five miles along the coast north to Gujarát. The Peninsula railway runs north-east twenty-four miles to Kalyán, and there divides into the south-east or Poona branch, which, after forty-four miles to the south-east, leaves the district by the Bor pass, and the north-east or Jabalpur branch, which after forty-nine miles to the north-east leaves the district by the Tal pass.

The Peninsula Railway.

The Peninsula¹ railway enters the district, from Sion in the north-east of Bombay, by an embankment across the broad marsh between Bombay and Sálsette, and runs twelve miles to Thána along the east shore of the island of Sálsette. At Thána the line crosses the Thána creek to the mainland, and from that passes thirteen miles north-east to Kalyán. Between the point where the line enters the district and Kalyán there are six stations, Kurla 9½ miles from Bombay, Ghátkopar 12 miles, Bhándup 17 miles, Thána 20½ miles, Diva 26 miles, and Kalyán 33½ miles. From Kalyán on the north-east line are seven stations, Titvála 40 miles, Khadavli 45 miles, Vásind 49½ miles, Sháhápúr 53½ miles, Átgaon 59 miles, Khardi 66½ miles, and Kására 75 miles. From Kalyán on the south-east line are seven stations, Hala Gate 37½ miles, Badlápúr 42 miles, Vangani 48½ miles, Neral 53½ miles, Chinchavli 57½ miles, and Karjat 62 miles. From Palasdhari a line with two stations, Tilavli 67 miles and Khopivli 71 miles, branches to the foot of the Sahyádris about eight miles south of the Bor pass.

The first sod of the Peninsula railway was turned on the 31st October 1850, but the work was not begun till February 1851. The line was opened for traffic to Thána on the 18th April 1853, and from Thána to Kalyán on the 1st May 1854. The north-east branch was finished from Kalyán to Vásind on the 1st October 1855, from Vásind to Sháhápúr on the 6th February 1860, from Sháhápúr to Kására on the 1st January 1861, and from Kására to Igatpuri, that is the Tal pass, on the 1st January 1865. On the south-east section, the line from Kalyán to Palasdhari was opened on the 12th May 1856, and from Palasdhari to Khandála, that is the Bor pass, on the 14th May 1863. As the works on the Bor pass would take some years to complete, a temporary line from Palasdhari where the ascent begins, seven and a half miles to Khopivli at the foot of the Sahyádris, was sanctioned in October 1854 and opened on the 12th May 1856. On the 19th November

¹ Compiled from Davidson's Railways of India (1868) ; from Mr. James J. Berkley's papers on the Bor and Tal Gháts read before the Bombay Mechanic's Institution on December 21, 1857, and December 10, 1860 ; and from information supplied in 1882 by the Agent of the G. I. P. Railway.

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1866, after the Bor pass works were finished, the Khopivli line was closed. It was re-opened in 1867, and closed in 1872, and has been again opened as an experiment since 1879.

Between Sion and Kalyán the chief works are an embankment of 1868 yards across the Sion marsh, and, across the Thána creek, two thirty-feet span masonry bridges, one 111 and the other 193 yards long. These bridges have a headway of thirty feet above high-water mark. The deepest portion of the channel is spanned with a wrought-iron plate-box girder eighty-four feet long. On the mainland beyond the Thána creek are two tunnels through the Persik hills, one of 103 the other of 115 yards. Beyond Kalyán, both to the north-east and to the south-east, the country is wild and rugged, and at the end of both lines rises the great wall of the Sahyádris about 2000 feet high. The north-east line through the Tal pass, though it lies through country thickly-covered with forest and extremely rugged, has the advantage of the spur, which, dividing the Bhátsa river on the south from the Vaitarna on the north, stretches thirty miles west from the Sahyádris towards Bombay. By the help of this spur there is a gradual ascent from Vásind, which is about 100 feet above mean sea level, to 950 feet at Kására, thus leaving only 972 feet as the actual ascent of the Tal pass. In spite of this help, the ascent was a work of great difficulty. 520,493 cubic yards of rock had to be cut away; and four large ravines had to be crossed, involving viaducts of which the two largest were 124 and 143 yards long and 127 and 122 feet high. Besides these viaducts, there were forty-four bridges of thirty-feet span and under, 117 culverts, and 1,353,317 cubic yards of earth bank. By these heavy works Mr. Berkley the Chief Engineer obtained a line with ordinary gradients for most of the distance. For 21½ miles he was obliged to adopt a gradient of 1 in 100, rising for 18½ miles, and falling for three miles.

The Tal pass section begins to rise from the Rotanda, or Radtondi river, which it crosses by a viaduct sixty-six yards long and ninety feet high. It then passes through a rock by a tunnel of 180 yards and reaches the Mándáshet stream, commonly known as Mánmodi, which is spanned by two viaducts, one 143 yards long and eighty-four feet high, the other sixty-six yards long and eighty-seven feet high. Close to the Mándáshet torrent are two tunnels, one 490 and the other eighty yards long. This brings the line in about 3½ miles to Kására; where, by means of a double track at an acute angle, called a reversing station, a sharp curve is avoided, the direction of the line changed, and the railway taken through a low pass, known as the Mhasoba ravine, to the north flank of the great spur on the Vaitarna side of the hill.

Beyond Kására, at about the fourth mile round the bluff near Mhasoba, three tunnels of 235, 113, and 123 yards, and one viaduct sixty-six yards long and ninety feet high, had to be made. Between the fifth and sixth mile came the most formidable works on the whole incline, a viaduct over the Vihigaon stream 250 yards long and 200 feet high, and four tunnels of 490, 412, 70, and 50 yards. About the seventh mile the Bina stream is reached, along whose left bank the railway climbs to the crest of the pass. Between the

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seventh and the ninth mile, are a viaduct 150 yards long and sixty feet high and three tunnels of 261, 140, and fifty-eight yards. Besides the leading viaducts named above, there are fifteen bridges, varying from seven to thirty feet span, and sixty-two culverts. The total cutting, which is mainly through rocky ground, is 1,241,000 cubic yards; and the amount of embankment is 1,245,000 cubic yards. The total length of the incline is nine miles and twenty-six chains, of which three miles twenty-seven chains are straight, and five miles seventy-nine chains curved.

The sharpest curves are, one of seventeen chains radius for a length of thirty-three chains, and another of twenty chains radius for a length of forty-seven chains. The curves between twenty and fifty chains radius are four miles thirty-one chains long, and those between fifty and a hundred chains radius are forty-eight chains long. The steepest gradient is one in thirty-seven for four miles twenty-nine chains from the reversing station, and one in forty-five for thirteen chains. The rest are between one in fifty and one in 148, the total length of level line is only forty-six chains.

The 490 yards of the Mándáshet tunnel had to be pierced through the very hardest basalt, and progress was so slow that two shafts had to be sunk at much cost to quicken the work. The 490 yards of the Vihigaon tunnel were much less difficult; the drift advanced rapidly, and the whole was finished without a shaft. All the viaducts are of masonry, except the viaduct over the Vihigaon ravine, which consists of three spans of triangular iron girders on Warren's principle, with semicircular arches of forty feet at either end. The raising of these large girders to a height of 200 feet required care and skill, and was accomplished without accident. The contract for the incline works was let in August 1857 to Messrs. Wythes and Jackson. The work was begun in February 1858 and the line was opened for traffic in 1865.

On leaving Kalyán, the south-east or Poona line follows the valley of the Ulhás, and for twenty-nine miles to Palasdhari or Karjat, at the foot of the Songiri spur about eight miles from the base of the main range of the Sahyádris, meets with no greater difficulty than watercourses, which in the rains are liable to swell suddenly into rapid torrents.

The Bor incline begins at Karjat station near the village of Palasdhari, sixty-two miles from Bombay and 206 feet above mean sea level. As the crest of the ascent is 2027 feet, the height of the incline is 1831 feet and the distance fifteen miles, or an average gradient of one in forty-six. At Thákurváda the first station, about six miles from the bottom, safety sidings are provided, into which any train can be turned and stopped. The next station is at the Battery hill and the third is at the reversing station at the eleventh mile, where, by means of a siding, the train leaves the station in the opposite direction to which it entered.¹ This change

¹ The reversing station is also interesting as the point at which the drainage of the whole south of Thána district centres, passing south along the Ámba to Nágothna and Revas, west along the Pátalganga to the Kolába border, and north along the Ulhás to Kalyán and Bassein. Major Lees Smith.

is very advantageous at this particular point. It allows the line to be laid in the best direction as regards gradients and works, and raises its level at the steepest part of the precipice. The fourth station is at Khandála at the thirteenth mile, where also a safety siding is provided, and the fifth is at Lonávli on the crest. Khandála and Lonávli are within Poona limits.

On leaving Palasdhari or Karjat the line keeps to the western flank of the great Songiri spur. In the first four miles are very heavy works, which a second survey showed to be necessary to reduce the gradients that were first laid out. Some heavy embankments bring the line through the first mile. It then keeps round the Songiri hill, passing on its course through six tunnels of 66, 132, 121, 29, 136, and 143 yards. Then bending north with very heavy works the line climbs round the Máhukimalli and Khami hills to the station at Thákurváda, 6½ miles. In the last two miles there are eight tunnels of 286, 291, 282, 49, 140, 50, 437, and 105 yards, and five viaducts which though not very long are very lofty. All except the last are of masonry, with fifty-feet arches, one viaduct having eight, one six, and two four openings. The fifth viaduct, originally of eight fifty-feet arches, was replaced by two Warren girders of 202 feet span. The least height of pier is seventy-seven feet, two are ninety-eight, one 129, and one 143.

Leaving this succession of tunnels, for two miles beyond the Khami hill, the line runs along a natural terrace or cress in the rock, without any obstacle, as far as Gambhirmáth where the terrace is cut by two sheer rocky ravines. Crossing these ravines by two small viaducts, one with six forty-feet and the other with four thirty-feet arches, with piers forty-eight and eighty-eight feet high, the line keeps along the same cress for two miles to the bold outstanding rock called Náthácha Dongar. In the last two miles are heavy works, nine tunnels of 81, 198, 55, 63, 126, 79, 71, 280, and 121 yards. Beyond this the railway enters on the long and fairly level neck that forms the link, between the Songiri spur and the main range of the Sahyádris. At the end of this neck, 11½ miles from the foot, is the reversing station, which was considered the best arrangement for surmounting the last great difficulty on the incline, the ascent of the scarp of the Sahyádris face. By means of the reversing station the line is taken up the remaining five miles by gradients of one in thirty-seven, one in forty, and one in fifty, with two tunnels of 346 and of sixty-two yards, and with a viaduct of one sixty-feet and eleven forty-feet arches. The line leaves the reversing station by a curve of fifteen chains on a gradient of one in seventy-five, pierces Elphinstone Point by a long tunnel of 346 yards, keeps along the edge of the great Khandála ravine, reaches the hollow where is Khandála station, and then, following the course of the Khandála ravine, crests the Sahyádris at the village of Lonávli.

Besides the leading viaducts the incline has twenty-two bridges of from seven to thirty-feet span; and eighty-one culverts from two to six feet wide.

The total cutting, chiefly through rock, is two millions of cubic yards; and the greatest depth is, on the central line, seventy-six feet,

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and, on the faces of the tunnel through Elphinstone Point, 150 feet. The cubic contents of the embankments are $2\frac{1}{4}$ millions of yards, the greatest height of bank on the central line being seventy-five feet, though many of the outer slopes are 150 and some of them are as much as 300 feet.

There are in all twenty-six tunnels, of a total length of 3986 yards, or more than $2\frac{1}{4}$ miles, six of them being more or less lined with masonry for a total length of 312 yards. There are eight viaducts. The length of the incline is fifteen miles sixty-eight chains, of which five miles thirty-four chains are straight and ten miles thirty-four chains curved. The sharpest curves are one of fifteen chains radius for a length of twenty-two chains, and another of twenty chains radius for twenty-eight chains. Between a radius of twenty and of thirty chains there are curves of a total length of one mile and forty-eight chains, and the rest have a radius of between thirty-three and eighty chains. The steepest gradients are one in thirty-seven for one mile and thirty-eight chains, and one in forty for eight miles and four chains the remainder being between one in forty-two and one in seventy-five. The only exceptions are one in 330 for twenty-three chains, and a level of one mile and fifteen chains. The line is double throughout. It cost £68,750 (Rs. 6,87,500) a mile or about £1,100,000 (Rs. 1,10,00,000) in all. The tunnels were the most difficult part of the work. Nearly all were of very hard trap. The steep forms of the hills prevented shafts being sunk, and, as the drifts had to be made solely from the ends, much skill and care were required in setting out the work on the sharply-curved inclines, so as to ensure perfectly true junctions.

The viaducts are partly of block in course masonry, as abundance of admirable building stone was everywhere at hand. But the masonry work was not good, and there have been some failures, chiefly the Máhukimalli viaduct which had to be rebuilt.

Another cause of danger and trouble is the slipping of rain-loosened boulders. To ensure its safety all boulders had to be moved from the hill sides above the line. The land slips were particularly troublesome in the lower part of the incline. Shortly after the first engine passed, on the 30th March 1862, the whole of one of the open cuttings, near the foot of the incline, was filled and had to be pierced by a tunnel of arched masonry.

The incline took seven years and a quarter to complete. It was carried out entirely by contract. The contract was first let to Mr. Faviell in the autumn of 1855, and the works were begun on the 24th January 1856. In June 1858, two miles of the upper part of the incline, from Khandála to Lonávli were opened for traffic. In March 1859, Mr. Faviell gave up his contract; and, for a short time, the Company's engineers carried on the works. In the same year the contract was relet to Mr. Tredwell. But he died within fifteen days of landing in India, and the work was completed by Messrs. Adamson and Clowser, managers for the contractor Mrs. Tredwell. These gentlemen carried on the work with the greatest

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zeal and ability. Their good and liberal management collected and kept on the work a force of 25,000 men during two seasons, and in 1861 of more than 42,000 men.

The rails used on the incline weigh eighty-five pounds to the yard, and were made with special care so as to secure hardness and flexibility. Under the fish-joints a cast-iron chair, spiked to longitudinal timber bearers, is fixed so as to support the bottom of the rail and to give additional strength and security to the joint. The incline is worked by pairs of double-tank engines of great strength and power.

Besides the ordinary buildings at the different stations, costing from £250 (Rs. 2500) to £5000 (Rs. 50,000), with a booking-office and quarters for the station master, there are waiting-rooms at Thána, Kalyán, Khardi, and Kására, refreshment-rooms at Kalyán, Kására, Neral, and Karjat, and bathing and dressing-rooms at Neral.

The Baroda railway runs for ninety-five miles along the coast from Bombay to the border of Surat. In these ninety-five miles are sixteen stations, Bándra 10½ miles from Bombay, Andheri 15 miles, Goregaon 18 miles, Borivli 22½ miles, Bháyndar 28½ miles, Bassein Road 33½ miles, Virár 38½ miles, Saphála 48½ miles, Pálghar 57½ miles, Boisar 64½ miles, Vángaoon 70½ miles, Dáhánu Road 78 miles, Gholvad 85 miles, Vevji 90½ miles, Sanján 94 miles, and Bhilád 101½ miles. The railway was begun in May 1858 and the line was opened for traffic on the 28th November 1864. The chief difficulty was the number of creeks and streams. Besides two large bridges with masonry piers and 255 small openings of sixty, twenty and ten feet, these creeks and streams required nearly two and a half miles of iron bridges. Of these thirty-two bridges, one of sixty-nine and one of twenty-five sixty feet spans, are on the Bassein channel, twenty-nine and thirty miles north of Bombay; one of twenty and one of twenty-three sixty feet spans on the Vaitarna channel, forty-four and forty-five miles from Bombay; one of fourteen sixty feet spans on the Damanganga, 106 miles from Bombay; two of six sixty feet spans, seventy-three and ninety-three miles from Bombay; four of three sixty feet spans, ten, twenty-five, seventy-four, and seventy-eight miles from Bombay; and eleven of two sixty feet spans and ten of one sixty feet span, across smaller streams. Besides the ordinary buildings at the different stations with a booking office and quarters for the station master, there are waiting rooms and native rest-houses at Bándra, Goregaon, and Borivli, and a waiting room and a traveller's bungalow at Bassein Road.

Besides five Collectors' bungalows at Umbargaon, Máhim, Kalyán, Ghodbandar, and Uran, and four bungalows for European travellers, at Sháhápur, Bassein, Thána, and Chauk, there are seventy-one rest-houses or *dharmshálas* for native travellers. Eight of these, three at Dáhánu, two at Sanján, and one each at Bordi, Agar, and Umbargaon, are in the Dáhánu sub-division; eight, one each at Máhim, Pálghar, Manor, Shirgaon, Dántivra, Tárápur, Usarni, and Pákestal, are in the Máhim sub-division; one is at Váda in the Váda sub-division; four, one each at Mokhávana, Mokháda, Vápa, and Sháhápur, in the Sháhápur sub-division; seven, three at Malvade and

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one each at Mánikpur, Virár, Agáshi, and Nirmal, are in the Bassein sub-division; twelve, three at Bhiwndi, two each at Vadavli-Vajreshvari, and Kavádkhurd, and one each at Kálher, Padghe, Nizámpur, Kamatgad, and Angaon, are in the Bhiwndi sub-division; nineteen, five at Thána, two each at Chembur, Ghodbandar, and Kurla, and one each at Kalva, Borivli, Páhádi, Bándra, Navpáda, Boisar, Goregaon, and Andheri, are in the Sálsette sub-division; four at Kalyán, one on the Ráyála reservoir, one on the Senála reservoir, one near the Kalyán railway station, and the fourth on the ferry between Kalyán and Vadavli, are in the Kalyán sub-division; two, one at Vaishákhra and the other at Sátalgaon, are in the Murbád sub-division; two, one at Taloja and the other at Mora, are in the Panvel sub-division; and four, one each at Vaijnáth, Gorakhnáth, Bhánval, and Karjat, are in the Karjat sub-division.

The tidal creeks and rivers are crossed by many ferries. The chief of these is the Harbour Steam Ferry which plies daily between the Carnac Wharf in Bombay and Hog Island, Mora in Uran, and Ulva in Panvel. The steam ferry-boats, which vary from 100 to 200 tons, start every morning from Carnac Wharf at seven o'clock, reaching Mora by eight and Ulva by nine. The same boat returns to Bombay, leaving Ulva at ten and Mora at eleven, and reaching the Carnac Wharf at noon. The average daily number of passengers varies from 75 to 100, to and from Bombay, Mora, and Ulva.¹

The ferry between Thána and Kalva has been made unnecessary by the iron bridge that spans the Thána creek. A ferry plies across the Thána creek at the line of the Bombay-Ágra road from Kolshet to Kálher. In 1880 the farm of this ferry realised £236 (Rs. 2360). Another ferry, which plies daily between Thána and Bassein, yields a revenue of about £40 (Rs. 400). Across the Kalyán creek on the Bhiwndi-Kalyán road a ferry plies from Kalyán to Kone. The farm receipts of this and of the Vadavli, Gandhári, and Sonále ferries, which were sold together, amounted in 1880 to £376 (Rs. 3760). Besides these there are forty-two ferries of less importance, four of them in Dáhánu, six in Máhim, one in Váda, two in Sháhápur, four in Bassein, two in Bhiwndi, ten in Sálsette, eight in Kalyán, and five in Panvel. For six of these, one in Dáhánu, one in Váda, one in Sálsette, one in Kalyán, and two in Panvel, there have been no auction bids for the last five or six years. The total revenue for the remaining thirty-six ferries amounted in 1880 to £1154 14s. (Rs. 11,547). The boats are either single *machvás*, or double *machvás*, called *taráphás*. The single boats, which are decked and protected by a railing, are from twenty-eight to thirty-six feet long, ten to 13½ feet broad, and 3½ feet deep. When laden they draw from one to two feet, and, besides carts and bullocks, carry about twenty passengers. The *taráphás* consist of two boats, supporting a platform, fourteen feet by twenty, which is surrounded by a wooden railing, and is large enough for

¹ The fares are from Bombay to Mora, first class 4s. (Rs. 2), second class 1s. (8 as.), and third class 6d. (4 as.); and to Ulva and the Hog Island, first class 6s. (Rs. 3), second class 1s. 6d. (12 as.), and third class 9d. (6 as.) Horses and carriages are charged 6s. (Rs. 3) for Mora and 8s. (Rs. 4) for Ulva and the Hog Island.

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four laden carts with bullocks. Each part of the *tarápha* is thirty-six feet long, 5½ feet broad and 3½ deep; when laden, it draws from 1½ to two feet. The single boats belong, as a rule, to the ferry contractors and the double boats are supplied from Local Funds. The boats, which are entirely of teak, are built at Thána. The double boats cost from £130 to £140 (Rs. 1300 - Rs. 1400), and the single boats from £80 to £100 (Rs. 800 - Rs. 1000). All are provided with masts, sails, oars, and punting poles. The crew are generally Koli and Musalmán fishermen, who are paid monthly from 6s. to 14s. (Rs. 3 - Rs. 7).¹

Thána forms part of the Poona postal division. Besides the branch office in the town of Thána, it contains twenty-nine post offices. One of these, the chief disbursing office at Thána, is in charge of a postmaster drawing a yearly salary of £120 (Rs. 1200); the branch office at Thána is in charge of a clerk on a yearly salary of £24 (Rs. 240); twenty-seven sub-offices at Agáshi, Bándra, Bassein, Belápur, Bháyndar, Bhiwndi, Chauk, Dáhánu, Dhárávi, Kályan, Karjat, Kására, Khálápur, Khopivli, Kurla, Máhim, Mátherán, Murbád, Panvel, Sháhápur, Sopára, Tárápur, Trombay, Umbargaon, Uran, Váda, and Vásind are in charge of sub-postmasters, drawing from £12 to £60 (Rs. 120 - Rs. 600) a year. In the chief towns letters are delivered by forty-two postmen, drawing yearly salaries of from £9 12s. to £14 8s. (Rs. 96 - Rs. 144). At some places letters are delivered by postal runners, who receive yearly from £2 8s. to £4 16s. (Rs. 24 - Rs. 48) for this additional work. Of fifty-four village postmen, who deliver the letters in the surrounding villages, twenty-five receive from £9 12s. to £12 (Rs. 96 - Rs. 120) a year from Imperial funds. The remaining twenty-nine are paid from provincial funds and are divided into two grades, one grade receiving £10 16s. (Rs. 108) and the other £12 (Rs. 120) a year. During the rains the Mátherán post-office is closed, and two village postmen, attached to the Karjat office, deliver letters to residents on the hill. The post offices are supervised by the superintendent of post offices Poona division, who has a yearly salary rising from £360 to £480 (Rs. 3600 - Rs. 4800), and who is assisted by an inspector whose yearly salary is £96 (Rs. 960) and whose head-quarters are at Kalyán. Mails for Belápur, Panvel, and Uran are carried from and to Bombay by the ferry steamers, and by train to almost all railway stations. At the Kalyán railway station there is a parcel-sorting office, with a superintendent who is directly under the Inspector General Railway Mail Service of India.

Besides the railway telegraph offices at the different railway stations, there is (1882) a Government telegraph office at Thána.

Chapter VI.

Trade.

Ferries.

Post Offices.

Telegraph Offices.

¹ The ferry rates vary from 1s. to 9d. (as. 8 - as. 6) for a four-wheeled carriage; from 9d. to 4½d. (as. 6 - as. 3) for a two-wheeled carriage or a loaded cart; from 6d. to 3d. (as. 4 - as. 2) for an unloaded cart; from 3d. to 1½d. (as. 2 - anna 1) for a horse or a loaded pony, bullock, buffalo, or mule; from 1½d. to ¾d. (anna 1 - 6 pies) for an unloaded bullock, buffalo, pony, mule, or a loaded or unloaded ass; from 4½d. to 3d. (as. 3 - as. 2) for a camel; from 1s. to 6d. (as. 8 - as. 4) for a palanquin; from 6d. to 3d. (as. 4 - as. 2) for a litter; from ¾d. to ¾d. (6 pies - 3 pies) for a passenger; and from ¾d. to ¾d. (3 pies - 1 pie) for a goat, sheep, or pig.

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Trade.

Traders.

The leading traders are Konkan Musalmáns, Gujarát and local Vánis, Márwár Vánis, and Bhátíás : Memans, Pársis, Bráhmans, and Khojás also engage largely in trade. Few traders have a capital of over £1000 (Rs. 10,000), and about two-thirds of the petty dealers trade on borrowed capital, drawing their supplies from local whole-sale dealers and direct by rail from Bombay and Gujarát. The bulk of the trade of Bassein and other towns in the west of the district is carried on by sea.

Among the trading classes the hours of work vary curiously in different parts of the district. In Dáhánu they are from one to seven in the evening ; in Máhim from seven to eleven in the morning, and from two to eight in the evening ; in Váda from four in the morning to noon, and from one or two to eight ; in Bassein from seven to eleven in the morning ; in Bhiwndi from six to eleven in the morning, and from two to eight or ten in the evening ; in Sháhápur from two to six in the evening ; in Uran from six in the morning to noon, and from one or two till seven ; and in Karjat from six to nine in the morning, from ten to noon, and from two to six.

Brokers.

The brokers are chiefly Vánis, Musalmáns, Lingáyats, and Bráhmans. In Panvel there is a class of brokers called *ádats*, who differ from ordinary brokers in being responsible that the price of the goods is paid. People bringing cotton and grain from the Deccan get these brokers to take the goods and sell them. The broker's profit is about 3*d.* on every hundredweight of grain (4 *as.* on a *khandi* of 8 *mans*) ; on cotton it is one per cent, and on other goods it averages one or 1½ per cent on their value. Brokerage rates on miscellaneous articles vary from ¼ to 1½ per cent on the value. There are no rules regulating the rates, but, in different places, customary rates prevail for the different local products. In Bassein the customary brokerage is 2*s.* (Re. 1) on the sale of a hundred bunches of plantains, one per cent on the value of clarified butter and sweet oil, 1½ per cent on the value of oilcake wheat and pulse, and ¾ per cent on sugar. In Bhiwndi, the brokers, who are chiefly Musalmáns and Vánis, deal principally in rice which they send to Bombay and up the coast as far as Káthiáwár. The rates are 6*d.* on seventy pounds (4 *as.* on a *palla* of 2½ *mans*) of oil, molasses, turmeric, pepper, dried cocoa-kernels, and iron, and 6*d.* on 5 cwts. (4 *annas* the *khandi* of 20 *mans*) of rice. In Karjat, where brokers find employment only in the salt trade, the rate is 6*s.* (Rs. 3) on every hundred bags of salt. In Uran the rate varies from 1½*d.* to 3*d.* (*anna* 1-*as.* 2) on 2½ tons (72 *mans*) of salt. The brokers get their commission from the seller. The only case in which a commission is taken from the buyer as well as from the seller is in sales of wood, where each party pays the broker 2½ per cent on the value. The better class of brokers trade without restriction.

Though the railway has removed many of the most marked features of the old trade-seasons, the five months from November to May are still the busiest time of the year. Imports are distributed and exports collected by the help of trade centres, weekly markets, fairs, village shops, and peddlers.

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There are about ninety trade centres, sixteen in Dáhánu, Dáhánu, Chinchni, Sávyta, Chikhli, Gholvad, Bordi, Dheri, Umbargaon, Khatálváda, Sanján, Nárgol, Phanse, Shirgaon, Karambeli, Kálai, and Bhilád; eight in Máhim, Máhim, Saphála, Boisar, Kelva, Manor, Morámbe, Tárápur, and Dahisar; two in Váda, Váda and Gorha; ten in Bassein, Bassein, Nála, Sopára, Agáshi, Káman, Bolinj, Mánikpur, Virár, Bhátáne, and Khárbháv; eight in Bhiwndi, Bhiwndi, Padghe, Borivli, Nandkar, Kasheli, Nizámpur, Dugad, and Vadavli; six in Sháhápur, Sháhápur, Átgaon, Khardi, Radtondi or Kására, Mokháda, and Vásind; seventeen in Sálsette, Thána, Bándra, Vesáva, Dánda, Gorái, Manori, Rái-Murdha, Dongri, Bháyndar, Kurla, Marol, Chembur, Andheri, Trombay, Ghátkopar, Sháhábáj, and Bhándup; six in Kalyán, Kalyán, Badlápúr, Vángni, Titvála, Khadavli, and Chole; two in Murbád, Murbád and Mhasa; ten in Panvel, Panvel, Uran, Mora, Karanja, Sáí, Ghárápuri, Taloja, Ápta, Návda, and Ulva; and six in Karjat, Karjat, Chauk, Khopivli, Khálápur, Neral, and Kalamb.

The leading merchants of the chief trade-centres deal direct with Bombay, Gujarát, and the Deccan, exporting salt, rice, wood, grass, and fish, and importing cloth, wheat, oil, tobacco, and other articles. Except rice, which the export trader generally gets straight from the grower in return for advances, most exports pass through the hands of several middlemen. Imported articles formerly passed through several hands between the merchant who brought them into the district and the consumer. But the ease with which a retail dealer or hawker can renew his stock in Bombay has, of late, reduced the number of middlemen, and for the same reason some articles come straight from Gujarát and the Deccan, which formerly passed through the hands of a Bombay dealer. In the Deccan trade in Thána-made cloth exchange bills are used.

In fifty-three villages and towns weekly and half-weekly markets are held. Of these thirteen in Dáhánu, at Vángáon, Chinchle, Vankás, Sáiván, Bordi, Kainád, Achhári, Udve, Jháí, Girgaon, Shirgaon, Khatálváda, and Talavda, are held on Sundays, Mondays, Tuesdays, and Wednesdays, and are attended by 200 to 1000 people. Four in Bassein, at Agáshi, Sopára, Dhovli, and Virár, are held on Mondays, Wednesdays, Fridays, and Saturdays, and are attended by 500 to 600 people. Six in Murbád, at Dhasai, Kásgaon, Shivle, Murbád, Sásne, and Deheri, are held on all the days of the week except Wednesday, and are attended by 100 to 300 people. One in Kalyán, at Badlápúr, is held on Wednesday, and is attended by 400 to 500 people. Four in Máhim, at Máhim,¹ Kelva, Betegaon, and Manor, are held on Sundays, Tuesdays, Wednesdays, Thursdays, and Saturdays, and are attended by 400 to 700 people. One at Ghorha, in Váda, is held on Sundays, and is attended by seventy-five to 100 people. Nine in Karjat, at Gaulvádi, Kondivade, Dahivli, Kadáv, Neral, Kalamb, Sugve, Khálápur, and Tupgaon, are held on all days of the week, and attended by 250 to

Chapter VI.**Trade.****Centres.****Markets.**

¹ The Máhim markets are held twice a week on Wednesdays and Sundays.

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Markets.

450 people. One at Padghe, in Bhiwndi, is held on Sundays and attended by 500 people. Ten in Sháhápur, at So, Kinhavli, Abliyáni, Lenád-Budruk, Sháhápur, Mokháda, Khodála, Ghanvál, Ase, and Hirve, are held on all days of the week, except Mondays, and are attended by thirty to 750 people. Four in Sálsette, at Málád, Káshimira, Marol, and Bháyndar, are held on Mondays, Thursdays, Saturdays, and Sundays, and attended by 200 to 300 people.

Except those of Bassein, which both distribute and collect, these markets are all distributing centres. The articles sold are rice, wheat, millet, hill grain, pulse, oil-seed, vegetables, plantains, fruit, turmeric, chillies, onions, tobacco, sugarcane, betel-leaves, dry-fish, salt, cloth, bangles, and earthen and metal pots. The sellers are Vánis, Bhátelás, Kápdís, Mochis, Kumbhárs, Bhandáris, Ágris, Maráthás, Mális, Shimpis, Thákurs, Dhangars, Kolis, Páhádís, Kásárs, Johádis, Musalmáns, and Christians. Except Ágris and Kumbhárs, who make the articles which they offer for sale, the sellers are shopkeepers generally belonging to the market town or some neighbouring village. The buyers are Bráhmans, Prabhus, Vánis, Sonárs, Lohárs, Maráthás, Christians, Ágris, Kunbis, Kolis, Káthkaris, Várlis, Thákurs, Konkanás, Chámbhárs, and Mhárs. A few of the lower classes, Ágris, Kolis, Kunbis, Thákurs, Chámbhárs, Káthkaris, and Várlis, in exchange for grain take earthen vessels, chillies, coriander, turmeric, and fish. The rest of the payments are made in cash. Within the last fifteen years there has been little change in the attendance at these markets, except that Ghode has somewhat fallen off.

Fairs.

Fairs lasting from one to thirty days, with an attendance of 500 to 15,000, and with a trade worth from £10 to £4200 (Rs. 100 - Rs. 42,000), are held at twenty-nine places, two in Dáhnú, three in Váda, two in Bassein, four in Bhiwndi, two in Sháhápur, three in Sálsette, one in Máhim, four in Kalyán, one in Murbád, four in Panvel, and three in Karjat. The details are :

Thána Fairs, 1882.

NAMES.	Month.	Days.	Average sales.	Attendance.	NAMES.	Month.	Days.	Average sales.	Attendance.
DA'HA'NU.			£		MA'HIM.			£	
Vivalvedhe ...	April ...	15	4200	5000	Kelve ...	April ...	2	40	1000
Bhilád ...	May ...	45	900	2000					
VA'DA.					KALYA'N.				
Tilse ...	February.	15	1000	1500	Ambarnáth ...	February.	1	20	1000
Ambiste Khurd ...	April ...	15	400	1000	Vádi ...	Do. ...	4	225	7500
Kudus ...	Do. ...	23	2000	3000	Kalyán ...	April ...	2	30	1000
					Kalyán ...	May ...	4	20	3500
BASSEIN.					MURBA'D.				
Nirinal ...	November	15	450	500	Mhasa ...	January..	15	4000	5000
Khánivde ...	March ...	3	80	1000					
BHIWNDI.					PANVEL.				
Padghe ...	February.	4	150	1250	Panvel ...	February.	3	150	2000
Goripáda ...	April ...	15	400	2500	Majre Takka ...	Do. ...	1	40	1000
Vadavli ...	Do. ...	30	1500	15,000	Majre Khánda ...	Do. ...	1	30	1000
Kavád ...	December.	3	90	2500	Ghárápuri ...	Do. ...	1	25	2000
SHA'HA'PUR.					KARJAT.				
Váphe ...	Feb.-Mar.	17	100	5000	Sájsaon ...	November	8	340	7000
Khardi ...	Apl.-May.	13	220	1500	Dahivli ...	Do. ...	8	300	6500
SA'LSETTE.					Mángaon ...	Do. ...	15	160	2400
Bándra ...	Sept.	1	50	5000					
A'kurli ...	February.	1	20	4000					
Dongri ...	April ...	1	10	1000					

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Besides these large gatherings, small fairs, with an attendance of less than 1000 persons, are held at Páñchpakhádi, Thána, Kálva, Mulund, Bhándup, and Navpáda in Sáfsette ; at Máhim, Shirgaon, Nandgaon, Akarpattiphofran, Ghivli, Tárápur, and Yedvan in Máhim ; at Umbargaon in Dáhánu ; at Sátivli, Bassein, Sopára, Dhovli, Arnála, and Kaulár in Bassein ; at Gulsunde, Bárvai, Talaja, Kegaon, and Nágaon in Panvel ; at Gude, Tune, Dolkhámb, Koshimshet, and Posre in Sháhápur ; and at Vadavli, Shiroshi, Umbroli, Jhádghar, Vánjle, and Niváhádi in Murbád. Some of these fairs are held several times in the year at the same place in honour of different deities.

These fairs are chiefly places for distributing goods. Most of the sellers are village shopkeepers, local Vánis, Márwár Vánis, Dhangars, Halváis, Kunbis, Shimpis, Kásárs, Chhipás, Konkan Musalmáns, and Bohora and Khoja Musalmáns from Gujarát. They offer sweetmeats, cloth, metal vessels, China ware, glass, pictures, candles, bangles, fruits, dried plantains, cocoanuts, vegetables, betel-nut and betel-leaves, grain, wheat, rice, flour, butter, spices, turmeric, chillies, salt, blankets, tobacco, sheep, buffaloes, bullocks, fish, mutton, and country liquor. The buyers, who generally belong to the neighbouring villages, buy for their own use. Except that at some places, where Várlis, Kolis, Káthkaris and Mochis offer gum, *karanj* berries, and hemp in exchange for spices, payments are generally made in cash. In the interior, where communication is difficult, people depend on these gatherings for their supplies, and in Váda for their year's store of groceries.

Except in the wilder tracts where their number is smaller, there is about one village shopkeeper to every five villages. The shopkeepers are generally local Vánis, Márwár Vánis, and Konkan Musalmáns. There are also Christians, Bohora, Khoja and Meman Musalmáns, and local Hindus of the Bráhmaṇ, Marátha, Kunbi, and Ágri castes, and outside Hindus, Vánis and Bhansális from Gujarát and Pardeshis from Upper India. They deal in groceries, spices, grain, salt, oil, clarified butter, molasses, cocoanuts, tobacco, betelnuts, dates, ironware, and other articles. The customers are the people of the neighbourhood and travellers. The shopkeeper buys his stock from wholesale dealers at the chief town of his sub-division, or at Bhiwandi, Kalyán, or Panvel, where imports from the Deccan are kept in store. He also often deals direct with Bombay, and, in the coast sub-divisions, with Gujarát. The village cloth-dealers' stock meets the ordinary demands of the villagers, but does not afford room for such choice as is required on wedding and other special occasions.

Below the village shopkeeper is the peddler. He generally sells groceries and cloth, travelling from village to village six or eight months in the year. Márwár Vánis in towns often enter into partnership, each taking a branch of their common business one hawking cloth, and another groceries, while a third stays at the central shop. Blankets are hawked through the district by Deccan peddlers.

Of Imports the chief are iron, kerosine oil, grain, *til*, *moha* flowers, groceries, betelnuts, betel-leaves, tobacco, dried cocoa-kernels,

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Chapter VI.**Trade.****Imports.**

cotton twist, cloth, clarified butter, oil, oil-cake, sugar, cocoanut oil, hardware, European liquor, glassware, furniture, and paper. Iron and kerosine oil are imported from Bombay by local merchants both by rail and water. Under grain, come millet, wheat, and pulse. Millet is brought from Bombay, Gujarát, Káthiáwár, Cutch, and the Deccan by local merchants. Wheat comes chiefly from Surat, Broach, the Deccan, and the Central Provinces. The Deccan produce is brought into the district for sale generally by Deccan merchants. Pulse of different kinds, gram, *math*, *mug*, *tur*, and *udid*, come both by rail and by sea from Surat, Broach, the Deccan, and Bombay. Gingelly oil-seed, *til*, is brought from Bombay, Gujarát, Káthiáwár, and the Deccan.

Panvel is a great centre of the hemp-leaf or *gánja* trade. This leaf which is smoked by ascetics and labourers is grown in Sholápur, Poona, and Ahmadnagar, and brought to Panvel in bullock carts. Except a few Maráthi-speaking Hindus, the traders are Márwár Vánis, who are both independent dealers and agents. These men sell wholesale to merchants from Cutch, Káthiáwár, Cambay, and Surat. Besides exporting hemp leaves to all of these places in country craft, the Panvel merchants send it to Bombay, from which it is sent to Europe to make tincture of *Cannabis indica*. The busy season lasts from November to January, the market price varying from 6d. to 1s. (*as.* 4-*as.* 8) the pound. Since the introduction of the Bombay Ábkári Act of 1878, *gánja* merchants have to go to the fields with transport or export permits to buy the leaves, and remove them from the fields on their own account. The estimated profit to the trader is from twenty to twenty-five per cent.

Moha flowers are brought by licensed dealers from Gujarát, chiefly by sea to Uran, the head-quarters of the *moha*-liquor manufacture. *Moha* flowers are also produced in Sháhápur, Murbád, and Karjat, and sent to Panvel and Uran. The yearly import of *moha* flowers into Uran averages about 4000 tons (12,000 *khandis*). Dates, both fresh and dry, are brought from Maskat through Bombay, both by rail and sea. At Uran, where date-liquor is made, the yearly import averages 233 tons (700 *khandis*). Groceries include chillies, coriander, garlic, ginger, and turmeric. Chillies are chiefly imported from Káthiáwár, the Deccan, and Malabár. Garlic and coriander, except a little coriander grown in Kalyán and Bhiwndi, come from Gujarát and the Deccan. Ginger is brought from Malabár and Kochin, and is partly re-exported to Surat and Bombay. Turmeric comes from Ratnágiri. Ginger and turmeric are grown to a small extent in Bassein and Máhim. Betelnuts are grown in Bassein and Máhim, and exported to Bombay, Surat, Baroda, and Poona. They are also largely imported from Bombay, Mangalor, Goa, Ratnágiri, and Kánara. Details of the betelnut trade are given under Agriculture. Betel-leaf is grown in Bassein and Máhim, and is also largely brought by rail and by road from Poona and Násik direct and through Bombay. The leaves are used locally and sent to Gujarát, Káthiáwár, and Cambay. Dried cocoa-kernels are brought from Bombay. Tobacco comes both by rail and sea from Broach, Ahmadabad, and Baroda.

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Cotton twist is brought from Bombay to Bhiwndi in considerable quantities by the local weavers. Cotton cloth, both hand and machine-made, is largely imported. The hand-made goods are turbans, women's robes *lugdás*, and waistcloths *dhotars*, from Ahmadabad, Nágpur, Násik, Poona, Sholápur, Ahmadnagar, Belgaum, Kaládgi, and Dhárwár. Machine-made goods, both English and from the Bombay mills, come from Bombay. At Bhiwndi the yearly manufacture of cloth is estimated at £11,000 (Rs. 1,10,000) and the imports at £15,000 (Rs. 1,50,000), of which about one-third are re-exported. During the last twenty-five years there has been a marked increase in the use of European cloth which is worn by all classes. This increase is attributed partly to improvement in the condition of the lower classes and partly to the cheapness of European cloth. The flimsiness of the cheap English cloth, which has soon to be replaced, is one reason for the greater consumption. Clarified butter, gingelly oil, and oil-cake come from Surat, Broach, Baroda, Karáchi, Jáfárabád in south Káthiáwár, Násik, Khándesh, Poona, Sholápur, and Bombay. Castor-oil is brought by sea from Surat, Broach, Bilimora, and Bombay. Cocoonut-oil is brought from Bombay, and is made in small quantities, at Bhiwndi, Panvel, and Bassein. At Bhiwndi and Panvel Musalmáns also extract oil from groundnuts, *khurásni*, *til*, and *kárle*, brought from the Deccan. The yearly Bhiwndi produce is estimated at 54,314 gallons (2000 *pallás*). The oil goes to Bombay and Alibág. The oil-cake is also exported, if sweet for cattle food and if bitter for manure. Cocoonut coir is imported from Bombay, Malabár, and Kochin. Sugar comes chiefly from Bombay. Hardware both of European and local make, European liquor, furniture, glassware, and paper come from Bombay. The use of these articles is gradually spreading, but is still confined to the richer classes. European liquor is popular in most of the towns. Bassein imports about 2000 bottles a year, and Bhiwndi about forty cases.

Chapter VI.

Trade.

Imports.

Of EXPORTS the chief are: Of mineral products, salt; of vegetable products, rice, timber, firewood, grass, straw, cocoonuts, sugarcane, plantains, and vegetables; of animal products, fish, bones, and hides; and of manufactured articles, lime, molasses, and liquor. Details of the timber, firewood, and fish trades have been given under Production. Salt, the chief article of export, is sent to almost all the Konkan, Deccan, and Karnátic districts with the exception of Kánara, to the ports of the western coast of Madras, to Calcutta, to the Nizám's dominions, and to the Central Provinces. The trade in rice, the staple grain of the district, is immense. It is carried on by all classes. Rice is sent to Gujarát and the Deccan by the larger producers and by merchants, who by making advances to the husbandman get a lien on the crop. Grass and rice straw are largely sent to Bombay. Along the main lines of communication, especially along the Baroda railway, much land which was formerly tilled is devoted to grass, and, in Sálsette, which is connected with Bombay by easy road and water communication, grass lands pay a high rental, the produce being taken to market by the landholders themselves. Grass from a

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distance is consigned by the landholders to brokers, or is bought on the spot by grass-dealers. Cocoanuts grown in Sálsette, Bassein, and Máhim, are bought on the spot by Gujarát Vánis, Konkan Musalmán and Khoja merchants, and sent to Gujarát and Bombay, chiefly by water. In Bassein the nominal hundred of cocoanuts is 172 nuts when bought from the producer, and 168 when bought from the dealer. Sugarcane grown in Bassein and Máhim is sent to Bombay, Surat, and Broach, both by water and rail. The yearly export from Bassein is estimated at 750,000 canes. Fresh plantains from Bassein and Máhim go both by water and rail to Bombay and Gujarát. About 110 tons (3000 Bengal *mans*) of dried plantains, prepared at Agáshi in Bassein, are yearly exported to Bombay, Gujarát, Baroda, and Poona. The close rail and sea connection of Máhim, Bassein, Sálsette, Bhiwandi, and Panvel, with Bombay, enables the husbandmen of these towns to send large quantities of fresh vegetables to the Bombay market. The vegetables are brought by the producers to local markets, where merchants and brokers buy them and send them to Bombay. Considerable quantities of bones and hides are gathered by village Mhárs and sent to Bombay by Musalmán and Khoja merchants. Lime is made largely at Kurla, Andheri, Utan, and Gorái on the Sálsette coast, and sent to Bombay. Molasses, made in Bassein and also brought from Násik and Ratnágiri, is sent to Gujarát and Bombay. The molasses made at Agáshi in Bassein is much valued in Gujarát for making *gudáku*, a preparation of tobacco mixed with molasses and spices. The produce of the Bassein sub-division is estimated at 1296 tons (35,000 Bengal *mans*) and valued at £21,000 (Rs. 2,10,000). The molasses is packed for export in baskets or pots of one *man* each. Liquor from *moha* flowers, from dates, and from the juice of the brab and cocoa-palm, is sent to Bombay. Uran exports a yearly average of about 600,000 gallons of *moha* and date liquor.¹

Railway Trade.

A comparison of the railway traffic returns, during the eight years ending 1880, shows a rise in the number of passengers from 1,960,727 in 1873 to 3,105,705 in 1880, and in goods from 77,405 tons in 1873 to 140,946 in 1880.

In 1873, of 1,960,727 passengers 1,094,737 or 55·83 per cent, and of 77,405 tons of cargo 57,330 or 74·06 per cent were carried along the Peninsula line; and 865,990 passengers or 44·16 per cent, and 20,075 tons or 25·93 per cent along the Baroda line. In 1878, of 2,742,000 passengers 1,517,596 or 55·34 per cent, and of 123,898 tons of cargo 86,919 or 70·15 per cent were carried along the Peninsula line; and 1,224,404 passengers or 44·65 per cent and 36,979 tons or 29·84 per cent along the Baroda line. In 1880, of 3,105,165 passengers 1,619,774 or 52·15 per cent, and of 140,946 tons of cargo 95,513 or 67·76 per cent were carried along the Peninsula line; and 1,485,391 passengers or 47·84 per cent and 45,433 tons of cargo or 32·23 per cent along the Baroda line.

¹ Materials for Section II. (Trade) have been supplied by Mr. E. J. Ebdon, C.S.

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The chief totals are shown in the following statement :

Thana Railways, 1873-1880.

RAILWAYS.	1873.		1878.		1880.	
	Passengers.	Tons.	Passengers.	Tons.	Passengers.	Tons.
Peninsula	1,094,737	57,330	1,517,596	86,919	1,619,774	95,513
Baroda	865,990	20,075	1,224,404	36,979	1,485,391	45,433
Total ...	1,960,727	77,405	2,742,000	123,898	3,105,165	140,946

On the Peninsula railway between 1873 and 1880 the figures show an increase in passengers from 1,094,737 to 1,619,774, and in goods from 57,330 to 95,513 tons. The chief passenger stations are Kurla, with an increase from 185,401 in 1873 to 336,898 in 1880; Thana with an increase from 312,309 in 1873 to 460,642 in 1880; and Kalyan with an increase from 353,485 to 394,975 passengers. Kalyan is the chief goods station, but shows a decrease from 27,028 tons in 1873 to 22,156 tons in 1880.

The following statement shows for each station the changes in traffic during the eight years ending 1880 :

Thana Peninsula Railway Traffic, 1873, 1878, and 1880.

STATIONS.	Miles from Bombay	1873.		1878.		1880.	
		Passengers.	Tons.	Passengers.	Tons.	Passengers.	Tons.
Kurla	9½	185,401	596	269,537	1078	336,898	8973
Ghatkopar	12	...	...	...	...	21,068	...
Bhandup	17	26,988	126	58,332	914	51,664	143
Thana	20½	312,309	2644	435,747	8419	460,642	16,342
Diva	26	11,067	65	25,422	1279	28,317	816
Kalyan	33½	353,485	27,028	444,378	36,095	394,975	22,156
Titwala	40	17,838	1164	29,210	3918	32,567	4643
Khadavli	45	...	...	...	...	13,646	...
Vasind	49½	20,781	4045	20,249	6485	23,599	6384
Shahapur	53½	21,995	3680	33,266	5545	38,606	7881
A'gaon	59	6180	5596	8499	5237	7104	2165
Khardi	66½	8500	796	12,392	1743	16,096	2537
Kasara	75	12,120	907	17,749	702	18,203	1484
Hale Gate	77½	...	...	4001	...	2325	...
Badlapur	82	33,284	5410	36,822	4662	43,165	4254
Vangani	88½	...	...	5638	...	5491	251
Norol	59½	40,757	1631	51,157	2546	54,320	2547
Chinchavli	57½	...	...	5951	...	4201	...
Karjat	62	42,032	3642	55,466	8306	59,116	2616
Palasdhari	64	...	...	2780	...	3488	...
Kelavli	67	...	...	...	...	814	...
Khopivli	71	...	...	...	...	2539	12,321
Total ...	...	1,094,737	57,330	1,517,596	86,919	1,619,774	95,513

Comparing the goods returns for 1873 and 1880 the chief changes are, under Exports, an increase in cotton from two to 490 tons, in firewood from 14,160 to 21,354 tons, in grain from 2154 to 3771 tons, in hides and horns from twenty-six to 240 tons, in *moha* flowers from nothing to 112 tons, in salt from 22,116 to 38,853 tons, and in tobacco from thirty-seven to eighty-four tons. There is a fall in timber from 2669 to 656 tons. Under Imports there is a rise in firewood from 104 to 1099 tons, in grain from 2907 to 4095 tons,

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in linseed from 697 to 1047 tons, in *moha* from nothing to fifty-six tons, in salt from thirty-eight to 160 tons, in sugar and molasses from seventy-five to 292 tons, and in tobacco from thirty-one to 512 tons. There is a decrease in timber from 267 to fifty-six tons. The details are given in the following statement:

Thana Railways, Peninsula Line, 1873-1880.

ARTICLES.	1873.		1878.		1880.	
	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	2	46	10	...	490	573
Fruits and vegetables	415	109	297	196	565	667
Firewood	14,160	104	19,623	1683	21,354	1069
Grain	2154	2907	4900	5700	3771	4095
Hides and horns	26	7	43	441	240	20
Linseed and flseed ... ..	...	697	39	743	33	1047
Metal	66	77	69	64	43	77
Moha flowers ... ..	...	...	66	80	112	56
Oil	6	337	11	306	1	339
Piece-goods (English) ... ..	...	31	...	24	...	23
Piece-goods (Country) ... ..	...	36	1	56	3	73
Salt	23,116	38	34,812	68	38,353	160
Sugar and molasses	2	75	1	135	7	292
Sundries	5718	5147	11,827	4723	10,426	9735
Timber	2669	267	281	103	656	56
Twist (Country) ... ..	...	...	...	1	1	...
Tobacco	37	81	81	537	84	512
Wool ... ..	...	...	...	...	...	1
Total ...	47,871	9969	72,111	14,808	76,689	18,874

On the Baroda line between 1873 and 1880 the figures show an increase in passengers from 865,990 to 1,485,391, and in goods from 20,075 to 45,433 tons. The chief passenger stations are Bāndra, with an increase from 451,181 in 1873 to 816,634 in 1880, and Bassein Road from 86,473 to 140,837. Bhāyandar, the chief goods station, shows a rise from 2627 tons in 1873 to 19,770 tons in 1880, and Pālgar from 1536 to 4836 tons.¹ The following statement shows for each station the changes in the traffic during the eight years ending 1880:

Thana Railways, Baroda Line, 1873-1880.

STATIONS.	Miles from Colaba.	1873.		1878.		1880.	
		Passen-gers.	Tons.	Passen-gers.	Tons.	Passen-gers.	Tons.
Bāndra	10½	451,181	983	677,518	402	816,634	421
Andheri	15	68,393	832	101,816	719	98,123	1821
Goregaon	18	29,630	43	40,165	...	48,785	...
Borivli	22½	47,437	769	40,524	404	53,578	1098
Bhāyandar	28½	33,455	2627	45,375	13,471	47,226	19,770
Bassein Road	33½	86,473	5292	114,358	5350	140,837	8278
Virār	38½	48,294	1730	67,048	2746	83,176	3349
Saphāla	48½	10,177	...	10,916	...	19,042	1599
Pālgar	57½	27,679	1536	38,700	5125	54,594	4836
Boisar	64½	11,711	1289	17,026	2147	24,329	3302
Vāngson	70½	4437	1187	7263	1804	9792	2695
Dhānu Road	78	22,291	1514	25,026	1466	37,373	1156
Qholvad	85	6398	912	6640	701	9959	522
Vevji	90½	...	...	12,468	2	18,243	...
Sanjān	94	12,195	920	10,140	1672	12,509	679
Bhilād	101½	6789	411	9422	971	13,191	907
Total ...	...	865,990	20,075	1,224,404	36,979	1,485,391	45,433

¹ The marked increase in the goods trade at Bhāyandar is chiefly in the export of salt.

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Comparing the goods return for 1873 and 1879 the chief changes are, under Exports, an increase in firewood from 3860 to 18,861 tons, in grain from 420 to 5136 tons, in metal from twenty-four to 122 tons, in *moha* flowers from seventeen to 207 tons, in salt from 6139 to 34,317 tons, and in tobacco from seventy-five to 105 tons. There is a decrease in cotton from 239 tons in 1873 to nothing in 1879, in fruits from 1893 to 550 tons, and in sugar from 478 to three tons. Under Imports there is rise in firewood from forty-six tons in 1873 to 1365 tons in 1879, in grain from 195 tons to 3500 tons, in metal from forty-three tons to 313 tons, and in sugar and molasses from fifty-two tons to 291 tons. There is a fall in hides from thirty-one tons to six tons, in *moha* from 1101 tons to 273 tons, and in timber from seventy-eight tons to nineteen tons. The details are given in the following statement :

Thana Railways, Baroda Line, 1873-1879.¹

ARTICLES.	1873.		1878.		1879.	
	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	239	...	...	4	...	9
Fruits and vegetables	1893	79	3221	120	550	589
Firewood	3860	46	868	87	18,861	1365
Grain	420	195	1467	1650	5136	3500
Hides and horns	69	31	65	36	86	6
Metal	24	43	37	93	122	313
<i>Moha</i> flowers	17	1101	14	858	207	273
Oil	2	188	36	174	6	360
Piece goods (English) ... ..	...	5	...	...	...	32
Piece goods (Country)	1	106	3	91	4	83
Salt	6139	...	15,397	84	34,317	151
Sugar and molasses	478	52	659	113	3	291
Sundries	2823	1396	9436	1673	10,423	6636
Timber	26	78	150	69	89	19
Twist (Europe) ... ..	...	2	...	...	1	...
Twist (Country)	1	1	...	3	...	1
Tobacco... ..	75	723	49	615	105	652
Wool	6	1	5	2	1	1
Total ...	16,073	4002	31,407	5572	69,866	14,132

Formerly the Agra and Poona roads and easy water-communication with the coast made Bhiwandi, Kalyán, and Panvel important trade centres. Though Panvel is still to some extent a centre of trade, sending by sea to Bombay cotton and other Deccan products brought in carts by the Bor and other Sahyádrí passes, the opening of the Peninsula railway has deprived Bhiwandi and Panvel of much of their old trade importance. On the other hand Sháhápúr and Karjat have risen to importance, sending firewood from the Kására, Khardi, Átgaon, Vásind, and Titvála railway stations on the Násik, and from Badlápúr and Neral on the Poona branch of the Peninsula railway. Along the coast, the opening of the Baroda railway has destroyed the old cart traffic, and has reduced the sea-trade with Gujarát and Bombay. At the same time it has greatly increased the area whose bulky or perishable products, grass fruit and vegetables, can be sent to the Bombay market.

¹ The detailed account for 1880 is not available.

SECTION III.—SEA TRADE.

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Besides canoes and small harbour boats, ten varieties of lateen-rigged vessels are to be seen along the Thána coast.¹ Four of these are large foreign craft from forty to two hundred tons burden, the Cutch *kothia*, the Sindh *dhingi*, the Makrán *botel*, and the Arab *bagla*. The remaining six belong to two classes, local and deep-sea coasters. Of deep-sea coasters, which vary in size from twenty to two hundred tons, two, the Gujarát *batela* and the Konkan *phatemári*, trade to Gujarát and the Malabár coast. Of local coasters four, varying from five to thirty-five tons, the *baláv*, *machva*, *padáv*, and *mhángiri*, seldom visit ports outside of the Thána district.² According to their build these ten varieties of lateen-rigged craft may be divided into two classes, the Thána *baláv*, *machva*, *padáv*, *mhángiri*, and *phatemári*, and the Sindh *dhingi* which are peak-keeled, and the Gujarát *batela*, the Cutch *kothia*, the Makrán *botel*, and the Arab and Persian *bagla* which are level-keeled. Of the four local coasters, *balávs* or fishing boats, *machvávs* or *suváls*, *padávs* or cotton boats, and *mhángiris* or big *padávs*, some are built in Bombay, Vesáva, Dántivra, Máhim, Karanja, and Daman, but most in the Bassein sub-division, chiefly at Bassein. Three other names, *manja*, *mum*, and *phani*, are used in Thána, apparently of boats of the *machva* class. The builders are Maráthás, Christians, Gujarát carpenters, Cutch Musalmáns, Kolis, and Páchkalshis. The timber most used is teak and *ain* from Bombay, Bassein, and Jawhár. The owners are Gujarát and Márwár Vánis, Bráhmans, Ágris, Bhátiás, Lingáyats, Bhandáris, Máchhis, Kolis, Khojás, and other Musalmáns most of them inhabitants of the coast towns. If strongly built and well-cared for these vessels last twenty to thirty years, and even longer. In the opener ports the local trading craft give over plying early in June, and remain drawn on shore till Coconut Day or *Shrávan* full-moon, whose date varies from the 1st to the 29th of August. In the Bombay harbour small craft from Uran, Karanja, Panvel, Bhiwndi, Kalyán, and Bassein, sail all the year round except in the roughest monsoon weather. They cross the Bombay harbour chiefly with salt, and pass through the Thána creek with salt, plantains, and vegetables. These boats are not drawn ashore except for a day or two at a time. Many fishermen also go out deep-sea fishing all through the stormy weather, except a day or two at a time at the height of the monsoon. The trade of the smaller vessels centres in Bombay, and, except when they are storm-stayed, their trips do not last for more than a day or two. Their chief cargo is salt, which they carry from the works in Bassein, Ghodbandar, Trombay, Uran,

¹ Accounts of the boats formerly in use on the Thána coast are given in Orme's Historical Fragments, 408; Hamilton's Description of Hindustán, II. 156; Vaupel, Trans. Bom. Geog. Soc. VII. 98-101; Low's Indian Navy, I. 169; Anderson's 'The English in Western India,' 78; Grose's Voyage, I. 41; II. 214-216. A note on the origin of the names of the different craft now found on the Thána coast and on the interchange, and in some cases the common possession, of boat names in Europe and Asia is given in the Appendix.

² In preparing the account of vessels much help has been received from Mr. J. Miller of the Bombay Customs Preventive Service.

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Panvel, and **Pen**, to **Bombay**, **Thána**, and **Kalyán**. Besides salt, they carry grain and wood, and, to a less extent, lime, hay, straw, garden produce especially cocoanuts, plantains and sugarcane, and pottery, bricks, and tiles. The sailors are **Kolis**, **Musalmáns**, **Bhandáris**, and **Ágris**, most of them, except a few **Musalmáns** from the south **Konkan**, belonging to the **Thána** coast. The strength of the crew is never less than three or more than twenty; it is rarely more than fifteen and it averages about eight. One of the crew, who cooks and lends a hand when wanted, though not of that caste is called **Bhandári**, apparently in the sense of storekeeper or steward. The captain or *tándel* is paid double, and the mate, if there is a mate, is paid half as much again as the crew. The crew are sometimes paid by the month from 10s. to 16s. (Rs. 5-Rs. 8), occasionally their food is found and they are paid about £5 (Rs. 50) a year, but generally in **Bassein** and in some other ports, they are paid by the trip, the owner's share being set apart, and the rest of the profit distributed among the captain and the crew, the captain getting a double share. In some ports the seamen have an allowance of liquor, a small dole of tobacco, and sometimes a present of cloth and money. These local coasters steer almost entirely by land-marks, and if they happen to be at sea during the night, by the stars.

Four general terms for boat, vessel, or craft are in use on the **Thána** coast. They are *galbat* used of the larger vessels, *bárkas* used of the ordinary coasting craft, *jaház* a vague and uncommon word meaning vessel, and *náv* chiefly applied to ferry boats.¹

In 1880-81, 19,959 vessels of 199,361 tons burden were entered with cargoes against 13,487 vessels of 129,294 tons in 1871-72; and 34,717 vessels of 375,915 tons burden were cleared compared with 25,113 vessels of 302,279 tons in 1871-72. In 1880-81 the number of vessels entered in ballast was 26,117 of 264,823 tons against 25,759 of 301,708 tons in 1871-72, and 11,006 vessels of 91,426 tons were cleared in ballast compared with 12,370 vessels of 98,910 tons in 1871-72.

Exclusive of outside vessels from **Gujarát**, **Ratnágiri**, and occasionally from foreign ports, about 1100 vessels are returned as locally owned. Of these 767 are registered as belonging to the different **Thána** ports, and 325 are boats registered as belonging to **Bombay** and as engaged in the **Thána** coast trade.

The canoes of the **Thána** coast are known by four names, *hodi*, *toni*, *shipil*, and *barakin*, the last apparently confined to **Kolába**.² They are of two kinds, dug out of a solid tree-trunk or built of planking. The two kinds are much alike. They vary from eight

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¹ The *galbat* or *galavat* was formerly a row boat. Grose (1750) gives the following particulars (Voyage, I. 41; II. 214-216: Compare Low's Indian Navy, I. 17, 97, 123, 134, 136): A'ngria's *galavats* were large row boats built like grabs but smaller, not more than seventy tons. They had two masts, a strong main mast and a slight mizzen-mast, the main mast bearing a large triangular sail. Forty or fifty stout oars could send a *galavat* four miles an hour. Some large *galavats* had fixed decks, but most had spar decks made of split bamboos. They carried six to eight three to four pounders. Further details of the *galbat* are given in the Appendix.

² Some details regarding these names are given in the Appendix.

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to twenty-five feet in length, from $1\frac{1}{2}$ to $3\frac{1}{2}$ feet in beam, from one and a half to three feet in depth of hull ; and from £1 to £20 (Rs. 10-Rs. 200) in cost. They are worked and steered by paddles, and most of them have a bamboo mast and a small lateen sail. Unlike the canoes of the Bombay harbour, those of the opener ports use a balancing outrigger or *ulti*. Canoes are used in going off to the larger trading boats, in fishing, and in carrying passengers, poultry, and garden produce to and from ports within a few miles of Bombay. In the fair season, even in a rough sea, fishermen sail in their canoes a considerable distance from the shore. Of late years, in Bombay harbour and along the coast as far as Bassein, fishermen have taken to use jolly-boats of from fourteen to twenty-five feet long and from four to six feet beam. They are lighter to row if the wind fails, and easier to pull ashore than the regular fishing smack or *baláv*.

The Bandar Boat.

Of the smaller harbour craft, besides canoes and jolly-boats, the Bandar or landing boat was formerly common in Bombay harbour, and is still seen there and up the Thána creek. It is a broad *padáv* fitted with a cabin and poop. It is about thirty feet long, eight feet beam, and from five to eight tons burden. It has two masts and two lateen sails, and carries a crew of from nine to twelve men, so as to be able to row should the wind fail. When rowing the men sit two abreast.

The Baláv.

The *Baláv* properly *Balyáv*, or fishing boat, is peculiar to the Konkan coast. It is built on the same lines as the *machva*, but is lighter and costs from £50 to £100 (Rs. 500-Rs. 1000). Its over-all length is about thirty-five feet, its breadth of beam about eleven feet, its length of keel about twenty feet, its depth of hold four or five feet, and its burden five to eight tons (20-30 *khandis*). The stern is rounded, the stern post slanting forward 15° to 20° . Except two or three feet at the stern, where the captain sits to steer, the whole is left open for nets. It has one mast set about midships, about twenty-five feet high and with a forward rake of about 75° . It carries a single lateen sail hung from a yard forty-five to fifty feet long. The sail is the same as the *machva's* sail, except that it is larger in proportion to the size of the vessel. Like other lateen-rigged craft the *baláv* wears in tacking. The rudder is always unshipped when the boat is not under weigh. *Balávs* go deep-sea fishing all the year round except in the roughest monsoon weather. The crew averages about fifteen men. They are very fond of liquor, finding that liquor makes the waves look smaller.

The Dobásh Boat.

In the Bombay harbour is a special class of large *balávs* known as *Dobásh* Boats. They vary from ten to twenty-five tons, and have an over-all length of from sixty to eighty feet and a breadth of beam of about fifteen feet. They cost from £180 to £250 (Rs. 1800-Rs. 2500). Unlike the fishing *baláv*, the *dobásh* boat is decked fore and aft. Some have two masts, but they chiefly use the main mast which is thirty-five to forty feet high and carries a large lateen sail. They work for about ten months in the year, most of them being laid up during July and August. In the fair months they go as far as two hundred miles from the coast, cruising

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for a week or ten days at a time, in search of vessels. When they sight a vessel they board her and offer their services as purveyors. The Dobáshis, or double-tongued that is interpreters, are all Pársis and the crews Ratnágiri Musalmáns. This style of boat was known till lately as a balloon, a corruption of *balyáv*. The Governor's yacht used to be a balloon, and the class is still well represented by the Water-Queen the finest and swiftest of Bombay yachts.

The *Machva*, or *Suvál* as it is called in the South Konkan, is a round-built two-masted craft of from three to twenty tons (12-80 *khandis*). It costs from £70 to £150 (Rs. 700 - Rs. 1500). The over-all length is about fifty feet, the breadth of beam fourteen feet, the length of keel about thirty-five feet, and the depth of hold about seven feet. The gunwale line falls slightly from the stern to midships and again rises in a long curve about five feet to the bow. The stem is drawn back about twenty feet at a sharp angle, and, about five feet in front of the main mast, comes to a point at a depth of about eleven feet from the gunwale line. From this point the keel rises with a sudden curve of about five feet to the foot of the main mast and beyond the main mast stretches level to the stern post. The deck is open, except a small peak-roofed shelter of cloth or matting that stretches about five feet on either side of the mizzen-mast or jigger. The *machva* is rigged with one large mast and one small mizzen-mast. The main mast, which is planted about midships, rises about twenty-eight feet from the deck, and rakes forward at an angle of about 60°. The mizzen-mast, which is about twenty-five feet behind the main mast and ten feet from the stern, rises with rather less forward rake than the main mast, to a height of eighteen or twenty feet. The main mast carries a yard about fifty feet long. When set, the yard falls about one-third in front of the mast, and rises, behind the mast, in a high peak carrying a lateen sail, whose tack when in a wind is made fast at the bow and the sheet is made fast a few feet aft of the main mast. The rigging of the mizzen-mast is similar but sligher. Its sail is seldom used except in light winds. Like all lateen-rigged craft the *machva* wears in tacking. *Machvás* are lightly built and sail well. They chiefly carry passengers and fresh fruit and seldom go further than Goa. The crews are generally Ratnágiri Muhammadans or Hindus of the Koli caste.

The *Padáv*, generally known as the Cotton Boat or Cotton Prow, is peculiar to the Bombay harbour. It is a low broad-built craft of from ten to thirty tons (40-120 *khandis*), with an over-all length of about forty feet, a length of keel of twenty-five to thirty feet, a breadth of beam of about fourteen feet, and a depth of hold of about five feet. It costs from £100 to £200 (Rs. 1000 - Rs. 2000). The stern is rounded, the stern-post slanting forward at an angle of 15° to 20°, and rising about six feet from the keel. From the stern post the gunwale line stretches even for about twenty-five feet, and then rises in a slight curve about three feet to the prow which ends in a plain point. The stem is drawn back twenty feet at a sharp angle, and, about ten feet in front of the mast, comes to a point at a

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The *Machva*.The *Padáv*.

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depth about eight feet below the gunwale line. From this point the keel rises, with a sudden curve of about five feet, to the foot of the mast, and from the mast stretches level to the stern-post. The cotton boat is open, except three small spaces, at the prow, midships and stern, on which the crew sit and work the ship. The crew generally keep their earthen water-pots under the stern deck, their clothes food and water-tank under the midships deck, and their spare gear under the fore-deck. The cotton boat has one mast planted about twenty-five feet from the bow, about thirty feet high, and with a forward rake of about 75°. It carries a single lateen sail hung from a yard about fifty feet long. When sailing in a wind the tack is made fast at the bow and the sheet about five feet behind the mast. Though, like other lateen-rigged craft they always wear, cotton boats are remarkably quick in going round. The rudder is unshipped except when the vessel is under weigh.

The Mhángiri.

The *Mhángiri* is a large cotton boat of twenty to thirty-five tons burden (80 - 140 *khandis*). It costs from £150 to £250 (Rs. 1500 - Rs. 2500). The over-all length is about sixty feet, the length of keel about forty feet, the breadth of beam about fifteen feet, and the depth of hold about eight feet. The prow rises higher and the stern is sharper than in a cotton boat. The rigging is the same except that the *mhángiri* generally carries a mizzen-mast. It differs from the cotton boat in being strengthened by thwarts fore and aft. *Mhángiris* are much used in bringing bricks and tiles from Panvel to Bombay. Besides to these brick and tile carriers the word is said to be used in the general sense of big boat and applied to *phatemáris*.

Of the two deep-sea coasters which visit the opener Thána ports, Dáhánu, Umbargaon, Bassein, Trombay, Uran, and Bombay, the *batela* belongs to and trades chiefly with Gujarát, and the *phatemári* belongs to the Thána ports and Bombay, and trades chiefly with the south Konkan and Malabár. To the Malabár ports the chief cargoes are salt and rice, and to the Gujarát ports chiefly rice, small quantities of other grain, bamboos, country liquor from Uran, and cocoanuts which are transhipped from the Malabár coast and Goa. From the Malabár coast they bring cocoanuts and spices, and from the Gujarát ports, gram, oil, and manure. A few of these vessels have compasses, but, as a rule, they steer by land-marks.

The Batela.

The *Batela* is a larger edition of the *padāv* much rounder and deeper. It varies from thirty to a hundred tons burden (120 - 400 *khandis*) and averages about seventy tons. It costs from £50 to £200 (Rs. 500 - Rs. 2000). It is a deep square-sterned flat-built vessel with a level keel, two nearly upright masts and sometimes a third or jigger, and three sometimes four sails. Its over-all length is about seventy feet, its breadth of beam seventeen feet, its length of keel forty-two feet, and its depth of hold eight and a half feet. The stern is square, the stern post raking forward at an angle of about 10°. A massive rudder stands out about two feet from the stern post, and rises about three feet above the level of the poop in a flat top in which the tiller is fixed. In the stern is an open poop, raised about five feet above the gunwale, the sides

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being planked to a distance of about ten feet from the stern. Midships, the upper four feet of the sides, which are of bamboos and palm-leaf matting, can be unshipped, and a lift of four or five feet saved in loading and unloading cargo. This is particularly useful when timber is carried, as the logs are lifted a little and pushed into the water clear of the vessel's side. About ten feet in front are decked. In front of the stem a jib-boom runs out about ten feet at a slightly upward angle. The stem stretches back about thirty feet at a sharp angle, meeting the keel about twelve feet in front of the main mast. The main mast is set about midships, and, with a very slight forward rake, rises about forty feet above the gunwale. The mizzen-mast is set about fifteen feet aft of the main mast and rises almost upright about eighteen feet above the gunwale line. Both masts carry lateen sails, the main sail on a yard about fifty and the mizzen sail on a yard about thirty feet long. In a wind the tack of the main sail is fastened about five feet behind the stem and the sheet about ten feet aft of the main mast. The tack of the mizzen sail is fastened about five feet aft of the main mast and the sheet about five feet aft of the mizzen mast. When the cargo is bulky, the space between the main mast and the poop is covered with a peaked awning or roof made of bamboos and palm-matting. The crew numbers from eight to twelve. They are generally Hindus of the Khárva caste from Broach, Surat, Cambay, and Balsár, where the *batelás* are principally owned. They bring millet, oil-seed, and pulse in bulk to Bombay, and from Bombay go to the Malabár coast for timber.

The *Phatemári* varies from twenty-five to 100 tons (100-400 *khandis*) and costs from £100 to £800 (Rs. 1000 - Rs. 8000). It is narrow sharp and low, with two masts and a jib-boom, a high-pointed prow, and a peaked keel. Its over-all length is about seventy-five feet, its breadth of beam about twenty feet, its length of keel forty feet, and its depth of hold seven feet. To the stern post which rakes aft a large rudder is fastened, which is carried above the deck to the height of the bulwark, which is usually light and shifting and about two and a half feet above the deck level. From the stern, the gunwale line stretches with a very slight rise to the bow, which ends in a rounded head-post. From the bow a jib-boom runs out about fifteen feet. The stem stretches back about thirty feet meeting the keel in a sharp point about eight feet in front of the main mast. From this point the keel curves about three feet up to the main mast and then stretches level to the stern. The stern of the *phatemári* is usually square, but is sometimes round. The main mast, which is planted about thirty feet from the prow, rises from the gunwale line about sixty feet with a great forward rake. The mizzen-mast, which stands about twenty-eight feet behind the main mast, rises with the same rake as the main mast about thirty-five feet from the gunwale line. The yard of the main mast is about seventy and the yard of the mizzen-mast about forty-five feet long. In addition to the main and mizzen sails *phatemáris* carry a jib. Like other lateen-rigged craft these vessels never stay in going round but always wear. The deck is of split bamboos which are joined together in such a way that they can be rolled like a mat, and

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The Phatemári.

the cargo discharged at any point over the side. On the after part of this deck is a peaked roof made so that either side can be lifted in discharging cargo. This roofed portion of the vessel is used as a cabin for the captain and men. The roof is more or less strongly made according to the trade in which the *phatemári* is engaged. If she goes trips of three weeks or a month to Kochin and Alleppay, the roof is strongly made of *supári* or areca palm-wood. If she does not go further than a week or ten days' trip to Ratnágiri and Goa, the roof is generally of split bamboos. These vessels are built at Bombay and at some of the Thána and Ratnágiri ports. They are manned by Hindus and Muhammadans, and in some cases have mixed Hindu, Muhammadan, and Native Christian crews.¹

The Shibár.

The *Shibar* is a large *phatemári* sometimes as much as 250 tons burden. The over-all length of one of the largest *shibars* is about a hundred feet, its breadth of beam twenty-five feet, its length of keel about sixty feet, and its depth of hold about twelve feet. It has a square stern and is not so sharply built as the *phatemári*, being nearly flat-bottomed. It carries two masts and a jib-boom with three sails, two lateen and one jib; it has no deck. There is one open poop something like a *batela's* and a small open forecastle used as a galley or cooking place. In one of the largest *shibars* the main mast is about sixty feet long, and at the thickest about six and a half feet round, and the length of the main yard which is in three pieces is about eighty feet. The mizzen-mast is about forty feet long and four feet round and its yard is about sixty feet long. It has permanent bulwarks about five feet high. *Shibars* are built at Jaygad and Vijaydurg in Ratnágiri, and are owned by Bombay Memans. The crew, which is from twenty-five to thirty men,

¹ Captain Low (Indian Navy, I. 170) gives the following additional details of the *phatemári*. The *phatemári* may be considered the best sailer in India, and the best carrier of valuable cargo. They belong chiefly to Bombay. They are grab-built, the large vessels being about seventy-six feet long, twenty-one feet broad, eleven feet deep, and about 200 tons burden. They are planked with teak upon jungle-wood frames, and are very handsome vessels, being put together in the European manner with nails and bolts; their bottoms are sheathed with inch-board. Some of the smaller vessels of about sixty tons are sewed with coir like other native boats. The smaller *phatemáris* have one and the larger *phatemáris* have two masts, each carrying a lateen sail, the foremast raking forward to keep the heavy yard clear. The yard is slung at one-third of its length. The tack of the sail is brought to the stem head through a fixed block, and the sheet hauled aft at the side as usual. The haul-yard is a pendant and treble block from the mast-head aft to midships, thus acting as a backstay for the mast's security, together with about two pairs of shrouds.

Low notices that the *phatemári* is grab-built. On the Kolába coast *phatemáris* seem still to be known as *gharabs* (Vágh Pátíl). Of the *gharab* or grab, which during the eighteenth century was the chief Marátha war vessel, Grose (Voyage, II. 214) gives the following details: Angria's grabs are of two classes, two-masters up to 160 tons and three-masters up to 300 tons. They are broad in proportion to their length and draw little water. They narrow from the middle forwards, where, instead of bows, they have a prow which stands out like the prow of a Mediterranean galley. This prow is covered with a strong deck, level with the main deck, and separated from it by a bulkhead. Two nine to twelve pounder cannon are planted on the main deck under the forecastle, pointing forward through port-holes cut in the bulk-head and firing over the prows. The cannon on the broad side are from six to nine pounders. The English had grabs built after Angria's pattern with great prows on which were chase guns. (Ditto, I. 41).

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are mixed Bhandáris and Muhammadans. *Shibars* sail between Bombay and the Malabár ports, going down empty and coming back with timber. They are slow sailers taking as much as two months from Alleppay. They seldom make more than two trips in the year and return for the rains to one of the Ratnágiri ports. They are regular coasters steering by land-marks and without compasses or charts. The men are found in food and are paid by the trip.

Besides these coasting craft, four foreign lateen-rigged vessels occasionally, from stress of weather or for some special reason, put into the opener Thána ports, and trade regularly with Bombay. These are the *kothia*, a Káthiáwár and Cutch vessel; the *dhangi*, a Sindh and Makrán vessel; the *botel*, a Persian gulf vessel; and the *bagla*, an Arab vessel. Of these vessels the *dhangi* is almost entirely a West India coaster, but the other three vessels cross the Indian ocean to the east Arabian and African ports, and the larger *baglās* sail eastwards to Chittagong and Sumatra.

The *Kothia* is a sharp straight-keeled two-masted craft of from twenty-five to 100 tons (100 - 400 *khandis*). It costs from £400 to £800 (Rs. 4000 - Rs. 8000). A *kothia* is so much like a *bagla* both in make and in rig, that at a distance it is hard to tell one from the other. Unlike the *bagla*, the *kothia* is never painted above the water line, and is fastened with iron nails whose rusty heads give its sides a dotted appearance. Its over-all length is about sixty-five feet, its breadth of beam about twenty feet, its length of keel about forty-five feet, and its depth of hold about ten feet. The stern post is upright and rises about fifteen feet from the keel. From the stern post the gunwale line is carried forward about twenty feet, forming a poop which runs a little in front of the mizzen-mast. On the top of the poop is a small steering wheel about thirty inches across. In front of the poop the gunwale line is about ten feet from the keel and rises in a long curve to the bow which ends in a rounded point, slightly above the level of the stern. The stem is drawn back about twenty feet, meeting the keel about ten feet in front of the main mast. The *kothia* is usually decked, and is rigged with two masts and sometimes with a very small third mast; a *kothia* has never either a jib-boom or a bow-sprit. The main mast, which rises about forty feet above the gunwale line, is planted a little in front of midships with a forward rake that makes an angle of about 75° with the gunwale line. The mizzen mast, which stands about twenty-five feet from the stern, rises about twenty feet from the poop with the same rake as the main mast. Both masts are rigged with lateen sails, the yard of the main mast being about fifty-five and the yard of the mizzen-mast about thirty feet long. The third mast, when there is a third mast, is at the stern. It carries a small lateen sail, but this mast or reed, *kalam*, as the sailors call it, is more for show and rivalry than for use. *Kothias* carry a small square sail which they put up when moving about the port, for the lateen sails are very heavy, the yard being proportionately shorter and the sail much broader than in other vessels. In this respect they contrast strongly with *batelās*. *Kothias* are usually built, owned, and registered in Cutch. The crew, which

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The *Shibar*.

The *Kothia*.

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varies from twelve to sixteen men, are sometimes Hindus but generally Cutch and Káthiáwár Muhammadans, much hardier and bigger men than the Konkan Musalmáns. Sometimes, though rarely, the crew is partly Hindu partly Musalmán. The captains, like the men, belong to the Cutch and Káthiáwár ports, about two-thirds being Muhammadans and the rest Hindus. When the captain is a Hindu, the crew are generally Hindus all of the Khárva caste. All *kothias* carry jolly-boats, compasses, and charts. Bombay, and, occasionally under stress of weather, Bassein are the only ports they visit on the Thána coast. They trade regularly along the whole of West India from Karáchi to Cape Comorin. They are skilful and daring sailors, crossing the Indian ocean, west to Zanzibár, Mozambique, and the Seychelles Islands,¹ south to the Lakadiv Islands, and east to the Nikobár Islands, and Chittagong.

The Dhangi.

The *Dhangi* varies from seventeen to 170 and averages about sixty tons. She costs from £300 to £600 (Rs. 3000-Rs. 6000). She is a sharp low-lying craft with two masts, a gunwale line that rises slightly to the bow, and a peaked keel. Her over-all length is about eighty feet, her breadth of beam about fifteen feet, her depth of hull about eight feet, and her length of keel about fifty feet. She is undecked and open throughout. The stern is pointed, and it has a plain rudder which rises about four feet above the permanent bulwark. The permanent bulwark is level with a very slight rise towards the prow. From the prow the stem rises about two feet ending in a point. The stem stretches down at a slight angle for about four feet, and is then drawn back at a sharp angle about twenty feet, meeting the keel in a peak about thirty feet in front of the main mast. From the peak the keel curves sharp back for about eight feet and then stretches in a level line to the stern. The *dhangi*, when loaded, carries along her whole length a temporary bulwark of stout datematting from two and a half to three feet about the permanent gunwale. The main mast is planted about midships. It has a sharp forward rake and rises about thirty feet above the gunwale. The mizzen-mast is set close to the stern, and, with a rake parallel to the main mast, rises about twenty feet above the gunwale. The main-yard is about fifty-five and the mizzen-yard about forty-five feet long. These vessels are excellent sailers, easily making ten knots an hour in a wind. They belong to Sindh and the Makrán coast, and are built generally of Malabár teak at Kheti and Ghorábári at the mouth of the Indus. Bombay is their only place of call on the Thána coast. They sail north right round to the Persian gulf, chiefly to Bassora. They sometimes visit the Malabár ports, but never go further south. They bring to Bombay dates from the Persian Gulf, grain and clarified butter from Karáchi, and timber and firewood from the Malabár ports. They take from Bombay piecegoods, metal, timber, iron, China-ware, and rice. Their usual voyage is about one month to Karáchi and back. A few go up

¹ The Seychelles islands are about a thousand miles east of Zanzibár.

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the Persian Gulf between October and December, the trip taking them two to three months. They generally bring the first of the new crop of dates. The crew get a share of the profits of the season. They never have liquor on board. They use compasses. They lie up during the south-west monsoon and begin to appear in Bombay by the middle or the end of October.

The *Botel*¹ varies from fifty to a hundred and fifty and averages about eighty-five tons. She costs from £400 to £600 (Rs. 4000 - Rs. 6000). She is a sharp low-lying two-masted vessel with a long high poop and a heavy separate stern post and rudder. Her keel is level for about thirty feet, and then, aft of the mizzen-mast, slopes about four feet upwards to the stern. The massive rudder falls about three feet below the level of the stern post. Her over-all length is about sixty-five feet, her breadth of beam about fifteen feet, her length of keel about forty-five feet, and her depth of hold about eight feet. From about twelve feet aft of the mizzen-mast the sides narrow to a flat stern about three feet wide. From the stern the rudder stretches about four feet, rising to a peak about five feet above the gunwale line, and separated from the poop by an open space of about four feet. From the open space at the stern a poop runs forward about fifteen feet and about five feet above the gunwale. In front of the poop the gunwale line stretches with a very slight upward slope to the bow, which ends in a flat round drum about three feet in diameter and three or four inches thick. From the prow the stern post passes back about twenty feet, meeting the level keel about ten feet in front of the main mast. The keel remains level for about thirty feet and then aft of the mizzen-mast rises about four feet to the stern. The main mast is planted about twenty-five feet from the bow. It rises with a slight forward rake about forty feet above the gunwale. The mizzen-mast, which stands about twenty feet behind the main mast, rises with a still slighter forward rake about twenty-five feet above the gunwale level. Each mast carries a lateen sail, the main sail on a yard about fifty-five feet long, and the mizzen sail on a yard about forty feet long. In a wind the tack of the main sail is fastened to a small bow-sprit that runs out about three feet in front of the drum, and the sheet is fastened about five feet behind the main mast. The tack of the mizzen sail is fastened a foot or two behind the sheet of the main sail and the sheet of the mizzen sail at the back of the poop. The crew who are Baluchis number from twenty to twenty-five. *Botels* are usually owned about Maskat and the gulf

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The Botel.

¹ Captain Low (Indian Navy, I. 169) describes the *Botel* as a vessel with a long fiddle-headed bow and two masts. It may be distinguished from other craft by its carved stern-post. The *Botel* of the Malabar coast is from fifty to sixty feet long, sixteen to eighteen feet broad, and eight to ten feet deep. It has more of the European form than any other Indian-built vessel. The after-part shows the origin to be Portuguese, as it is very similar to many Portuguese boats still in use. They are said to be of the same shape as the vessel in which Vasco de Gama sailed to India. They have a deck fore and aft, and are built in a very rough manner, and fastened with nails and bolts. They are equipped with one mast which inclines forward, and a square lug-sail, with one pair of shrouds and a backstay; also a small bow-sprit at an angle of about 45° with a sort of jib-foresail.

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The *Botel*.The *Bagla*.

of Oman. Bombay is their only port of call on the Thána coast. They trade with Gujarát, Cutch, and Karáchi, and south with the Malabár ports. Their foreign trade is with the Persian Gulf, the east Arabian coast as far as Aden, and the east African ports as far south as Zanzibár. They never sail east of the Malabár coast. Their trade to and from Bombay is the same as the *baglás'* trade. All have compasses but no charts. The crew have their food found, and are besides paid a small share of the profits of the trip. They are strict Musalmáns and never have liquor on board.

The *Bagla*¹ varies from fifty to four hundred and averages about one hundred tons. She costs from £600 to £1500 (Rs. 6000-Rs. 15,000). She is a high sharp-built vessel, rather down in the bows, with straight keel and lofty poop. She has a main, a mizzen, and occasionally a small third mast. The masts have a slight forward rake and each carries a lateen sail. The over-all length of a *bagla* of seventy to a hundred tons is about eighty feet, her breadth of beam about twenty feet, her length of keel about forty, and her depth of hold about fifteen feet. Her stern is square and has a slight aft rake. From the stern post a poop, about two feet higher than the gunwale line, runs about twenty feet forward. From the end of the poop, the gunwale stretches, with a very slight rise, to the prow which curves up about two feet ending in a rounded knob. In some cases the prow

¹ As the *Bagla* has the special interest of representing, probably with little change, the better class of sea-going vessel that has carried the foreign trade of the Thána ports during the last two thousand years, the following details are given of one of the newer vessels of this class: The *Bagla 'Fatha Khair'*, or Good Victory, is lading rice for Bandar Abas in the Persian Gulf. She is owned at Bandar Abas and was built there of Malabár teak and *poonam* wood. She is 317 tons burden and 110 feet long, about twenty-seven feet beam, and at midships has a depth of hold of fifteen feet. She is decked throughout with fine teak planking. The bulwarks rise four feet from the deck, and two and a half feet above the bulwark, runs a temporary planking strengthened by massive beams which stretch athwart the ship in front of the main mast. The main mast is planted nearly in midships and rises with a forward rake sixty-five feet from the deck. It is very massive, being about six feet in girth four feet above the deck. Its yard, which is in three pieces, is 102 feet long, and, in the middle, about four feet in girth. Both yard and mast are of *poonam* wood from the Malabár coast. The mizzen-mast, which is about thirty-five feet aft of the main mast, rises forty-five feet from the middle of the poop and has a yard about sixty feet long. At the stern is a flag post about a foot round and fifteen feet high. From the stern a poop runs forward about thirty feet sloping gradually from about eight feet at the stern post to five feet in front. On the top of the poop is a small steering wheel. The front of the poop is open, the deck being supported by two carved wooden pillars. Inside of the pillars is an open space about fourteen feet deep ending in a row of white-painted doors and green venetian shutters. Inside of the venetians is the captain's cabin about fifteen feet square and about six feet high. Across the stern runs a locker about five feet broad laid with Persian rugs. At each side of the cabin, a window or door about three feet by one and a half, opens on a box-like chamber that hangs out from the ship's side. One of these chambers is a water-closet, the other a press for charts and sailing instruments. In the deck are two chief cargo hatches, a larger in front and a smaller aft of the main mast. Besides the cargo hatches there is near the bow a small hatch for firewood, and in front of the poop a small hatch for the crew's food. On either side, a little before and a little aft of the main mast, are two wooden water tanks about five feet by seven and a half. On the port side, about fifteen feet in front of the water tanks, is the cooking stove or *kabus* with a fire-place about three feet from the ground, open in front and covered with a strong domed wooden case. At the bows, roofed with teak, is an open fore-castle about eighteen feet deep and four feet high.

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ends in a parrot beak or other figure-head, when the vessel is known as a *Ghanja*, an Arab word meaning a bent face. The stem post, which is drawn back about thirty-five feet, meets the even keel about five feet in front of the main mast. Besides the poop, which forms a substantial cabin, there is at the bows a small deck ten feet long, roofed with planking and used to hold the vessel's gear and spare tackle. The poop is used by the captain, or *nákoda*, and occasionally for passengers. The captain often takes his wife or *zenána* with him. The main mast, which is set a little in front of midships, rises with a slight forward rake about forty-five to fifty feet above the gunwale line. The mizzen-mast, which stands about midway between the main mast and the stern, is about thirty feet high and is almost upright. Both masts have yards carrying single lateen sails, the yard of the main mast being about sixty and the yard of the mizzen-mast about forty feet long. In a wind the tack of the main sail is made fast about two feet behind the bow, and the sheet close to the end of the poop. The tack of the mizzen sail comes about half way between the masts, and the sheet close to the stern. Some *baglās* are painted with two rows of ports, others are varnished all over. The crew averages about thirty men generally Arabs and Sidis. The crew are allowed to do a little private trade, bringing fruit and dates to Bombay and taking away copper or China-ware and plain brass-mounted Bombay boxes. They are strict Musalmáns and never have liquor on board. Most *baglās* belong to ports in the Persian Gulf, and are owned and built there of Malabár timber. They visit no ports on the Thána coast except Bombay. They trade along the whole of Western India from Cape Comorin to Karáchi, on to the Persian Gulf, the Red Sea, and East Africa as far south as Madagascar. Eastward they go as far as Singápor. All carry jolly-boats, which they call *sám buks*, and have compasses and charts, and make voyages of six to eight months. To Bombay they bring cotton, fine *kuruk* or Khurásan wool used for shawls, dates, wheat, dried fruit, almonds, raisins, pistachio-nuts, figs, and salt-fish. They take rice, piecegoods, copper and copper-ware, crockery, iron, and timber from the Malabár coast.

The Arab *Dhau*, formerly the best known of Arab craft, is falling into disuse. For several years no *dhau* has visited the Thána coast. Captain Low gives the following details: The Arab *dhau* is generally from 150 to 250 tons burden and sometimes larger. It is grab-built, with ten or twelve ports, about eighty-five feet from stem to stern, twenty feet broad, and eleven feet deep. These vessels have a great rise of floor, are calculated for sailing with small cargoes, and are fully prepared for defence, with decks, hatchways, ports, and poop-deck, like a vessel of war. Many are sheathed on two and a half inch plank bottoms with one inch board; and are protected from the worm by a preparation of cement, cocoanut-oil, and resin. On the outside of the sheathing-board there is a coat of whitewash, which is renewed at the beginning of every season. Though now often brig-rigged, formerly, when used for war purposes, these vessels had generally only one mast and a lateen sail. The yard is the length of the vessel, sometimes as much as a hundred feet long. The mast rakes forward to keep the ponderous yard

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*The Bagla.**The Arab Dhau.*

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clear, in raising and lowering it. The tack of the sail is brought to the stem head, and the sheets are brought aft in the usual way. The haul-yards lead to the taffrail, having a pendant and treble-purchase block, which, when the sail is set, becomes the backstay to support the mast. This, with two or three pairs of shrouds, completes the rigging, which is very simple, the whole being of coir-rope. *Dhaus* may be known from *baglās* by a long gallery which stands out from the stern.

The thirty-three ports of the district are for customs purposes grouped into seven divisions, Umbargaon with four ports, Tārāpur with seven, Ghodbandar with six, Bassein with three, Trombay with six, Panvel with four, and Uran with three. No old returns of Thāna trade are available for purposes of comparison. During the eight years ending 1881 the yearly value of the Thāna sea-trade averaged £1,779,315; it rose from £1,778,343 in 1874-75 to £2,004,217 in 1875-76, and fell to £1,324,029 in 1879-80. In 1880-81 it again rose to £2,043,241 and fell slightly to £2,002,697 in 1881-82.

The following statements give for the eight years ending 1881 the value of exports and imports at each of the thirty-three ports. They show that in 1881 of the thirty-three ports eleven had a total trade of less than £10,000, four between £10,000 and £25,000; four between £25,000 and £50,000; three between £50,000 and £100,000; and eight had above £100,000. Of the remaining three ports figures of Chembur are included under Karanja, of Sheva under Mora, and of Bhāndup under Trombay:

Thāna Sea Trade, Exports, 1874-1881.

DIVISION.	PORTS.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
UMBARGAON	Umbargaon ...	£ 20,809	£ 15,141	£ 21,323	£ 10,355	£ 17,486	£ 10,409	£ 13,941	£ 21,832
	Gholvad ...	...	...	899	1698	8102	4365	2429	2805
	Maroli ...	508	831	114	61	91	598	3174	139
	Kālal ...	6738	8359	10,952	6112	6799	7425	6675	6646
	Total ...	28,050	23,831	33,238	18,236	27,458	31,857	26,219	31,271
TĀRĀPUR	Tārāpur ...	14,031	11,828	8835	1114	16,840	16,187	9866	12,254
	Dāhānu ...	17,484	8759	18,265	19,485	8810	13,507	16,573	22,905
	Navāpur ...	1169	6912	1751	1422	2541	2308	1257	1733
	Sātpāti ...	4218	6007	6029	8310	8773	6790	5018	6882
	Māhim ...	6730	674	5424	4966	7865	6370	7686	6763
	Keiva ...	4963	4209	5285	1107	3896	5063	4490	4702
	Dāntivra ...	11,141	13,878	12,126	6752	9795	10,251	8302	11,699
	Total ...	59,436	62,267	57,715	38,166	58,520	60,476	53,192	66,330
GHODBANDAR.	Rāl ...	75,702	9897	2937	2759	1765	3266	25,612	59,037
	Utan ...	3412	2343	8559	3859	4541	5400	2235	4067
	Manori ...	12,124	7039	12,628	9180	12,309	13,928	6047	14,911
	Bāndra ...	1204	2614	2855	2552	4784	4795	3703	2451
	Vesāva ...	13,851	35,408	32,297	34,398	24,475	19,943	21,068	29,551
	Ghodbandar ...	24,250	123,527	127,457	185,717	33,318	42,094	112,082	64,043
	Total ...	129,543	173,828	181,233	188,465	81,192	89,484	170,787	174,000
BASSEIN	Bassein ...	78,005	97,481	30,710	33,869	27,007	37,217	39,662	43,375
	Agāhi ...	24,643	27,454	28,398	30,056	43,181	33,264	31,743	34,392
	Navghar ...	119	2124	10,327	4346	6882	3558	2667	4074
	Total ...	102,767	127,071	59,335	68,271	81,570	74,039	74,072	81,741

Gholvad figures for 1874 and 1875 are included in Umbargaon.

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DIVISION.	PORTS.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
TROMBAY	£	£	£	£	£	£	£	£	£
	Bhiwandi ...	106,355	128,367	103,245	101,355	108,840	96,612	83,260	86,975
	Thana ...	20,085	9978	25,326	23,463	35,330	24,019	17,425	30,012
	Kalyán ...	204,091	152,016	149,785	151,190	178,660	150,364	136,497	142,999
	Bhándup ...	...	...	...	...	...	...	...	...
	Mábul ...	3543	13,898	11,397	22,270	3164	3923	18,440	26,000
PANVEL	Trombay ...	84,940	52,151	48,859	37,557	14,092	16,794	85,993	97,432
	Total ...	418,963	366,405	338,612	335,735	340,086	290,712	240,615	273,418
	Panvel ...	124,210	214,457	137,485	175,003	171,709	83,694	104,439	71,602
	Belapur ...	116,501	73,906	69,801	79,886	12,280	28,401	48,978	100,583
	Chembur ...	5704	...	...	...	...	...	...	...
	Kherna ...	2857	3626	4522	3637	3717	2673	1970	2397
URAN	Total ...	249,372	291,939	211,808	258,536	187,706	114,768	155,387	174,582
	Mora ...	272,192	272,558	314,508	365,363	198,581	197,679	589,686	462,185
	Karanja ...	65,455	201,537	110,177	137,922	64,694	60,066	187,338	109,171
	Sheva ...	772	...	...	...	...	...	...	...
	Total ...	338,419	474,095	424,775	503,285	263,275	257,744	677,024	631,356
	Grand Total...	1,326,450	1,509,485	1,307,366	1,410,674	1,039,807	919,080	1,497,296	1,532,767

Thana Sea Trade, Imports, 1874-1881.

DIVISION.	PORTS.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
UMBARGAON	£	£	£	£	£	£	£	£	£
	Umbargaon ...	2970	5603	2421	2952	2311	1860	1869	1228
	Maroli ...	57	14	153	23	8	41	36	6
	Kálai ...	149	170	257	1119	246	188	212	199
	Gholvad ...	...	...	290	194	122	127	125	88
	Total ...	3176	5787	3121	4288	2637	2216	2242	1521
TA'RAPUR	Tárapur ...	5370	6604	7220	6896	4691	3020	3858	3352
	Dahánu ...	1287	2290	2128	1377	1424	7111	3405	5720
	Navápur ...	94	160	215	266	433	392	219	383
	Sátpáti ...	890	621	636	2428	2357	653	763	2950
	Máhim ...	4769	1535	1411	3339	2892	1792	4300	2408
	Kelva ...	2686	1385	1225	3131	2309	1392	1868	1715
GHODBANDAR	Dántivra ...	403	220	1039	1635	758	649	640	735
	Total ...	15,499	12,906	13,874	16,872	14,864	15,609	15,058	17,323
	Rái ...	801	1621	1549	804	1351	4807	1170	12,683
	Utan ...	2491	2202	3409	4058	5090	4801	4994	3559
	Manori ...	5258	2843	6954	5138	5798	9686	3636	5092
	Bándra ...	6469	9640	7080	7416	8557	7755	5860	4890
BASSEIN	Vesáva ...	12,597	14,288	14,783	9910	10,235	13,454	9625	8707
	Ghodbandar ...	3652	6421	4144	3648	1540	2275	2688	1786
	Total ...	31,068	36,595	37,849	30,969	32,571	42,778	27,723	36,717
	Bassein ...	19,225	19,177	17,395	33,548	33,356	25,174	20,339	16,560
	Agáhi ...	10,885	5661	7362	11,080	7988	19,277	7274	9963
	Navghar ...	486	792	1512	1582	666	552	644	604
TROMBAY	Total ...	30,596	25,630	26,069	46,160	32,010	45,003	28,257	27,127
	Bhiwandi ...	47,575	51,193	48,813	61,894	61,929	53,169	44,584	36,512
	Thana ...	18,564	32,174	57,769	21,576	31,260	40,924	156,236	143,741
	Kalyán ...	153,892	167,608	153,531	184,517	63,529	82,232	153,580	101,482
	Bhándup ...	...	...	...	...	...	...	...	...
	Mábul ...	17,885	17,247	6501	4162	3583	3747	6787	1969
TROMBAY	Trombay ...	7276	8576	7128	4488	4063	3270	2790	2905
	Total ...	245,192	276,797	273,783	276,637	164,363	183,242	264,027	286,509

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Chapter VI.

Trade.

Ports.

Thana Sea Trade, Imports, 1874-1881—continued.

DIVISION.	PORTS.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
PANVEL ...	Panvel ...	£ 72,378	£ 65,463	£ 58,827	£ 59,556	£ 56,915	£ 53,467	£ 49,538	£ 42,777
	Belapur ...	5684	8146	2116	2839	2729	5115	4975	5401
	Chembur ...	1562	...	...	...	...	...	...	...
	Kherna ...	229	118	354	264	251	557	263	438
	Total ...	79,853	73,727	61,297	62,359	59,895	59,139	54,776	48,616
URAN ...	Mora ...	40,902	50,069	44,345	47,818	49,096	45,817	46,843	43,492
	Karanja ...	5213	13,236	9126	10,322	11,917	11,045	7019	8625
	Sheva... ..	394	...	...	...	...	...	...	...
	Total ...	46,509	63,295	53,471	58,140	61,013	56,862	53,862	52,117
Grand Total...		451,803	494,736	469,414	497,425	357,403	404,949	545,945	499,930

The following statement shows the total trade of each customs division during the same eight years. Of the seven divisions Trombay, chiefly on account of its salt sent by rail to the Central Provinces and the Nizám's territory, and Uran, chiefly on account of its *moha* and date liquor sent mostly to Bombay and its salt sent down the coast and to Kalyán had the largest trade, and Umbargaon the smallest. In Trombay the total value of exports and imports fell from £664,155 in 1874-75 to £474,054 in 1879-80; in 1880-81 it rose to £704,642 and again fell slightly to £659,927 in 1881-82. In Uran there were many fluctuations in the total value of exports and imports, the total varying from £730,886 in 1880-81 to £314,288 in 1878-79. In Umbargaon the highest value of exports and imports was £36,409 in 1876-77 and the lowest was £22,524 in 1877-78:

Thana Sea Trade by Customs Divisions, 1874-1881.

DIVISION.	1874-75.			1875-76.		
	Imports	Exports.	Total.	Imports.	Exports.	Total..
Umbargaon ...	£ 3176	£ 28,050	£ 31,226	£ 5787	£ 23,831	£ 29,618
Tarápur ...	15,499	59,438	74,935	12,905	52,267	65,172
Ghodbandar ...	31,063	129,543	160,611	36,695	173,823	210,418
Bassein ...	30,596	102,767	133,363	25,630	127,071	152,701
Trombay ...	245,192	418,963	664,155	276,797	366,405	643,202
Panvel ...	79,853	249,274	329,125	73,727	291,989	365,716
Uran ...	46,509	338,419	384,928	63,295	474,095	537,390
Total ...	451,803	1,326,450	1,778,253	494,736	1,509,481	2,004,217

DIVISION.	1876-77.			1877-78.		
	Imports	Exports.	Total.	Imports	Exports.	Total.
Umbargaon ...	£ 3121	£ 33,238	£ 36,409	£ 4288	£ 18,236	£ 22,524
Tarápur ...	18,874	57,715	71,589	18,872	38,156	57,028
Ghodbandar ...	37,849	181,233	219,082	30,969	188,465	219,434
Bassein... ..	26,069	59,935	86,004	46,160	68,271	114,431
Trombay ...	278,733	398,612	612,345	276,837	335,735	612,572
Panvel ...	61,297	211,808	273,105	62,359	258,526	320,885
Uran ...	53,471	424,775	478,246	58,140	503,285	561,425
Total ...	469,413	1,307,366	1,776,789	497,425	1,410,674	1,903,099

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Thána Sea Trade by Customs Divisions, 1874-1881—continued.

DIVISION.	1878-79.			1879-80.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	2687	27,458	30,145	2216	31,857	34,073
Tárápur ...	14,864	58,520	73,384	15,609	60,476	76,085
Ghodbandar ...	32,571	81,192	113,763	42,778	89,484	132,262
Bassein ...	32,010	81,570	113,580	45,003	74,039	119,042
Trombay ...	104,363	240,086	344,449	183,342	290,712	474,054
Pañvel ...	59,895	187,708	247,601	59,139	114,768	173,907
Uran ...	51,013	263,275	314,288	56,802	257,744	314,546
Total ...	357,403	1,039,807	1,397,210	404,949	919,080	1,324,029

DIVISION.	1880-81.			1881-82.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	2242	26,219	28,461	1521	31,271	32,792
Tárápur ...	15,059	53,192	68,250	17,323	66,339	83,662
Ghodbandar ...	27,723	170,787	198,510	26,717	174,060	210,777
Bassein ...	28,257	74,072	102,329	27,127	81,741	108,868
Trombay ...	364,027	340,615	704,642	296,509	373,418	669,927
Pañvel ...	54,776	155,387	210,163	48,616	174,582	223,198
Uran ...	53,863	677,024	730,886	53,117	631,856	684,973
Total ...	545,945	1,497,296	2,043,241	469,930	1,532,767	2,002,697

The four Umbargaon ports, Kálai, Maroli, Gholvad, and Umbargaon, had in 1881-82 an estimated total trade worth £32,792, of which £1521 were imports and £31,271 exports. The chief exports are husked and cleaned rice and *nágli* to Kálikat, Anjanvel, Bombay, Gujarát, and the neighbouring Thána and Kolába ports; timber, firewood, bamboos, and fish to Bombay, Gujarát, and the neighbouring Thána ports; and tiles to Anjanvel and Bombay. These are all produced in the division, except part of the timber and firewood which is brought from Daman, Dharampur, and Navsári, and some of the bamboos which come from the Sháhápur forests. The imports, almost the whole of which are for local use, are trifling. They consist chiefly of wheat, pulse, sugar, clarified butter, and cloth from Bombay, Surat, and Broach; coir-ropes, iron, and liquor from Bombay; and tobacco from Gujarát. The traders, who are Márwár Vánis, local Vánis, Khojás, Pársis, and Gujarát Bráhmans, are generally men of capital. The shipping is *batelás*, *machváas*, and *padávs*. In Kálai, vessels up to sixty tons burden and in Maroli vessels of fifteen to forty tons can anchor 400 feet from the landing; in Umbargaon vessels up to 100 tons can anchor 200 feet from the landing, and from 200 to 800 feet in Gholvad. *Batelás* and *padávs* are sometimes built at Daman by Gujarát carpenters. The boats are manned by a captain and from seven to eighteen of a crew, who belong to the neighbouring villages. Besides meals, the crew are paid on an average from 4s. to 8s. (Rs. 2-Rs. 4) a month, and the captain twice as much. Boats take from four to eight days to go to Bombay in the south, and about the same time to Surat and Broach in the north.

The seven Tárápur ports, Tárápur, Dáhanu, Navápur, Sátpáti, Máhim, Kelve, and Dántivra, had in 1881-82 an estimated trade

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worth £83,662, of which £17,323 were imports and £66,339 exports. The chief exports, produced in the division and in the neighbouring state of Jawhár, are husked and cleaned rice, *nágli*, fish, and firewood, which are sent to neighbouring Thána ports, to Bombay and to Gujarát; earthen pots to Bándra, Máhim, and Vesáva; and brooms to Broach and Jambusar. The imports are almost entirely for local use. The chief are wheat, pulse, cloth, and sugar from Bombay; pulse, cloth, tobacco, and oilcake from Thána and Gujarát ports; tobacco from Gujarát; and molasses from Agáshi in Thána and from Chiplun in Ratnágiri. The traders, who are chiefly Gujarát Vánis and Musalmáns and a few Márwár Vánis, Bráhmans, and Prabhus, are almost all natives of Tarápur. A few come from Gujarát in November and return by the end of May. The shipping is *mhángiris*, *padávs*, *machvás*, and *batelás* from Gujarát. There is very little boat-building. Sometimes Hindu and Christian carpenters from Bassein build *machvás* for the Gujarát Vánis and Mángelás. The sailors belong to the neighbouring villages, and, besides food, are paid on an average 6s. (Rs. 3) a month, and the captain twice as much.

Ghodbandar.

The six Ghodbandar ports, Vesáva, Utan, Manori, Bándra, Ghodbandar, and Rái, had in 1881-82 a total trade worth £210,777, of which £36,717 were imports and £174,060 exports. The chief exports are husked rice, vegetables, stone, lime, and sand to Bombay and Bándra; cocoanuts, salt, fish, and lime to Kalyán, Bhiwndi, and Thána; cocoanuts, firewood, fish, and lime to Panvel, Belápur, and other Thána ports; and cocoanuts to Broach. These articles are produced in the division and find their way from Kalyán and Bhiwndi by rail to the Deccan. The imports are cloth, hardware, and groceries from Bombay; husked rice, timber, firewood, oil, molasses, clarified butter, and tobacco and gunny bags from Kalyán, Bhiwndi, and Thána; and hemp from Thána. The traders are Ágris, Kolis, Musalmáns, and Christians, most of them natives of the place. A few come to Vesáva from other parts and stay from October to May. Most of them trade on borrowed capital. The shipping is *phatemáris*, *mhángiris*, *machvás*, and *padávs*. Vessels of from eight to forty tons visit the ports from Ratnágiri, Bombay, Kalyán, Daman, Broach, and Bhávnagar. The sailors on an average earn from 10s. to 16s. (Rs. 5-Rs. 8) a month.

Bassein.

The three Bassein ports, Agáshi, Bassein, and Navghar, had in 1881-82 an estimated trade worth £108,868, of which £27,127 were imports and £81,741 exports. The chief exports, mostly local produce, are husked rice, molasses, cocoanuts, and plantains sent to Bombay and Gujarát, and firewood and tiles to Bombay. The imports, all of which are for local use, are wheat, pulse, and clarified butter from Bombay and Surat; timber from Bombay; piece-goods from Bombay, Panvel, and Bhiwndi; oil and oil-cake from Panvel, Bhiwndi, Surat, and Bilimora; and lime from Surat, Bhiwndi, and Panvel. The traders are Musalmáns, Maráthás, local Vánis, and a few Bráhmans. About half of them are natives of Bassein; the rest who belong to Kalyán, Bhiwndi, Bombay, and Gujarát, stay in Ghodbandar or Bassein from December to June, and then return to their homes. Some of them trade on their

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own and others on borrowed capital. The vessels belonging to the ports are *mhángiris*, *machvárs*, *padávs*, and *batelús* of from fifty to seventy tons. They are built locally by Maráthás and Native Christians. The crews belong to Bassein and the adjoining villages. Besides the local craft, vessels of from fifty to seventy tons from Gujarát, Cutch, Káthiáwár, Diu, Daman, and the southern Konkan visit the ports, anchoring at twenty-five to 200 feet from the landing at Bassein, and 100 to 200 feet at Agáshi. The sailors are not paid by monthly wages. After a voyage the boat-owner's share is set apart and the rest of the profits are distributed among the captain and crew, the captain getting a double share. In some of the ports the seamen get an allowance of liquor and a small gift of tobacco.

The six Trombay ports, Trombay, Bhándup, Máhul, Thána, Kalyán, and Bhiwndi, had in 1881-82 an estimated total trade worth £659,927, of which £286,509 were imports and £373,418 exports. The chief exports are salt, husked and cleaned rice, rice straw, hay, bricks, tiles, and lime sent to Bombay; husked and cleaned rice, wheat, gram, tobacco, fish, oil, salt, timber, firewood, palm-leaves, mangoes, gunny bags, copper pots, tiles, and sand sent to the neighbouring Thána ports; salt, molasses, oil, oil-cake, teak rafters, and firewood sent to Kolába; husked rice, *nágli*, cocoanuts, bricks, tiles, salt, cloth, and tobacco sent to Ratnágiri ports; and rice to Cutch, Gogha, Bhávnagar, and Mángrol. From Thána and Kalyán, salt is sent by rail to Nágpur Jabalpur and Umrávti in the north, and to Poona Sholápur and Haidarabad in the south. Some of these articles are produced in the division, and some are imported. Salt, which is the chief export, is made at Trombay, Ghátkopar, and Máhul, and brought from the Bháyndar and Bassein salt-pans. The imports are rice, wheat, gram and other pulses, tobacco, cocoanuts, oil, clarified butter, gunny bags, coal, shells, tiles, and dammer from Bombay; husked and cleaned rice, millet, wheat, *vari*, *nágli*, oil, tobacco, cocoanuts, fish, sugarcane, molasses, liquor, salt, clarified butter, rice straw, poultry, timber, lime, firewood, shells, gunnybags, hemp, *shembi* bark, and sand from the neighbouring Thána ports; molasses, fish, and salt from Kolába; husked and cleaned rice, fish, dried *kokam* rind, *shembi* bark, and shells from Ratnágiri; millet, gram, and tobacco from Gujarát; and fish from Daman and occasionally dry-fish from the Makrán coast.¹

¹ The Makrán coast on the east and the Maskat coast on the west have always been famous for their abundance of fish. Hamilton's story (1720, New Account, I. 65-66) explains how the fishers of Maskat are able to compete with the local fishers. 'In Maskat the horses and cattle are accustomed to eat fish roasted by the sun on the rocks. The cattle come daily of their own accord, are served with an allowance of fish, and retire to shades built for them. Yet their beef and mutton have not the least savour of fish. The reason why fishes are so plentiful and cheap in Maskat is by the easy and odd way they have in catching them, or rather conjuring of them. I have seen a man and two boys catch a ton of fish in an hour or two. The man stands on a rock where the sea is pretty deep, and calls *Tall, Tall*, for a minute or two, and the fish come swarming about the rock. The two boys in a little boat shut them in with a net about twenty or thirty yards long and three or four deep, and, drawing the net near the rock keep all in. When people come for fish the old man asks them what sort they want, and puts an hoop-net fixed to the end of a stick into the water and serves everybody with what kind they ask for. When he is done he hauls out his net and gives the rest their liberty.'

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Trade.

Ports.

Bassein.

Trombay.

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Trade.

Ports.

Bassein.

These are partly used locally, partly sent to Bassein, Ghodbandar, Uran, Diu, and Kodinár in south Káthiáwár. The traders are Pársis, Musalmáns, Bhátiás, Gujarát Vánis and Márwár Vánis, Maráthás, Kunbis, Bhandáris, Kolis, and a few Bráhmans. Some belong to the district and others come from Málvan and Ratnágiri, and live in Thána from October to May. Some trade on their own and others on borrowed capital. The sea trade of Kalyán is on the increase, large quantities of rice, bricks, tiles, hay, and rice straw being sent to Bombay by sea. The craft that trade to these ports are *kothiás*, *mhángiris*, *padávs*, and *machvás* from ten to thirty-five tons in Bhiwandi; *batelás* from Gujarát up to thirty-five tons in Kalyán; small craft from three to thirty tons and large vessels from fifty to 150 tons, *mhángiris* and *phatemáris*, in Thána; *phatemáris* up to 100 tons and smaller vessels in Máhul; *batelás* from five to six tons, *phatemáris* from twenty-five to 120 tons, *baglás* from eighty to 200 tons from Bombay, and other small vessels in Trombay. *Mhángiris*, *phatemáris*, and *hodis* are built by local Sutárs, Christians, and Páchkalshis. The sailors who belong to the division earn 12s. to 14s. (Rs. 6 - Rs. 7) a month, the captain getting a double share.

Panvel.

The four Panvel ports, Panvel, Belápur, Chembur, and Kherne, had in 1880-81 a trade estimated at £223,198, of which £48,616 were imports and £174,582 exports. The chief exports are husked and cleaned rice, millet, wheat, gram, oil, clarified butter, bricks, tiles, sand, hay, rice straw, vegetables, and cattle to Bombay; husked and cleaned rice, millet, Indian millet, *nágli*, wheat, gram, fish, clarified butter, molasses, oil, gingelly seed, firewood, cart-wheels, and axles to the neighbouring Thána ports; husked and cleaned rice, millet, Indian millet, and wheat to Kolába; husked and cleaned rice and wheat to Surat and Broach; and pulse, gram, oil, and oilseed to Bhávnagar. Some of these exports are produced in the division, the rest are brought from Sholápur, Sátára, Berár, and Nágpur. The chief imports are millet, wheat, sugar, coçoa-kernels, oil, cloth, fish, and liquor from Bombay; millet, Indian millet, wheat, gram and other pulses, cocoanuts, plantains, tobacco, molasses, fish, clarified butter, gunny bags, *moha* flowers, timber, and firewood from the neighbouring Thána ports; cocoanuts, molasses, fish, and teakwood from Kolába; pulse from Surat; and *moha* flowers from Broach. Many of the imports find their way to Sholápur, Sátára, Berár, and Nágpur. The traders are local Vánis, Bhátiás, Lingáyats, Maráthás, Kolis, and Musalmáns. The cattle exporters belong to the Deccan and live in Panvel from October to May. Some are men of capital and others trade on borrowed money. Besides small vessels of from four to twenty tons, *batelás* and *phatemáris* of from thirty-five to fifty tons from Bombay and Verával visit the ports, anchoring 100 feet from the landing in Belápur, fifty feet in Kherne, and forty feet in Panvel. No vessels are built in this division. The Hindu sailors are natives of the place, and the Musáلمان sailors come from the south Konkan.

Uran.

The three Uran ports, Mora, Karanja, and Sheva, had in 1881-82 a trade estimated at £683,473, of which £52,117 were imports and £631,356 exports. The chief exports are liquor, husked and cleaned

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ricé, salt, fish, hay, bricks, tiles, and sand sent to Bombay; husked and cleaned rice, salt, tobacco, and *moha* flowers, sent to the neighbouring Thána ports. Of these salt and liquor, the chief articles of commerce, are produced in the division, and tobacco comes from Gujarát. The imports are, from Bombay, rice, pulse, gunny bags, silk, fish, oil, *moha* flowers, cocoa-kernels, sugar, cloth, dates, tobacco, lime, iron, copper, and brass; from the neighbouring Thána ports, husked and cleaned rice, millet, wheat, grain, molasses, clarified butter, fish, tobacco, cloth, hemp, firewood, coal, grind-stones, lime, tiles, and sand; from Janjira, firewood, *shembi* bark, and hemp; from Kolába, cocoanuts, fish, firewood, hemp, and twine; from Ratnágiri, cocoanuts, cocoa-kernels, fish, shells, *shembi* bark, firewood, hemp, and cement; from Gujarát, *moha* flowers, firewood, and mats; from Gujarát, tobacco; from Goa, *shembi* bark, fish, and earthen pots; and from Mángalor, sandalwood and mats. Most of these articles are for local use. The traders, who are Kolis, local and Márwár Vánis, Bhandáris, Ágris, Musalmáns, and Pársis, are generally natives of the place; a few who come from Bombay, the South Konkan, and Gujarát, stay only during the hot season. Most of them trade on their own and a few on borrowed capital. The vessels that visit the Uran ports are, besides the local small craft, *machvás*, *baglás*, *kothías*, and *phatemáris*, from seventy-five to about 200 tons, from Bombay, Cutch, and Gujarát. *Machvás* up to five tons burden are built at Karanja by Hindu carpenters, Kolis, and Christians. Besides a captain, and sometimes a mate, the crew vary from five to eighteen. A seaman's average monthly pay varies from 10s. to 12s. (Rs. 5 - Rs. 6); the captain's is twice as much; and the mate's from 16s. to 18s. (Rs. 8 - Rs. 9). The owners sometimes make the seamen presents of cloth and money.

Owing to recent changes in classification no comparison can be made of increase or decrease in the different articles of trade. The following statement gives the approximate value of the chief articles imported and exported in 1880-81. Of £2,043,241 the total value of the sea-trade, £1,497,296 were exports and £545,945 were imports. The chief items under exports are salt, valued at £786,348 or 52·51 per cent of the exports, sent to Madras, Calcutta, the Nizám's territories, and the Central Provinces; *moha* liquor, valued at £170,701 or 11·39 per cent of the exports, sent from the Uran distilleries chiefly to Bombay; rice both husked and cleaned, valued at £91,962 or 6·14 per cent of the exports, and timber and firewood, valued at £50,329 or 3·36 per cent of the exports, sent to Bombay and Gujarát. Other exports are fruits and vegetables, valued at £21,091, sent chiefly to Bombay; sugar and molasses, valued at £21,920, sent from Agáshi and Bassein to Thána, Kalyán, Panvel, and Gujarát; cotton, valued at £13,070, sent from Panvel to Bombay. This cotton is brought from the Deccan to Panvel in carts by the Bor pass. Tobacco valued at £13,186 is sent from the Trombay and Uran customs divisions to the neighbouring Thána ports.

Of £545,945, the total value of imports, the chief articles are salt valued at £245,557. The import of salt is from the Bassein, Ghodbandar, and Uran works to Thána and Kalyán for transport inland by rail. Husked and cleaned rice valued at £38,701 is

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brought to Panvel and Kalyán from the northern ports and from Alibág. It goes chiefly to the Deccan. Cheap rice from Madras and Malabár comes to the Thána ports from Bombay. The fishermen get considerable quantities of this rice in exchange for dried fish. Dried fish valued at £18,430 is brought from the Makrán coast, and from Diu and other ports of the Presidency. Timber and firewood valued at £18,275 are brought chiefly from the northern Thána ports to the southern ports. Firewood is also brought from Habsán or Janjira. There is also an import through Bombay of Malabár and Singápor wood for house building. Fruits and vegetables valued at £16,851 include dried cocoa-kernels, dates, and other dry fruits brought for local use from Bombay, as well as a small quantity of fresh vegetables and fruits from Bassein and Agáshi to Thána, Kalyán, and Panvel. Tobacco valued at about £2200 is brought from Cambay, and the rest (£12,561) from other parts of Gujarát and Bombay to Bassein and Thána. From Thána it is sent to Panvel and from Panvel to the Deccan by land. Sugar is valued at £13,452. Of this £5900 represented Mauritius sugar brought from Bombay; the remaining £7552 represented unrefined sugar, *gur*, brought chiefly from Bassein and Agáshi to Thána, Kalyán, and Panvel. Hemp valued at £12,126 represents gunny or jute sacking brought from Bombay chiefly to bag salt. Cocoanuts valued at £10,801 come partly from Goa and Malabár through Bombay and partly from Bassein to Thána, Kalyán, and Panvel. Oil and oil-seeds valued at £8878 include kerosine and vegetable oils brought for local use from Bombay. Metals valued at £7806 include copper braziers, yellow-metal sheets, and iron from Bombay to all the ports. Raw cotton valued at £4056 is brought from Bombay for the Kurla mills.¹

Thána Imports and Exports, 1880-81.

ARTICLES.	Imports.	Exports.	ARTICLES.	Imports.	Exports.
£	£	£	£	£	£
Live stock	1527	2182	Hemp	12,126	3223
Coals	8235	2412	Hides	264	1327
Coir	1244	27	Gunny bags	4714	887
Cotton	4056	13,070	Liquor	2699	170,701
Twist and yarn	2340	...	Metals	7806	3350
Piecegoods	9625	891	Oil and oil-seeds	8878	10,522
Drugs	1441	1092	Clarified butter	8087	988
Dyes	1787	10,910	Salted fish	8310	783
Cocoanuts	10,301	1470	Dried fish	18,430	9390
Fruit and vegetables	16,851	21,091	Other fish	967	3268
Rice (husked)	17,687	64,848	Salt	245,557	786,348
(unhusked)	16,014	27,116	Silk goods	124	...
Wheat	2478	2178	Spices	5081	8548
Pulse	7676	1458	Sugar and molasses	18,451	21,920
Millet	10,805	675	Tobacco	14,761	13,188
Other grain	4829	2941	Timber	18,275	50,329
Gums	172	105	Wool	254	59
Hardware	221	2	Miscellaneous	69,041	266,409
			Total	545,945	1,497,296

Thána Exports to
Bombay.

Its close neighbourhood and easy carriage by water and by rail enable Thána to compete on favourable terms for the supply of

¹ As a rule the import of raw cotton is very trifling. The 1881 returns show an import of cotton at Umbargaoon. This is an accident. Probably some boat from Gujarát was carried into Umbargaoon by stress of weather. Mr. H. A. Acworth, C. S.

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many of the bulkier and more perishable articles for which Bombay is so great a market. Salt is brought by sea from Trombay and Uran; building stone by sea from Ghodbandar; building sand by sea from Ghodbandar, Panvel, and Uran; lime by rail and water from Kurla, Andheri, Utan, and Gorai in Sálsette; tiles by sea from Umbargaon, Trombay, Panvel, and Uran; bricks by sea from Trombay, Panvel, and Uran; liquor by sea from the Uran distilleries; molasses by rail and sea from Bassein, and clarified butter and oil by sea from Panvel. Of vegetable products rice, both husked and cleaned, by sea from almost every port in the district; *náchni* by sea from Umbargaon and Tárápur; wheat, millet, and gram by sea from Panvel; betelnuts by rail and sea from Bassein and Máhim; cocoanuts by water from Bassein, Máhim, and Sálsette; sugarcane by rail and sea from Bassein and Máhim; fresh plantains by water and rail from Bassein and Máhim; dried plantains by sea and rail from Agáshi in Bassein; oil-seeds and oil by water from Bhiwndi and Panvel; ginger by water and rail from Máhim; vegetables by water rail and road from Máhim, Bassein, Sálsette, Bhiwndi, and Panvel; grass and rice straw by water road and rail from the coast tracts; cigarette leaves and timber by water from Umbargaon and Uran; bamboos by sea from Umbargaon; and firewood by water road and rail from Umbargaon, Tárápur, Bassein, and Uran. Of animal products cattle are brought by water from Panvel; fresh fish by water rail and road from all the coast tracts; and bones and hides by road and rail from most railway stations.

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Thána Exports to Bombay.

SECTION IV.—CRAFTS.

Next to agriculture the making of salt is the most important industry of the district. There are 200 salt-works, with an estimated area of 8100 acres, and an outturn in 1880-81 of 171,000 tons of salt worth about £33,000 (Rs. 3,30,000), or, including duty, about £956,000 (Rs. 95,60,000), and yielding a revenue of £780,000 (Rs. 78,00,000). The number of people employed in making and trading in salt is estimated at about 20,000.

**SALT MAKING.
Works.**

Thána salt is made by the solar evaporation of sea-water. At the heads of estuaries and along the banks of tidal creeks, flat tracts, from a few acres to several square miles in area, are subject to flooding at spring-tides. These salt-wastes seem to have been formed by the silting of shallow bays, and by river-bank deposits near their outfall into the sea. These deposits vary in character. In some places they are unfit for salt-works. In others they are more or less suited, according as the muddy alluvium, of which they consist, is more or less impervious to water, free from pebbles shells sand and grit, plastic when wet, hard and unyielding when dry, and not readily ground to dust. These lands being subject to tidal flooding are sterile and waste. The edges of the small deep tidal channels, which seam the surface of the salt-swamps, are usually fringed by a growth of mangrove-bushes, with here and there a few sea-shrubs and herbs. When reclaimed from the sea the surface gradually improves. Coarse tufts of reedy grass spring up and after

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a few years patches are sown with salt-rice. The line between these reclaimed lands and the neighbouring salt-swamps is generally abrupt. A rich soil, groves, fields, even gardens are often found within a few yards of the verge of the salt-flats.

The Thána salt-works are distributed over the six customs divisions of Umbargaon, Bassein, Ghodbandar, Trombay, Panvel, and Uran. There was formerly a salt-work in Tárápúr, but it has been closed since 1878. The largest and most important works are in Uran in the south, numbering 105, arranged in twenty groups with 18,373 pans, an area of 3241 acres, and 1018 owners known as *shilotridárs* or *shilotris*.¹ Most of the works are in the south-west of Panvel between Uran and Hog Island; the rest are along the banks of the Pátálganga river, not far from the south-east corner of the Bombay harbour. To the north of the Uran works are the Panvel works, numbering twenty-two, arranged in seven groups with 6218 pans, an area of 956 acres, and thirty-seven owners. A few of these works lie to the south of the Panvel creek near Panvel; the rest lie to the north of the Panvel creek. The seventeen Trombay works are arranged in four groups with 10,942 pans, an area of 840 acres, and twenty-two owners. Except the Kurla and the Ghátkopar works, which are separated from the rest, all lie together near Trombay in the south of Sálsette. The thirty-seven Ghodbandar works are arranged in six groups with 22,923 pans, an area of 1616 acres, and 411 owners. The Ghodbandar works lie in the north-west of Sálsette, on the south bank of the Bassein creek near Ghodbandar and the Baroda railway station of Bháyndar. All except one, some ten miles from the rest, lie close together. The seventeen Bassein works are arranged in six groups with 11,374 pans, an area of 1439 acres, and thirty owners. The Bassein works are widely scattered on the north bank of the Bassein creek; a few are in the interior on the banks of rivers. There is only one work at Maroli in Umbargaon with forty-nine pans and an area of fifteen acres.

The survey of the Thána salt-works, except those of Umbargaon, was sanctioned by Government resolution 5350 of the 26th of October 1872, and completed during 1873-74 by Lieutenant-Colonel Laughton. Separate maps, on a scale of 200 feet to one inch, have been prepared for each work, showing the size and the position of the pans, reservoirs, and storage platforms, and the area of waste land near each salt-work. Maps of each salt sub-division, on a scale of 1000 feet to an inch, have also been prepared. These maps show the position of the different salt-works, the roads and creeks which intersect them, and the villages in their neighbourhood. A general map of the whole of the Konkan salt-works, and of the country in which they are situated, has also been prepared.

The following statement shows the area, the number of works, the outturn of salt, and the amount of revenue from the Thána salt-works in 1880-81 :

¹ The owners of salt-works are known as *shilotridárs*, apparently a Dravidian word meaning gap-wardens. In common talk the form *shilotri* is used.

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Thána Salt Works, 1880-81.

DIVISION.	AREA IN ACRES.	GROUPS OR Sasds.	WORKS.		PRODUCE.		VALUE.	REVENUE.
			Govern- ment.	Private.	Made.	Sold.		
					Mans.	Mans.		
Umbargaoon ...	15	2	...	1	10,808	17,029	1792	48,495
Bassein ...	1439	6	4	13	6,20,001	5,08,933	72,929	13,02,192
Ghodbandar ...	1616	6	...	37	8,06,451	6,07,460	68,500	15,35,968
Trombay ...	840	4	...	17	5,22,409	4,20,412	56,640	10,46,779
Panvel ...	956	7	...	22	4,52,579	2,74,629	30,703	6,03,245
Uran ...	3241	20	1	104	22,04,270	15,63,952	1,05,023	38,27,340
Total ...	8107	45	5	194	46,16,018	33,92,405	3,80,587	78,59,019

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Except five Government works which are farmed, the Thána salt-works are the property of private persons with limited rights. The *shilotris* or owners of salt-works are Bráhmans, Vánis, Sonárs, Prabhus, Ágris, Márwáris, Maráthás, Christians, Pársis, Khojás and Memans. Some of them are rich, some are well-to-do, and many are poor. Before making salt the owners of salt-works are required to take a license from the Collector of Salt Revenue. The license mentions the name of the owner, the limits within which the salt may be made, and the place where the salt is to be stored. No salt may be taken from any work without a permit. The permit states the quantity and cost price of the salt, the name and residence of the person moving it, the place to which and the route by which the salt is to be taken, and whether it is for local use or for export. Besides the salt-tax, which at present is fixed at 4s. (Rs. 2) the Bengal *man* of 82½ pounds avoirdupois, the owners of salt-works have to pay a ground-rent. This rent is levied in one of two ways. At some works the rent is charged according to the area enclosed, at other works it is levied in the shape of a fixed cess on each *man* of salt sold.¹ Government have reserved the power of closing any work on paying compensation.

Shilotris.

There are five classes of salt-makers, Ágris, Kolis, and Native Christians who belong to the district, and Dublás and Khárvás, who used to make salt in the Surat district and now come to some of the Thána works in the fair season, going home at the beginning of the rains. Ágris, Kolis, and Native Christians who make salt, are called Mithágris or salt-workers. The Ágris are found in Bassein, Ghodbandar, Panvel, and Uran; the Kolis in Trombay; and the Christians in Ghodbandar and at Kurla near Bombay. The Dublás work only on the salt-works near Bassein Road station, and the Khárvás work in Bassein, Trombay, Panvel, and Uran. The Christians, Ágris, and Kolis who make salt, are better off than their cultivating caste-fellows. Their salt-making does not stand in the way of their working as husbandmen, as they can make salt only during the fair season. Except in Uran where the area of rice is too small to give them all employment, their earnings from salt-

Workers.

¹ The ground-rent in Uran is Rs. 1½ the acre; in Ghodbandar two *pies* the *man* of salt removed under permit; in Bassein Rs. 1½ the acre, and in some places two *pies* the *man*; in Panvel eight *annas* the acre, and in some places four *pies* or three *pies* the *man*.

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making form an extra source of income. The workmen are paid by the piece, by daily or monthly wages, or by a share of the produce. The average earnings for the whole season (January-May) range from £2 to £5 (Rs. 20-Rs. 50).¹ The cost of extraordinary repairs is borne by the landowner, while the pans are cleaned and the smaller banks are repaired by the salt-makers. Almost all salt-makers are fairly off, and some are rich worth from £1000 to £2500 (Rs. 10,000-Rs. 25,000).

Salt-works are reclaimed by substantial embankments from the muddy flats which are flooded at spring-tides. One of the most important points in a salt-work is the level of the ground. The ground should be from one to three feet below high spring-tide, so that on the one hand the water may be let in without having to be raised, and that, on the other hand, no great or costly banks may be required to dam out the tide. The place thus prepared is called the enclosure or *ágar*. It must be so sheltered that its embankments will not be likely to be overflowed or swept away by very high tides or in stormy weather, and its soil must be of binding clay free from sand and stones. A salt-work or *ágar* consists of three parts, a large reservoir called *pándharan* the water-holder, or *khajina* the treasury; a series of small reservoirs or brine-pits called *tápavnis* or warming-places; and the evaporating pans or *kundis*. The size and cost of the embankments depend on the level of the land and on the exposure to the sea. Occasionally the embankments and the sluices are of high strong and substantial masonry, but when, as is usually the case, the site is sheltered, the dams are of cheap earth-work. It usually happens that the area reclaimed by a set of banks is large enough, and that one lake or *khajina* supplies water enough for two, three, or even more complete salt-works. When this is the case, the pans are close to each other, and usually draw their supplies of sea-water through a series of embanked channels, which, as well as the outer embankment, are kept in repair at the common cost.

Of the three chief parts of the salt-work the *khajina* is on a slightly higher level than the *tápavnis*, and the *tápavni* lies slightly higher than the *kundis*. The large reservoir, *pándharan* or *khajina*, is usually of irregular shape, adapting itself to the lie of the ground. It is from two to three feet deep, and is joined by a small passage with the channel which lets in the water. The condensing and clearing basins, or *tápavnis*, are a series of small watertight reservoirs, connected by masonry sluices with the large reservoir on the one hand and the evaporating pans on the other. They are from seventy-two to 2200 feet long, eight to 300 feet wide, and one to three feet deep. The evaporating pans, or *kundis*, that is the *ágar* proper, consist of a series of rectangular compartments laid out in regular lines or *pátis*, and of varying sizes up

¹ In Bassein and Ghodbandar the workmen are paid by a unit of eighty Bengal *mans*, the rates varying from 10s. to 12s. (Rs. 5-Rs. 6) in Ghodbandar and from 10s. to 16s. (Rs. 5-Rs. 8) in Bassein. In Umbargaon and Panvel the workmen are paid by the month, the rates being 10s. (Rs. 5) at Umbargaon and varying at Panvel from 14s. to 16s. (Rs. 7-Rs. 8) for local workers and from 18s. to £1 (Rs. 9-Rs. 10) for Gujarát Khárvas. In Uran the workmen get half of the sale proceeds.

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to 400 feet by 100, but usually from twenty to eighty feet long and from ten to thirty feet broad.¹ They are separated from each other by ridges of earth from two to four feet wide and six to eight inches high. The floor of each compartment must be perfectly level and smooth. It is carefully puddled by naked feet and beaten with flat mallets and boards, so that no salt may be lost by the sinking of the brine into the soil, and that no water may soak from the neighbouring reservoirs into the evaporating pans and keep the brine from crystallizing. The preparation of the pans is begun in September or October, soon after the close of the rainy season while the clay is still damp. The floors of the pans have thus time to dry and harden before January, when the salt-making season begins.

The ordinary rule for the relative size of the different parts of a salt-work is that the smaller reservoir should equal the area occupied by the evaporating pans, and that the larger reservoir should equal the joint area of the smaller reservoirs and the evaporating pans. The level of the different parts of the work must also be adjusted, so that the large reservoir may be filled at each spring-tide, and that the water may flow gently from it into the brine-pits, and from the brine-pits into the pans when the sluices are opened.

The salt-making season begins in January and lasts until the first fall of rain, in the end of May or the beginning of June. Early in the season, one or two months before work begins, the large reservoir is filled at high spring-tide, and when it is full the sluice is closed. After the water has stood for a few days gradually condensing by exposure to the wind and sun, the contents are drawn off, as they are wanted, to the series of smaller reservoirs or *tápavnis*, and the *khajina* is again replenished. The depth of water admitted into these brine-pits is from nine to eighteen inches, and it is allowed to remain for eight or ten days, when it is still further condensed and has become nearly a saturated solution of chloride of sodium. When it shows a disposition to form crystals, the brine is ready to be let into the pans or *kundis*. The brine has by this time become slightly brown, and all animal life has perished. When the pans are properly prepared, the brine from the condensing basins is admitted to the depth of from three to nine inches, and is allowed to stand for a week or ten days till evaporation has gone so far that crystals begin to collect at the bottom of the pan. In the first fillings some of the water and salt are absorbed in the soil, and the first crop of crystals is usually so small and imperfect that the maker breaks up the crust of salt, and, without removing it, lets in a fresh supply of brine and allows it stand till crystallization is again well advanced. This probably takes from fourteen to twenty days, according to the heat of the weather and the force and dryness of the wind.

The formation of the crystals depends on the way in which the brine is evaporated. In most works the water is let in at once and

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¹ At Goregaon and Málvani in the Ghodbandar division the pans are only from ten to fifteen feet long and from four to eight feet wide.

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is left to evaporate entirely, and, when the salt is tolerably dry, the whole is removed, and a fresh supply of brine let in for the next crop. The salt produced by this process is hard, but is rather impure, containing sometimes as much as ten per cent of dirt. The second mode which has been lately introduced by the Surat Khárvás is to let the brine in by degrees. The first supply of brine is allowed to evaporate till crystals begin to form. It is then scraped by a rake, or *dáti*, to give the crystals scope to form, as well as to quicken evaporation. As soon as the crystals begin to dry, another supply of brine is let in and mixed with the product of the first supply, and this process is repeated three or four times. The recrystallizing purifies the salt, and the frequent scraping with the rake helps the crystals to form and gets rid of the extra water. Thus the Khárvás, by a little more trouble and care, produce salt very much better than that made by any of the local salt-makers. In some small works in the Trombay and Ghodbandar divisions, just outside the island of Bombay, a particular kind of salt is made expressly for the Bombay market. The evaporating pans are very shallow, and the salt is scraped every two or three days before the crystals become consolidated. Salt made in this way is very pure, but the crystals are small and friable. It is much liked by the richer classes in Bombay, where it is hawked about the streets, but, as it travels badly, it is seldom used for export to distant places.

After the crystals are formed, with the help of a wooden scraper, or *nevlá*, which is a thin board two feet long by eight inches broad fastened to a long bamboo, the salt-maker drags the salt from the bottom of the pan to the sides in heaps of one or two *mans*, and leaves it to drain for two or three days. When it is dry it is carried in baskets and stored in a conical heap, or *rás*,¹ which is usually a few yards from the pan within the line of guard-posts, or *chaukis*, which surround the works. The heaps contain from 200 to 4000 *mans* and, as a guard against thieving, are usually marked with a large red wooden stamp. As soon as one crop of salt is cleared from the pan, the salt-maker begins a second crop, while the heaps remain in the charge of officials who fix their shape and position. Towards the end of May, as the rains draw near, the heaps are thatched with rice-straw or coarse grass, or they are smeared with a coating of mud from four to six inches thick. In spite of care much salt is lost every rains.

In the course of the season, from four to six and even eight crops of salt are taken from each pan. The outturn of a given area of salt-pans varies, partly according to the quality of the soil, and still more according to the moistness or dryness of the air. The average return for the whole season may be roughly estimated at about 4400 *mans* of salt for every acre of evaporating pans and three acres of reservoirs, or about one *man* of salt to every square foot of pans, or about 1½ pounds a square foot for each crop. These calculations are of little value. Nothing can be more uncertain

¹ The heaps are usually placed either on earthen platforms made for the purpose, or on the broad and high outer embankment of the works.

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than the relation between the area of the pans and the yearly outturn. Much depends on the condition of the atmosphere, the strength of the wind, the height of the tides, and the date of the first fall of rain. A fall of rain in May greatly interferes with the salt crop, as it stops work at the best season, when the soil is completely soaked with salt, and the brine in the larger reservoirs as well as in the pits, by continued exposure, has become highly concentrated, depositing crystals very soon after it is let into the pans. The cost of manufacture at a good work averages about one penny the hundredweight (six *pies* the Indian *man*).

Thána salt supplies the markets of almost all the Konkan, Deccan, and Karnátic districts with the exception of Kánara. It is also sent largely by sea to ports on the western coast of Madras and to Calcutta, and spreads about 800 miles east along the Peninsula and East India railways and about 500 miles south along the Peninsula and the Nizám State railways. Inland along the Peninsula railway Thána salt has almost a monopoly for about 500 miles, that is as far east as Khandwa. For about 260 miles more to Jabalpur the demand is divided between Thána and Cutch or Varágda salt, the produce of the great Khárághoda works, which is brought 300 miles further than the Thána salt. Towards Jabalpur the demand for Thána salt gradually gives way to the demand for Varágda, and beyond Jabalpur the demand for Thána salt ceases. Along the Nágpur branch, at and beyond Nágpur, Varágda competes with Thána salt, but the demand for Thána salt continues as far as the railway runs. One reason why, at great distances inland, Khárághoda salt competes with advantage with Thána salt is that the size and strength of its crystals prevent wastage in travelling. And one reason why Thána salt holds its own for about 500 miles inland is because, from the earliest times, the people of those parts have drawn their supplies of salt from the Thána coast.¹

During the ten years ending 1880-81 the average yearly amount of salt made was 34,34,453 *mans*; ² the average amount of salt sold was 29,46,991 *mans*; and the average Government revenue was Rs. 48,96,591. The details are :

Thána Salt Details, 1871-1881.

YEARS.	Produce.	Sale.	Revenue.	YEARS.	Produce.	Sale.	Revenue.
	<i>Mans.</i>	<i>Mans.</i>	Rs.		<i>Mans.</i>	<i>Mans.</i>	Rs.
1871-72 ...	18,55,074	22,33,953	26,79,562	1876-77 ...	41,92,030	25,50,300	42,32,621
1872-73 ...	45,17,244	34,27,698	29,09,048	1877-78 ...	41,69,273	28,62,095	52,66,328
1873-74 ...	41,00,239	30,23,026	33,44,458	1878-79 ...	35,51,348	33,32,545	69,54,203
1874-75 ...	38,97,114	30,08,159	41,90,736	1879-80 ...	19,38,492	31,87,089	70,40,942
1875-76 ...	16,07,707	24,52,635	44,88,866	1880-81 ...	46,16,017	33,92,405	78,59,019

No information is available to show the detailed distribution

¹ Bags of Konkan salt played an important part in the Musalmán siege of Daulatabad in 1294. Briggs' Ferishta, I. 306.

² The *man* used in the salt section is the Bengal *man* of 82½ pounds avoirdupois. Twenty-seven Bengal *mans* are equal to one ton.

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of the Thána salt. Much of the large quantity of salt which is carried by the Peninsula railway from Kalyán to the Central Provinces and the Nizám's territory, is entered in the permits as removed from the salt works to the Thána district, that is to Kalyán where the salt changes hands. The following estimate prepared from official records and from local knowledge is perhaps approximately correct. Of twenty to thirty *lákhs* of Bengal *mans* yearly sold at the Thána works, from ten to fourteen *lákhs* are sent to the Madras ports and Calcutta; about four *lákhs* go by rail to the Nizám's dominions; and from six to eight *lákhs* to the Central Provinces. The rest is used in the Bombay Presidency. Uran, which contains the largest group of salt-works, sends out about twelve *lákhs* of *mans* a year, while Trombay and Panvel between them export about half that amount. Ghodbandar and Bassein together command about three-quarters of the Uran trade; and Umbargaon produces enough for local wants. The Calcutta and Madras demand is met chiefly from the Uran, Trombay, and Panvel works. Ghodbandar and Bassein salt competes chiefly in the local markets and along the railways. Salt of the best quality, large-grained and white-crystallised, fetches from 4 *as.* to 6 *as.* a *man*, exclusive of duty, and the worst salt, blackish and small-grained, is sold at considerably below one *anna* a *man*. Madras used to take the dirtiest and cheapest salt, but since 1876, when the salt trade was thrown open to private enterprise, the better kinds of salt have been largely exported to Madras. The poorer salts are now mostly sent to Calcutta. Since the establishment of the Khárághoda works in the Ran of Cutch and the opening of direct railway communication between Khárághoda, Bombay, and Central India, the Thána salt-makers have been forced to improve the quality of their salt. This improvement has, to a great extent, been carried out by the employment of Gujarát salt-makers, Dublás in the Bassein works, and Khárvás in Panvel.

In the parts of the Bombay Presidency in which Thána salt is used, it comes into competition with Kolába and Ratnágiri salt, with salt made at Mátunga in Bombay, and with the produce of the salt-works of Goa and Daman, and also of Balsár in Surat. Kolába or Pen salt commands a good market, as it is nearer Poona and other parts of the Deccan, but the production is limited. In Bombay, Thána salt competes on equal terms with Mátunga salt, while, on the southern coast and in the inland districts, it is preferred to Ratnágiri and Goa salt. The Khándesh and Násik markets are supplied with Thána, Balsár, and Daman salt, and in the Nizám's territories and on the west coast of Madras, Thána salt comes into competition with Madras salt, against which it always holds its own, owing to its superior quality. In Calcutta it is sold side by side with Upper Indian salt brought by rail, with eastern Madras salt, and with European salt imported chiefly from England and France. In the Central Provinces and in Central India, Thána salt has to a considerable extent had to make way for the Khárághoda salt of north Gujarát, which there commands a higher price than any other salt. Except in the Central Provinces, Thána salt has held its own against Khárághoda salt. People accustomed to the

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use of sea-salt seem to have no liking for the salt prepared from the Khárághoda wells, and, except in the Central Provinces, Thána salt is as popular as it ever was, while, owing to improved communications and to its better quality, the demand for it has increased.

Though the traffic in salt goes on all the year round, it is briskest during the fair season. Salt is sent to Calcutta chiefly in the rains in square-rigged vessels. Ships which are too late to load for Liverpool often go round with a cargo of salt to Calcutta, where they are in time for the Calcutta export season. They carry the salt as ballast and charge just enough freight to pay the Calcutta port dues. Square rigged vessels anchor in deep water at from one to six miles from the salt-works, and the salt, chiefly from Uran Panvel and Trombay, is brought in bags of uniform size in small boats of from three to six tons, and emptied from the bags into the ship.

To Madras ports and to ports on the south coast of the Bombay Presidency, Thána salt is carried by sea-going country craft or *phatémáris* of from 160 to 220 tons. These generally ride up to the salt-works and take in the salt in headloads or from small boats. This native craft deep-sea trade goes on steadily from October to the end of April, when the rough weather of the south-west monsoon begins to set in along the south coast, and the carriage of salt in undecked boats is excessively risky. From Trombay and Ghodbandar some salt goes to Bombay in bullock carts, chiefly for local use. Salt is also sent to Bombay from the Uran, Panvel, and Trombay works, in small boats, and landed at the Carnac wharf and there loaded into railway wagons. Some of the Trombay salt takes the rail at Kurla, and large quantities, brought by boat from Uran, Panvel, and Trombay, and up the Thána creek from Ghodbandar and Bassein, meet the railway at Thána and Kalyán. Some of the produce of the Ghodbandar and Bassein works takes the railway at Bháyndar on the Baroda line. Salt also goes from Panvel, Thána, and Kalyán in bullock carts, and on Vanjári pack-bullocks chiefly by the Kusur and Bor passes to Poona, Ahmadnagar, Sholápur, Sátára, the Southern Marátha States, and the Nizám's territory. The bulk of the inland salt-trade up the Bor pass is by carts, the carriers being chiefly Kunbis and other Deccan peasants, and the bulk of the inland salt-traffic through the Kusur pass is on bullock-back, the traders being Vanjáris, Lamáns, and other professional carriers. Pársis, Khojás, Memans, one or two Hindus, and a few European firms trade in salt with Calcutta and Madras. The salt trade to the Central Provinces is chiefly in the hands of Márwár Váni dealers of those parts, who have permanent agents in Bombay. Purchases for other places are made personally or through agents by local traders, either at the salt-works or at the warehouses in Bombay, Kalyán, and Thána. Some Bombay and Kalyán salt-traders, chiefly Memans, have opened shops at Jabalpur, Nágpur, and other places in the Central Provinces. Meman Musalmáns are by far the largest exporters and traders in Konkan salt; Márwár Vánis are the chief dealers in Varágda or Khárághoda salt. Except in Gujarát where the close and heavy Varágda is used, salt is retailed by measure, although it is sold at all salt-works by weight. The

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most popular salts in the trade are therefore the large hollow irregularly crystallised kinds, which weight for weight take up much more room in a measure than fine close-crystallised salts. The weight of salt measure for measure varies enormously. This is one of the reasons why it has always been so difficult to obtain trustworthy statistics of the retail price of salt in the mofussil.

As early as 1816 the question of raising revenue from salt attracted the attention of the Bombay Government. In 1823 they submitted to the Court of Directors a proposal to establish a salt monopoly, like the salt monopoly in Madras, at a maximum selling price of forty-five pounds the rupee (2*s.*) or about 3*s.* 8*d.* (Re. 1-13-4) the Indian *man*. This, it was estimated, would represent a tax of something under 6*d.* (4 *as.*) a year on each head of population. The Court negatived this proposal on the ground that the Bombay Presidency was still depressed and unsettled, and that a monopoly might cause a scarcity of salt, and a consequent enhancement of its price beyond the amount of duty realised. At this time, exclusive of the rent or assessment of land held for salt-works, from transit and customs dues and from the Government share in the produce, salt yielded about £40,000 (Rs. 4,00,000) a year.

In 1826, Mr. Bruce, a member of the Bombay Customs Committee, proposed that the numerous and oppressive transit and town duties, taxes on crafts and professions, and similar imposts should be abolished and replaced by an excise on salt equivalent to 9½*d.* (6 *as.* 4 *pies*) the Indian *man*. This proposal was approved both by the Bombay Government and by the Court of Directors, and much inquiry and correspondence ensued. Nothing was decided till 1836, when the question was referred to the Indian Customs Committee then sitting in Calcutta. The committee came to the conclusion that the Bombay transit duties ought to be abolished; that the state of the finances did not admit of their being abolished without some equivalent; and that an uniform excise and import salt duty of 1*s.* (8 *as.*) the Indian *man* was the least objectionable mode of replacing them, and would yield revenue enough to admit of their abolition. Act XXVII. of 1837 was accordingly passed, imposing an excise duty of 1*s.* (8 *as.*) the Indian *man* on all salt delivered from any work in the territories subject to the Bombay Government; forbidding the making of salt without giving notice to the Collector of the district; and empowering the Collector to send officers to salt-works to keep an account of the salt made and stored, and to prevent smuggling. As a further check on the removal of salt without paying the excise duty, the Act empowered Government to establish posts or *chaukis*; to destroy salt-works of whose construction notice had not been duly given; to confiscate salt clandestinely stored or removed; and to fine or imprison persons transgressing the provisions of the Act.

In the following year Act X. of 1838 established a revised system of sea and land customs; imposed an import duty of 1*s.* (8 *as.*) the Indian *man* on salt imported from foreign territory; and abolished the transit duties which had been suspended in 1837. Act I. of 1838 enabled Government to lay down the Daman, Goa,

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and Janjira preventive lines, across which, in the previous year, large quantities of salt had been smuggled. The effect of these measures was a loss on transit dues of £166,000 (Rs. 16,60,000) and an average yearly salt revenue of £140,900 (Rs. 14,09,000), that is, a net yearly loss of £25,100 (Rs. 2,51,000). There was a further yearly loss of £67,500 (Rs. 6,75,000) from the abolition of petty taxes. To meet this loss of revenue and to enable Government to abolish town dues, Act XVI. of 1844 was passed, raising the excise duty on salt to 2*s.* (Re. 1) the Indian *man*. Before this Act came into force, a despatch was received from the Court of Directors forbidding the levy of a higher salt tax than 1*s.* 6*d.* (12 *as.*) the Indian *man*. The duty was, therefore, under notification of 14th September 1844, reduced to 1*s.* 6*d.* (12 *as.*). The increase in the salt duty from 1*s.* to 1*s.* 6*d.* (8 *as.* - 12 *as.*) the Indian *man* called for a more stringent law against the smuggling of salt. Act XXXI. of 1850 was accordingly passed, levying a duty equivalent to the excise, on salt imported from, or, unless covered by a pass, exported to foreign territory; making vehicles, animals, or vessels used to convey contraband salt liable to confiscation; and making the permission of Government necessary for either opening a new salt-work or for re-opening a work closed for three seasons. The Act also empowered Government to suppress salt-works producing, on an average of three years, less than 5000 Indian *mans*; and to establish preventive posts wherever they might be required.

To help to meet the financial difficulties of 1859 the Bombay Government proposed to cancel the notification of the 14th September 1844, and to levy the full duty of 2*s.* (Re. 1) the Indian *man* imposed by Act XVI. of 1844, while the Government of India proposed to raise the duty to 3*s.* (Rs. 1½). The question was referred for report to the two Revenue Commissioners and to the Commissioner of Customs. The Revenue Commissioners were of opinion that the salt tax might safely be raised to 3*s.* (Re. 1-8), but Mr. Spooner, an officer of great ability and experience, was strongly opposed to the change. He argued that as the cost of making salt averaged only 2*d.* (1¼ *as.*) a *man*, a 1*s.* 6*d.* (12 *as.*) duty was 1000 per cent on the cost of production, and a 3*s.* (Rs. 1½) duty 2000 per cent. It was his opinion that the proposed doubling of the duty would both increase smuggling and lessen consumption; that the estimated increase of revenue would not be obtained; that the only way in which smuggling could be effectively checked with a high duty was by introducing the Madras monopoly system into Bombay; that a Government monopoly was highly undesirable, both theoretically and on account of the great interference it would cause in existing private rights; and that, finally, so heavy a duty would ruin the fishermen who lived by salting fish on the Bombay coast. The Bombay Government adopted Mr. Spooner's views, and pointed out that, though the Bombay duty was absolutely lighter than the Bengal duty, it was heavier relatively to the intrinsic money value of the salt. The Government of India then directed that the Bombay duty should be raised to 2*s.* (Re. 1) the Indian *man*, and this rate came into force from the 17th

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of August 1859. In 1861 a further increase of the salt-tax was found necessary, and, by notification dated 13th April 1861, the tax was raised to 2s. 6d. (Re. 1-4) the Indian *man*. This increase was legalised by Act VII. of 1861, which empowered the Governor General in Council to raise the Bombay tax to as much as 3s. (Rs. 1½) the Indian *man*. In August 1864 the Government of India proposed to raise the rate to 3s. (Re. 1-8) the full amount legalised by Act VII. of 1861. Though they thought the levy of an income-tax more suited to this Presidency, the Bombay Government considered the proposed increase in the salt-duty feasible, and the change was accordingly introduced by notification of 19th January 1865. In 1869 financial difficulties compelled a further increase to 3s. 7½d. (Re. 1-13) the Indian *man*, and again, in 1877, to 5s. (Rs. 2-8) the *man*.¹

The effect of these repeated enhancements of the salt tax has been to raise the salt revenue from about £160,900 (Rs. 16,09,000) in 1860 to £785,900 (Rs. 78,59,000) in 1880. The high price which the enhanced rate of duty gives to salt, contrasted with its small intrinsic money value, has made the smuggling of salt most gainful and very difficult to suppress. The great revenue which the salt-tax now yields is, in great measure, due to the elaborate system for checking contraband trade which was proposed by Mr. W. G. Pedder of the Bombay Civil Service in 1870, and which, since 1871, has been perfected and carried out by Mr. C. B. Pritchard of the Bombay Civil Service, now Commissioner of Salt Revenue and Customs.

In 1854 Mr. Plowden was appointed to report on the system of levying the salt revenue throughout India. He visited Bombay in 1854 and published his report in 1856. Mr. Plowden was of opinion that there was much smuggling in Bombay and that the system of management called for reform. In 1869 Mr. W. G. Pedder was appointed to inquire into the salt administration of the Bombay Presidency with a view to making suggestions for improving its management and for suppressing smuggling. Mr. Pedder completed this duty about the end of August 1870, and submitted to Government a most valuable and complete report.² Mr. Pedder was satisfied that there was an enormous contraband trade in salt. He estimated the amount yearly smuggled in the Bombay Presidency at 8,03,497 *mans*, representing an excise revenue of £145,633 (Rs. 14,56,330). Among other points, Mr. Pedder showed that the whole of the salt used in the city of Bombay and a further amount of 31,093 *mans*, which were exported from Bombay, were smuggled. This great contraband trade represented, at the rate of Re. 1-13 the *man*, a yearly loss of nearly £27,500 (2¼ *lákhs* of rupees) of revenue.

Much salt was smuggled by sea from Goa and Daman, and a little contraband salt might be made by fishermen and other coast and creek people; but the bulk of the smuggling was done at the regular salt-works. Salt was smuggled from the works in four ways: by

¹ The salt duty was reduced from 5s. to 4s. (Rs. 2½ - Rs. 2) in 1882.

² No. 103, dated 30th July 1870.

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illicit removal from the pans before the salt was stored ; by theft from the heaps generally at night by bribing the men on guard ; by the manager of the work, or *sazedár*, intentionally giving over-weight ; and by removing salt from the works free of duty nominally for export to the Malabár coast and Calcutta.

Mr. Pedder recommended six measures for suppressing this smuggling: concentrating salt-works, storing salt, controlling the maker of the salt, forbidding the removal of loose salt, more careful weighments and better scales, and the stoppage of free export to the Malabár coast and Calcutta. As regards concentration of works Mr. Pedder proposed to confine each salt sub-division, or *táluka*, within convenient and compact limits ; to increase the making of salt within those limits and suppress the making of salt beyond them ; and to guard the limits of the salt *táluka* by a strong systematic protective force. As regards the storing of salt he suggested that in each salt-work, or *agar*, or where possible in two or three neighbouring salt-works, a spot should be chosen for storage platforms near the work and accessible by road or water. On these platforms the salt was to be stored in circular heaps, the contents calculated from the height and circumference, and painted on a slip of wood together with a number and the salt-maker's name. No salt was to be taken from a heap till its contents were known. To check smuggling by the makers of salt, Mr. Pedder proposed that salt-makers, living beyond the limits of the works, should on leaving their work be required to pass through a guard-post ; that makers of salt, living in villages surrounded by salt-works, should be required to leave the pans before sunset ; that makers of salt should be liable to search if suspected of removing salt ; and that salt officers should be empowered to search villages in which they suspected that illicit salt was stored. The carrying of loose salt was one of the chief helps to smuggling. Mr. Pedder proposed that all salt removed, except for the use of towns or villages near the works, should be put into bags before leaving the works. Salt should no longer be weighed by steel-yards, but by simple and movable machines.

One of the chief openings for smuggling was the free export of salt from Bombay for Calcutta and the Malabár ports. This salt paid duty in Calcutta, and Mr. Plowden had strongly recommended that it should be exported free from Bombay. He considered that smuggling could be prevented by watchful guarding. But it was found impossible to stop this form of smuggling. Shipments for Calcutta were mostly made in the rainy season, when it was difficult to secure careful weighments at the works. The salt was carried right through the fleet of native coasters anchored in the Bombay harbour, loose and in open boats. The boats were often for days and nights kept hanging astern of the sea-going vessels, waiting to discharge. Practically it was impossible to reweigh loose salt as it passed over the vessel's side, so there was always the chance of some portion of each boat-load finding its way into Bombay without paying duty.¹ The trade to the Malabár ports gave even greater

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¹ Mr. Pritchard's Administration Report, 1873-74, para. 47.

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openings for smuggling. From 800 to 1000 cargoes were exported every year. The salt was carried in open native craft, which crept along the coast, and anchored close in shore whenever the wind lulled or was contrary. The fishing smacks, which throng the seas during the fair season, everywhere gave easy communication between the salt-laden vessels and the shore. The extent of the contraband trade was notoriously large.

To carry out these changes Mr. Pedder proposed that a new salt department should be formed under a Collector and assistant collectors, and with a strong staff of preventive and coast-guard officers. The coast guard service which consisted of only three inspectors and three boat *kárkuns* was reorganised by Mr. Pritchard and strengthened by the addition of a superintendent and seventeen inspectors.¹

Besides these proposals Mr. Pedder suggested that greater care should be taken in preparing permits, and other statistical returns ; that the owners of works should be held responsible for smuggling ; that the officers of the department should be empowered to search stores of salt ; that in sea-side works each head accountant or *sarkárkun*, and superintendent or *dároga* should have a boat ; that detailed maps of the salt-works should be prepared ; that the supply of drinking water should be increased ; and that some of the creeks and means of approach to the works should be improved.

These suggestions received the approval of the Government of Bombay on the 3rd of March 1871, and of the Government of India on the 23rd of May 1871. Mr. C. B. Pritchard, who was appointed Collector of Salt Revenue, prepared the draft Salt Act, and, with some modifications, completed and carried into effect the new system proposed by Mr. Pedder. The chief changes introduced are thus summarised in Mr. Pritchard's Administration Report for 1874-57 :

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'The old salt law, contained in Acts XXVII. of 1857 and XXXI. of 1850, simply provided for the collection of the excise duty, for the establishment of posts or *chaukis* at and near salt-works, for the detention and confiscation of salt removed without permit, and for the punishment of smugglers. It did not authorise the arrest of smugglers ; it placed no restriction on the manufacture of salt ; it allowed salt-owners to store their salt where they pleased, and to remove it as they pleased ; and it left them entirely uncontrolled in the management of their works, and without responsibility for the proper conduct of business at their works, or for fraud or malpractice

¹ The duties of the coast guard service are to patrol the seaboard and creeks in the neighbourhood of salt-works, to examine salt-laden vessels leaving salt-works, to prevent the clandestine landing of salt on the coast, to prevent the shipping and landing of goods at unauthorised places, to check the plunder of cotton and other goods by the crews of the boats carrying them, to supervise the establishments at landing-places, to superintend all light-houses, landing-places, and beacon lights, and to maintain in proper position and repair the buoys and beacons which show rocks and shoals and mark out the channels over the bars of navigable rivers and backwaters.

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on the part of persons in their employ. The new Act which came into force on the 18th of May 1874 brought about great changes. Under it the manufacture of salt without license was prohibited; the owners of salt-works were obliged to superintend the removal of salt from their works, either in person or by duly appointed agents, and were rendered responsible for all irregularities committed in the removal of salt; and, with respect to offences against the Act, salt officers were vested with powers similar to those exercised by the police in cognizable cases. The Act gave the Government power to frame rules for regulating the manufacture, storage, and removal of salt, and the import and export of salt by sea and land; to punish by fine or withdrawal of license salt-makers whose servants might be detected in fraud or breach of rules; to regulate under licenses the storage of salt for purposes of sale at all places within ten miles of a salt-work or of a sea-port; and generally to control the operations of all persons transacting business at salt-works whether as manufacturers or as exporters.

The first measure introduced under the Act was the compulsory bagging of salt previous to removal from the works. The object of this rule was to obtain an efficient check on weighments made at the works, so as to prevent the removal under permit of larger quantities of salt than permit-holders were entitled to. Nine-tenths of the salt removed from salt-works in the Konkan is loaded into boats, which either carry it down the coast or take it to Bombay or some neighbouring port where it meets the railway. So long as salt was carried loose, it was impossible to ascertain with any accuracy the quantity of salt on board any vessel, except by discharging and weighing the entire cargo, an expensive and wasteful process. A rough calculation of the contents of each vessel was made at the preventive stations by means of rod measurements, but the results of this calculation were known to be untrustworthy, and it was only in cases of evident fraud that vessels were detained and their cargoes weighed. Small excesses passed unheeded. The result was that weigh-clerks paid little attention to their weighments, and were ready, if they were paid for it, to allow exporters to take more salt than they had bought.

Shippers were further required to stow the bags in vertical tiers, so that by removing every third tier the whole of the bags on board any vessel could be counted without difficulty. The number of bags and the quantity each bag should hold are entered on the permits. Floating barges, furnished with accurate scales and a sufficient staff of men, have been moored at the principal preventive stations. Salt-laden vessels are taken straight from the works to a preventive station and there hauled alongside a barge, every third tier of bags is removed and placed on the barge's deck, the bags are counted, at least fifteen per cent of the gross number are reweighed, and the weight of the whole cargo is calculated on the average thus ascertained. Any excess not exceeding one per cent is passed free, as possibly due to inaccurate weighment; single duty on excesses between one and $2\frac{1}{2}$ per cent is charged, and double duty on excesses between $2\frac{1}{2}$ and 5 per cent. If any excess

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above five per cent is discovered the vessel is detained and a special investigation is held.'

The results of Mr. Pritchard's administration in 1874 and 1875 are thus summarised by the Secretary of State in his despatch to the Government of Bombay No. 2 of the 20th of April 1876: 'In the department of salt revenue the receipts of 1875 amounted to £899,053 (Rs. 89,90,532) or nearly seventeen *lákhs* more than in 1874, and nearly fifty per cent more than in 1872. The quantity of salt manufactured in 1875 exceeded the produce of 1874 by £34,772 (Rs. 3,47,726), and it is very satisfactory to observe that care in the method of storing salt has led to a steady decrease in wastage. The new Salt Act, notwithstanding many obstacles opposed to its operation, has been a remarkable success. Interested parties objected to the licensing system, to the bagging of salt previous to its removal from the works, and to the use of barges for counting and weighing the bags, and the result was a sort of strike, which caused considerable loss and suffering to a large number of labourers. The tact and resource of Mr. Pritchard triumphed over all these obstacles, and the Act has now, as to many of its provisions, ceased to be unpopular. I desire that an expression of my commendation, for the great intelligence with which he performs his important duties, may be conveyed to Mr. Pritchard.'

The remaining crafts or industries, though one or two of them have a special character and interest, are of little importance. They include ordinary country goldsmith's, coppersmith's, blacksmith's, and carpenter's work, and the making of cloth, under which come the handloom weaving of silk cloth and the handloom and steam weaving of cotton cloth.¹ There are also sugar-making, plantain-drying, liquor-distilling, comb-making, wood-carving, paper-making, and the jail industries of which the chief are cane work and carpet-weaving.

SILK WEAVING.

Silk weaving is carried on in the town of Thána in Khatriáli or the weaver's row, and in Tacelaria or the weaver's quarter.² In the sixteenth century the making of Thána silks is said to have employed as many as 4000 weavers, and as late as the eighteenth century the English congratulated themselves on being able to induce some Thána weavers to settle in Bombay.³ For many years the industry has been depressed. There are now only seven families of weavers working fourteen looms, which in ordinary years do not turn out more than £500 (Rs. 5000) worth of silks. Neither gold nor silver thread is worked into these silks. Plain silk cloth for Hindu waistcloths or *pitámbars* is woven to a small extent. But the special Thána silks are of two classes, silks with checked patterns, generally black and white and apparently of European

¹ Materials for the accounts of silk and cotton weaving and other minor crafts have been supplied by Mr. Bálkrishna Átmáram Gupte, Head Clerk, Sir Jamsetji School of Art and Industry.

² From the Portuguese *tecer to weave*. Dr. G. DaCunha.

³ Nairne's Konkan, 32.

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origin, and silks with very graceful geometric, apparently Saracenic, designs in a great variety of colours. The soft tints and free lines of many of the patterns are much admired and would come into general use, were it not that they cost from forty to fifty per cent more than Chinese and French silks.

The weavers, who are Catholic or Portuguese Native Christians, hold a higher social position than the ordinary Sálsette Christian fishers and husbandmen. They have the special name of Khatris, and marry among themselves and sometimes with such of the upper class of Christians as take service as clerks in Government offices. They seem to have no memory of their original country or caste. They believe that they were Musalmáns before the Portuguese made them Christians, and, though by intermarriage with other Christians they have lost much of their special appearance, it seems on the whole probable that before they were Musalmáns they were Hindus of the Khatri caste and are of Gujarát origin. Judging from their appearance they have a larger strain of European blood than any other Sálsette Christians. They speak Portuguese at home and Maráthi out of doors. Their houses are neat, clean, and airy, generally of two stories. The looms and the reeling and sorting gear fill part of the veranda and one end of the front room on the ground floor. The rest of the room which is of considerable size is fitted with a round table, chairs, a cot, well-made wooden boxes and cases, and a row of coloured prints round the wall almost all religious, Christ, the Virgin, and the Pope. They eat animal food daily, fish poultry and mutton, and are regular though not excessive drinkers of palm-juice and *moha* spirits. The men dress in European fashion, and the women in the Marátha robe and either the Hindu bodice or a European jacket. They are generally neat and clean in their dress, and on high days wear rich silk robes and much jewelry. Besides sorting, reeling, and spinning silk, the women of the weaver's families find time to sew their own, their husband's, and their children's clothes.

The Thána silk-weavers keep Sunday as a day of rest. Besides Sundays, the chief holidays are Easter-day, Christmas-day, and New Year's day. Their usual working hours are from seven to eleven and from one to sunset. They never work by candle or lamp light. They have no trade guild. Boys do not in any way help their parents till they are fifteen years old. They are refined, gentle, and kindly, courteous and frank, seldom guilty of crime and fairly frugal. They teach their girls as well as their boys to read and write in the Government Anglo-Portuguese school. Their girls remain at school till they are thirteen or fourteen years old. Though the competition of cheap machine-made European and hand-woven Chinese silks has gradually driven their silks out of the market, they have not sunk into poverty or even fallen to the level of unskilled labourers. The earnings of those who cling to silk-weaving are small, but most of them have well-to-do relations, and they are in no way a suffering or a depressed class. Their education and the nearness of Bombay have helped many of them to better themselves by taking employment as clerks. Several families have

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settled in Bombay and prospered, and of those who have remained at Thána, from fifty to a hundred go daily to Bombay by train.

All the silk woven in Thána is bought raw in Bombay. It is of four kinds, superior Chinese, Basra, inferior Chinese known as Ahmadabad because Ahmadabad is its best market, and Persian. The superior Chinese is divided into three classes, *avval*¹ or first worth about £2 (Rs. 20) the pound, *doem* or second worth about £1 18s. (Rs. 19), and *siam* or third worth £1 16s. (Rs. 18); the Basra, which is also arranged into first, second, and third quality, is worth from 18s. to £1 (Rs. 9 - Rs. 10) and the Ahmadabad or inferior Chinese and Persian from £1 2s. to £1 6s. (Rs. 11 - Rs. 13) the pound. Chinese *avval* and *doem* are used for the warp; Chinese *siam* and Basra are used for the weft of checked silks; and Ahmadabad for weaving plain silk waistcloths and robes. The weaver has seldom any stock of made goods. When the head of the family gets an order he goes to Bombay, and, in the Bhoiváda near Bhuleshvar, buys from four to twenty pounds of raw silk from a Multán silk-dealer. These dealers have generally a considerable stock of silk of the four leading varieties, some of it from China and a less quantity from Bengal and Bokhara. Bokhara silk is more costly than Basra or Ahmadabad silk, and is seldom used by the Thána weavers. The Ahmadabad silk, which comes from China, is generally coarse and dirty, and is also obtained by the Thána weavers from the Multán dealers.

When the raw silk is brought to Thána from Bombay, it is handed to the women of the weaver's family who sort reel and twist it. The silk is then dyed by the weaver himself, and the part intended for the warp is sent to the Musalmán warpers. When the warp is returned, the weaver arranges the loom and weaves. When the work is finished he hands the cloth to the customer from whom the order was received, or, when it is woven on his own account, he sells it to local customers who come to his house to buy, or, if there is no local demand, he takes it to Bombay.

Bohorás and Pársis use the checked silks for women's robes. Some of the geometric patterns are much admired by Europeans for dresses and by Pársis for trousers, and have a small but fairly steady sale. Except that the demand for Hindu waistcloths is briskest during the marriage season (November-May), the demand for Thána silks is fairly uniform.

The Thána silk-weavers seldom employ hired labour at their houses. When they do, they pay the weaver from 8s. to 10s. (Rs. 4 - Rs. 5) a piece fifteen yards long by eighteen inches broad. This represents about twelve days' weaving or a daily wage of from 7½d. to 1s. (5 as.-8 as.). The Musalmán warper is paid 2s. (Re. 1) for warping silk enough for a couple of *tánis*, or one piece or *tága* of from fifteen to twenty-five yards.

Sorting.

To sort and reel the silk a skein is moistened and thrown round the *pitára*, a rough circular bamboo cage about four feet

¹ The words *avval*, *doem*, and *siam* are Persian meaning first, second, and third.

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across and two feet deep. In the centre of the cage is a rod about two and a half feet long. About three inches from each end of this rod, that is about two feet apart, are fastened six spoke-like pieces of narrow bamboo about a foot and a half long. The ends of the two sets of spokes are tied together with cords, and the skein of silk is thrown over the cords. In reeling and sorting, the worker, who is generally a woman or a girl, sits to the left on one side of the cage on a stool about six inches high six inches broad and two feet long, with her feet stretched in front. On the ground by her right side lie one or two reels with long handles and points. She sets the bottom of the central rod of the cage in a porcelain cup or in a smooth cocoanut shell, picks out the end of the hank, ties it to one of the reels and lays the reel at her right side, the handle lying on the stool and the point balanced between the great toe and the second toe of her right foot. She spins the cage by whirling the top of its central rod by her left hand, and, as the silk is set free, winds it on the reel by giving the handle of the reel a sharp rolling motion with her right hand and letting the point whirl between her toes. As the silk winds it passes across her left leg just above the knee. A band of cloth is tied to the knee and as the fibre passes over the band, the sorter is said to be able to tell by the feel when the quality of the silk changes. One hank of silk generally contains two or three qualities of silk. Each quality of silk is wound on a separate reel. When the quality changes the sorter breaks the fibre, and, picking up a fresh reel or the reel to which the new quality of fibre belongs, joins the ends with her tongue and goes on reeling till another change in quality takes place.

After it is sorted, with the help of a small wheel or *roda*, the silk is doubled by winding fibres from two reels on to a bobbin or *thale* of hollow reed about the size of a cigarette. These bobbins are next arranged on the frame of the *rahát* or throwing machine. The throwing machine or *rahát* is in three parts. In the centre is the bobbin-frame or *sácha* with a central and two side uprights; about two feet behind the bobbin-frame is the great wheel or *grande-roda*, about two and a half feet in diameter and with a broad, hollow rim; and about three feet in front of the bobbin-frame stands an upright conical reel or *sakumba*, about twenty-six inches high and eight inches in diameter. The central or bobbin-frame consists of a divided central upright and two side uprights, whose outer edges are cut into a row of eight notches. At right angles with the central upright, that is parallel with the ground, a set of eight bobbin-holders are fastened about two inches apart. These bobbin-holders are round tapering steel rods or pegs about the size of a packing needle, which stand out three or four inches on either side of the central upright. Over the end of each of these steel rods a bobbin is drawn in shape and size like a cigarette. Each pair of bobbins is connected with the wheel by a cord which encircles its hollow rim. From the inner end of the axle of the wheel, a coir rope runs forward and is passed round the central rod of the high conical reel or *sakumba*. In working the machine the thrower sits by the wheel on a low stool, and, as she turns the wheel, the cords pass round its rim and whirl the bobbins twisting the two fibres into one, while the coir rope from

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the further end of the axle turns the reel. As the bobbins set free the fibres, the reel draws them through the two sets of eight notches on the outer uprights in the bobbin-frame between two round rods, which are marked off by rings of cord into sixteen compartments, so that as the long reel revolves sixteen hanks are wound round it, eight from each side of the bobbin-frame. When full the large conical reel is taken away and the silk is wound on a smaller reel of the same shape called *sakumbi*, which measures eighteen inches long by seven in diameter. This yarn which is known as double or *don tár* is used in making some checked fabrics. But most of the yarn is again wound on bobbins, and a second time put through the throwing machine, so as to make the regular or four-fold, *chár tár*, yarn.

These processes do not differ from those in use in Yeola in Násik, except that, in sorting, the silk passes over the sorter's left knee instead of through her fingers; the throwing machine is much smaller than the Yeola machine; and the reel is conical and upright instead of round and flat.

Appliances.

The following are the details of the chief appliances used in sorting and throwing silk: Three large bamboo-cages or *paretás*, four feet in diameter and two feet high, costing from 3*d.* to 6*d.* (2 *as.*-4 *as.*) each; one smaller cage, two feet six inches in diameter and two feet high, costing from 3*d.* to 6*d.* (2 *as.*-4 *as.*); half a dozen bamboo-reels or *pitáris*, fourteen inches high and six inches across, with a central rod thirty-one inches long, costing from 3*d.* to 6*d.* (2 *as.*-4 *as.*); one small wheel or *roda*, two feet six inches in diameter, for winding the silk from the reels on to the bobbins, worth about 5*s.* (Rs. 2-8); four to five hundred bobbins or *tháles*, worth together about 6*d.* (4 *as.*); and the throwing machine, including the driving wheel or *grande-roda*, thirty-one inches in diameter, the frame or *sácha* on whose pegs the bobbins turn, and the large reel or *sakumba* round which the twisted threads from each bobbin are rolled, worth from £2 to £3 (Rs. 20-Rs. 30). One woman can sort and twist from three to four ounces of silk in a day.

Bleaching.

When the silk is twisted the warp threads are sent to Musalmán cotton-weavers to be arranged for the warp. This costs 2*s.* (Re. 1) for every thirty yards of warp. The next process is washing or bleaching. If the yarn is not to be dyed, it is washed in country soap and water. If it is to be dyed, it is first bleached by boiling it in an alkaline ley, a mixture of slaked lime and carbonate of soda. The silk is steeped in the boiling ley from ten to fifteen minutes, and must be carefully watched, as it spoils if it is kept too long. After boiling it in the ley the yarn is washed, left in a solution of alum for one night, and again washed. The silk is now ready to be dyed. The dyeing appliances are very simple, an ordinary brick and mud fire-place, a copper cistern two feet in diameter, and a stone grinding-mill one foot in diameter.

Mordanting.

In dyeing silk red, cochineal, *Coccus cacti*, and pistachio galls, *Pistachia vera*,¹ in the proportion of one of cochineal to four of

¹ It is also called *buz-ganj* in Maráthi.

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pistachio galls, are powdered together and boiled in the copper cistern or dye-beck, and the silk is steeped in the dye-beck and stirred in the mixture till it takes the required tint. The boiling mixture is then allowed to cool, and the silk taken out, washed several times, and dried. If the colour is dull, the tint is brightened by dipping the silk in lemon juice mixed with water. In dyeing it orange the silk undergoes the same processes as in dyeing it red, except that in addition to cochineal and pistachio galls, the dye-beck contains a variable quantity of powdered *ispárek* or delphinium. To dye it lemon-yellow, silk is steeped in a hot strained solution of *ispárek* or delphinium and impure carbonate of soda, and is then squeezed and dried. Though not itself yellow this solution gives the silk a yellow that does not fade by exposure to the sun. To dye it green-yellow silk is steeped in indigo. To dye it black, the silk is steeped in an infusion of myrobalans, and then, for three nights in *náchni*, Eleusine coracana, paste containing pieces of steel, then squeezed, steeped either in cocoanut-oil or cocoanut-milk, and washed in plain water. To dye it purple, red silk is steeped in an infusion of myrobalans and dried without being washed. It is then steeped in a solution of sulphate of iron and washed. Another way of making a purple fabric is to use black silk for the warp and red silk for the weft. Silk is seldom dyed blue. When blue silk is wanted the dye used is indigo, and the work is entrusted to Musalmán indigo-dyers, who are paid 2s. (Re. 1) the pound. To dye it tawny-yellow, silk is boiled a degree less in the alkaline ley than for other shades. It is then taken out, squeezed, kept moist, and, without being washed, is plunged into a solution of dyer's rottleria, Rottleria tinctoria, and powdered alum in the proportion of fourteen of the rottleria to three of the alum, mixed with carbonate of soda and boiling water, quickly stirred, and left to stand till the effervescence passes off. In this mixture the silk is steeped, stirred, and left to soak for about four hours. This is the most lasting of yellow dyes, but the process requires close attention.

Nine chief dye-stuffs are used in colouring Thána silks; carbonate of soda, country soap, alum, copperas, pistachio galls, *ispárek* or delphinium, myrobalans, rottleria, and cochineal. Of these pistachio galls, *ispárek*, rottleria, and cochineal are brought from Bombay; the rest are purchased in Thána. The carbonate of soda is of three kinds, *pápad khár*, *keli khár*, and *khári máti*. All of them come either from Sindh, where they are dug from the bottom of small ponds, or from Arabia. They are a mixture of the carbonate and sesquicarbonate of soda, and contain a variable quantity of silica, chlorides, and sulphates. According to the amount of impurity, the price varies from about 1½d. to 3d. (1-2 annas) a pound. The soap, or *sában*, is country soap chiefly made at Kapadvanj in Kaira, from the oil of the *Bassia latifolia*, boiled with an alkaline ley of *khár* and lime. It is sold in round white opaque pieces at about 2d. (1½ as.) the pound. This soap is not suitable for fine work or for the toilet. The alum comes partly from Cutch and Sindh, partly from China. The Cutch and Sindh alum has traces of iron, silica, and soda. The China alum is purer and better. Sindh and Cutch

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alum varies in price from about $1\frac{1}{2}d.$ to $2d.$ ($1-1\frac{1}{2}as.$) the pound, and China alum from about $1\frac{1}{2}d.$ to $2d.$ ($1\frac{1}{2}as.-1\frac{1}{2}as.$) the pound. The pistachio galls, *buz-ganj*, are brought from Persia and Kabul. Thana silk-weavers obtain it from Bombay at $1s.$ ($8as.$) the pound. The *ispárek*, the flowers and stalks of a kind of delphinium, is brought from Persia and Kabul. It is used solely in dyeing yellow, and costs from $9d.$ to $1s.$ ($6as.-8as.$) the pound. Of the two kinds of Indian myrobalans, the chebulic myrobalan is the one generally used in dyeing silk. It is the product of the *kirda*, *Terminalia chebula*, which grows in all the Sahyádrí forests. The cost varies from $6s.$ to $7s.$ ($Rs. 3-Rs. 3\frac{1}{2}$) a man. The *kapila*, or powder on the capsules of the dyer's rottleria, comes from Malabár, the Himálayas, and Arabia. It costs from $1s.$ to $1s. 6d.$ ($8as.-12as.$) the pound. After being washed or bleached and dyed, the warp silk is sized.

Warping.

The next step is to make ready the loom. In this there are three processes, heddle filling, joining, and arranging. In filling the heddle according to the pattern, the weaver passes the silk between the teeth of the reed or *phani* and through the loops in the cords of the different heddles. When the threads are passed through the reed and the heddles they are tied behind the heddle frames in small bunches or clusters. The end of the warp is then brought and laid beside these bunches of silk, and beginning with the right hand bunch each thread is snapped and by a rapid twist knotted to one of the warp threads. When the joining is finished, the threads are arranged through the whole length of the warp, in accordance with their position at the heddles. The labour and cost of heddle-filling is generally avoided by leaving about six inches of the former warp behind the heddle.

Weaving.

The silk loom or *tear* is from eight to fifteen feet long by forty-two inches broad. The weaver sits at one end with his feet in a pit about two and a half feet square. Immediately in front of him is the round cloth-beam or *tur*, which supports the warp and round which the fabric is rolled as it is woven. About a foot and half behind the cloth-beam, hung from the roof, is the reed or *phani*, between whose thin slips of bamboo the warp-threads are passed. This reed is set in a frame, and forms the shuttle-beam, which, after the shuttle has passed, the weaver pulls back against the cloth-beam to force home the threads of the weft. In the pit are the treddles or foot boards, numbering from two to eight according to the design. The weaver generally keeps his left foot for the left-most of the treddles and works the others by his right foot, raising and lowering certain threads of the warp and producing the different designs.

The treddles or *pávdís* are joined by strings with the heddles or *raças*, whose frames are placed close behind the reed. Like the treddles the heddles vary in number from two to eight. Over a loom with four heddles two cords a foot or two long hang from the roof. To the end of each cord is fastened one end of a cane or slender rod about two feet long which hangs up and down. To the low end of the rod is tied a second cord about six inches long. The

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lower end of this cord is tied round the middle of a slip of bamboo about six inches long. From each end of this slip of bamboo, which lies at right angles with the cord, hangs a cord about four inches long which holds by the middle a smaller slip of bamboo about the length of a middle-sized cigar. From each end of these small pieces of bamboo a cord passes about a foot, each of the four cords being fastened to a heddle-frame about four inches inside of the edge of the warp. These cords move up and down with the motion given by the treddles. The heddle-frame is filled with couples of loops of twine interlaced, one fastened to the top and the other to the bottom of the heddle-frame. Through the heddles all the threads of the warp pass, some through the upper and some through the lower loops. Some pass through a loop in the first heddle, while others pass between the loops of the first heddle and through loops in the second, third, or fourth heddle. The working of the treddle moves the heddle and the heddle moves the threads of the warp which it governs, while, between each movement of the warp threads, the shuttle loaded with weft-yarn is passed across the warp.

Behind the heddles, horizontal rods are thrust between the upper and lower threads of the warp to keep them from entangling, and, ten or twelve feet further, is the warping rod, *áta*, round which the warp is wound. This rod, which is about four feet long and two inches thick, is tied to another rod known as the *turai* which is kept tight by a rope passed round a post and brought back along the side of the loom and fastened to a peg close to the weaver's right, who, from time to time, loosens the rope as the woven fabric is wound round the cloth-beam. The *pitámbar* or dining-robe loom is forty-five inches broad or about twice the breadth of the brocade loom. Instead of four to eight heddles it has never more than two. In other particulars the two looms are alike.

The following is an estimate of the number and value of the articles used in weaving Thána silk: 200 bobbins, or *tháles*, pieces of hollow reed each two inches long and half an inch round, worth 1s. (8 *as.*) in all; a pair of bamboo cages, *pitárás*; half a dozen small reels, *pitáris*, fourteen inches long and eighteen round; the cloth-beam or *tur*, worth from 2s. to 3s. (Re. 1 - Rs. 1½); the reed-frame or shuttle-beam, *hátia*, used as a batten or lay, worth about 6s. (Rs. 3); about two dozen treddles *pávdís* and heddles *raças*, costing together about £2 (Rs. 20); four rods laid between the alternate threads of the warp to keep them from becoming entangled, worth about 6d. (4 *as.*); the warp-rod worth about 1s. (8 *as.*); and two or three shuttles, eight inches long and nearly three inches round, each worth from 9d. to 1s. (6 *as.* - 8 *as.*).

One of the chief branches of cotton weaving is the manufacture of the checked cottons, which are known as Thána cloth. The weavers are found in Thána, Sopára, Bolinj, and Pápdí. There are from seventy to eighty looms in Thána, from sixty to seventy at Sopára, five to eight at Bolinj, and an equal number at Pápdí. The weavers are Musalmáns of the Momin or Vájhe class. As has been already noticed, they are probably partly of Gujarát origin, the descendants of Khatri or other weaving Hindu converts to Islám.

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They form a separate community marrying only among themselves. In appearance they, to some extent, resemble the Konkan Musalmáns, and their home speech is a mixture of Maráthi and Hindustáni. Most of them live in one-storied houses, and have their looms in the entrance room close to the door. The houses are neat and kept in good repair, and most families have a sufficient supply of cooking and drinking vessels, cots, bedding, and other articles of furniture. They are sober, but live fairly well, mutton or goat's flesh being an article of almost every-day food. They are neat in their dress and generally have a good supply of clothes, with fresh and rich suits for their holidays and family ceremonies. The men wear trousers, long coats, and round flat turbans or silk caps; and the women, who are generally allowed to appear unveiled in public, wear the ordinary Maráthi robe and bodice. Though only the men weave, the women help in reeling, warping, and sizing. Children begin to reel and warp in their tenth year. Their holidays are the same as those of the Juláhás, and, like the Juláhás, they have no craft-guild. Each loom is charged 6d. (4 *as.*) a year to meet mosque expenses. The men usually weave from seven to eleven in the morning and from two to sunset. The women work along with the men, but relieve each other by turns and look after the house. Men are allowed to marry more than one wife, but the practice is uncommon. The chief products of their looms are the coarse checked Thána cloth and women's robes, and a coarse gauze called *kolimbáddi* for catching fish. On the whole, they are a decidedly well-to-do class, in steady work, and earning from 6d. to 9d. (4-6 *as.*) a day. They profess to be anxious to send their children to school, and employ Mullás to teach them the Kurán.

About the beginning of October the head of the family, taking from £2 to £5 (Rs. 20-Rs. 50) with him, goes to Bombay to lay in a store of yarn. All the yarn used in the district comes from Bombay, and almost all of it is imported from England. It is of different shades, white and red being the commonest. The white costs from 8s. to 9s. (Rs. 4 - Rs. 4½) the bundle of ten pounds, and the dyed yarn from 11s. to £1 6s. (Rs. 5½-Rs. 13). The weaver buys his stock of yarn from Musalmán weavers in Nágpáda in Bombay. If he is an old and trusted customer, the dealer sometimes allows the payment to stand over. But, as a rule, the weaver pays cash, from his savings or sometimes borrowed from a Márwári moneylender in his village at about nineteen per cent a year (¼ *anna* the rupee a month). They take the yarn back with them by train, generally as personal baggage, and work it up in their houses. If the season is dull and they are pressed for money, some occasionally send their goods to Bombay, Máhim, and Bándra. But, as a rule, they dispose of them to consumers in their own houses, or hawk them in the neighbouring villages. They are occasionally obliged to make over the goods to their creditors. Their busy season lasts from November to May.

Process.

Except that the warping process is slightly different, and that the fish gauze is woven on a specially small and light loom, Momin cotton-weavers work in the same way as the silk-weavers of Thána. The warping is carried on by women generally in open yards near

their houses. A double set of bamboo posts, about three feet high, are fixed in the ground forming a pair of concentric circles, the outer about twelve and the inner about nine feet in diameter. The warper, who is always a woman, holding in her left hand a reel called *asári* or *pareta* not a spindle as at Bhiwndi, and in her right hand a cane from three to four feet long with an iron hook at the end, ties one end of the yarn to one of the posts, and, with the help of the hooked cane, guides the yarn round the outer circle of posts.¹ When she reaches the last of the outer posts, she takes a sudden turn and guides the yarn along the inner circle, passing from right to left instead of, as at first, from left to right. She goes on making these circles till the whole of the yarn on the reel is wound round the circle of posts. In arranging the threads in this way the warper's movements are most rapid. Quick, neatly dressed, and well-fed, the Momin warper is a striking contrast to the Juláha warper of Bhiwndi, a sloven in dirty shirt and unsightly scarf, with dishevelled hair, and care-worn wrinkled features. The reason is that the Juláha warper is overworked and under-fed. She has to drudge all day long at the same task, while the Momin warper is from time to time relieved by one of a band of women, who sit by at the comparatively light task of winding the yarn from the cage to the reel.

To weave the checked Thána cottons, almost as elaborate an arrangement of treddles and heddles is required as to weave the patterned Thána silks. In weaving the fishing gauze, the heddle filler has to arrange a very close set of double warp fibres along the borders, keeping single yarn for the body of the piece, warp as well as weft. As the warp fibres at the borders are very close, they do not allow the yarn of the weft to come close together. A space is thus left between each pair of weft threads, which together with the spaces in the warp form open squares all over the fabric, turning it into a gauze or net.

The Momin's loom and other appliances do not differ from those used by the Juláhás, except that they have a larger number of heddles and treddles for producing the checked designs. This Thána cloth is sold at from 5s. to 6s. (Rs. 2½ - Rs. 3) a piece about thirty-five inches broad by eight yards long. Robes are sold at from 3s. 6d. to 5s. (Rs. 1½ - Rs. 2½); and pieces of fishing gauze, about two inches by eight feet, at from 3d. to 6d. (2 as. - 4 as.). Hired labour is seldom employed. When weavers are engaged in Thána they are paid from 10s. to 12s. (Rs. 5 - Rs. 6) a month, and in Sopára, Bolinj, and Pápdí, from £1 to £1 2s. (Rs. 10 - Rs. 11) an *áta*, which is equal to six or seven robes, and takes from twenty to thirty-five days to weave. Deducting the wages of the reelers, spinners, and warpers, the weaver earns from 4½d. to 6d. (3 as. - 4 as.) a day. Robes and fishing gauze are sold on the spot, and are scarcely ever exported. All the dyed yarn

¹ Silk warping is carried on indoors, and as the reel is heavy, the warper, instead of holding it in her hand, rests it on the ground supported by a string tied to the roof.

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required for their looms is brought from Bombay, where it is imported from Europe, and of the white yarn only a small proportion comes from the local mills. Twenty-five or thirty years ago, besides what was spun locally, hand-spun yarn was brought from Bombay. This hand-spinning industry has died out. The sons of those who used to earn a living by spinning have taken service as messengers or as domestic servants to Europeans.

Of the Juláhás or cotton-robe weavers of Bhiwndi, some details have been given in the Population Chapter. They came about fifteen years ago, during the great Bengal famine (1863-64), from the North-West Provinces, particularly from Azimgad, Mumdabad, Pharukabad, Akbarabad, Mirat, Delhi, Allahabad, and Benares. They are called Bengális or Momins as well as Juláhás. In their own country they wove white fabrics, muslins or *jagannáthis*, and coarse cloth or *dangri*. Since their arrival in Bhiwndi, they have taken to the weaving of women's robes or *sádis*. They live in hired houses, and there are now from 650 to 700 looms at work, chiefly in the Bhusári Mohola and Hanumán Well wards of Bhiwndi town. They speak Hindustáni. Besides rice, pulse, and wheat bread, they occasionally use meat, chiefly beef. Their dress is very simple and poor. The men generally wear trousers, a shirt reaching to the thighs, and a crescent-shaped skull-cap of white cotton, locally known as the Pardeshi cap. The women always wear trousers and shirts like the men, and a head-scarf one end of which falls across the chest. When their means permit the women wear earrings, bracelets, and toe-rings. The gold nosering which is worn by some women is unusually large, and is sometimes so heavy that it has to be supported by a string to keep it from tearing the nostril. They begin their work at dawn and continue till sunset. During the day they take hardly any rest, and, if pressed for time, do not stop even for meals. Their women help them by reeling, and their children between eight and ten by warping. Some of them send their younger boys to private Hindustáni schools to learn by heart parts of the Kurán. The only days on which work is stopped are the *Ramzán-Id*, the *Bakar-Id*, and the last two days of the Muharram. They are gentle, sober, and hardworking, but have not a good name for paying their debts. As craftsmen they do not rank very high, the products of their looms being plain and coarse. Though they have raised themselves from the extreme of poverty to which they were reduced when they settled at Bhiwndi, they are still poor, two to three hundred of them, chiefly women and children, begging from door to door on Sundays. They have no craft-guild, but have a strong class-feeling and join so staunchly in thwarting the efforts of court officers that defaulting debtors are seldom caught. To keep up their mosque each loom pays a yearly tax of $\frac{3}{4}$ d. ($\frac{1}{4}$ anna).

They use English yarn only, chiefly the middle varieties, twenties, thirties, and forties. Coloured yarns are bought ready-dyed, except black and indigo-green which are coloured locally. Two years ago there were about seven yarn-shops at Bhiwndi. But the dealers found that the Juláhás went to Bombay whenever they could pay cash, and came to them only when they had no ready

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money. So all the yarn-shops except two have been closed. In each of these shops the average yearly sales range from £700 to £1000 (Rs. 7000-Rs. 10,000) and the total average yearly expenditure on yarn ranges from £8000 to £10,000 (Rs. 80,000-Rs. 1,00,000). When they go to Bombay, the Juláhás buy their yarn from Bohora and Musalmán dealers in the Obelisk road near the Jamsetji Jijibhái Hospital. They generally buy in quantities varying from ten to a hundred pounds, and pay in cash. Some of them have cash enough to pay for the yarn without borrowing. The rest borrow from Bhiwndi Márwáris, who charge interest at from eighteen to thirty-seven per cent a year. But the Juláhás have a bad name for shirking the payment of debts, and they often find it difficult to borrow on any terms. The price of grey yarn varies from 6d. to 6½d. (4 as.-4½ as.) a pound, Turkey red from 2s. to 3s. (Re. 1-Rs. 1½), European green from 1s. 9d. to 2s. (14 as.-Re. 1), and yellow from 1s. 6d. to 1s. 9d. (12 as.-14 as.) a pound. When grey yarn has to be dyed black or deep indigo-green, it is handed to the local indigo-dyer, who for every bundle of ten pounds is paid from 1s. 6d. to 3s. (12 as.-Rs. 1½) for dyeing it black, and from 1s. 6d. to 2s. (12 as.-Re. 1) for dyeing it green. The red and yellow silk yarn which is used for borders is almost all European, and is bought from Musalmán silk-dealers at from 18s. to £1 (Rs. 9-Rs. 10) a pound.

Except a few robes sold to local consumers, the Juláhás dispose of the produce of their looms to the Gujarát Vánis of Bhiwndi, who in turn pass them on to cloth-merchants in Thána, Bombay, Násik, Poona, and Sátára. The total yearly value of the produce of the Bhiwndi looms is estimated to vary from £20,000 to £30,000 (Rs. 2,00,000-Rs. 3,00,000). Since the 1876-77 famine when the demand for superior cloth greatly fell off, Bhiwndi *sádís* have been in great demand. The demand is briskest during the marriage season (November-May); from June to October they have little to do, and live mostly on their savings.

Men alone weave, women reel and warp, and children warp. The women, who reel the yarn, are paid from 1½d. to 2½d. (1 *anna*-1½ as.) for each pound of yarn. This represents an average daily wage of from 1½d. to 3d. (1 *anna*-2 as). The warper, who is generally a boy or a girl between nine and twelve, is paid about a penny (8 *pies*) for every pound of yarn warped, or a daily wage of from ½d. to 1½d. (½-1 *anna*). The weaver when employed by another man, which rarely happens, is paid from 3s. to 7s. 6d. (Rs. 1½-Rs. 3½) for each *áta* of five robes. A fair workman can weave from one to one and a half *átás* in a month; his monthly income, therefore, ranges from 5s. to 12s. (Rs. 2½-Rs. 6). During the busy season (November-May) the earnings of a Juláha family, a man his wife and two children, range from 18s. to £1 14s. (Rs. 9-Rs. 17) a month. But, as in the rainy season (June-October) their earnings fall to about one-third of this amount, the general average monthly income is not more than 14s. to £1 4s. (Rs. 7-Rs. 12).

As the Juláhás of Bhiwndi are a branch of the Momins of Málegaon in Násik, the processes of manufacture in both places

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are the same. There are in all eight processes. The cotton yarn is first moistened by dipping it in water, and thrown round the large reel, *ratai*, *phálka*, or *dehera*.¹ To reduce the size of the skein it is wound from the *ratai* on to a middle-sized reel called *pareta*. In rewinding the skein the winder holds in his toes the end of the central rod of the large reel, and, with his right hand, draws off the yarn from the skein and winds it on a smaller reel, which he holds in his left hand whirling it in a smooth coconut cup. To reduce the skeins to a convenient size, they are wound off the middle-sized reel or *pareta*, on to a small conical spindle called *charki*. The yarn is then taken to the wheelman or *rahátvála*, by whom it is wound round the bobbins or *náris*. Next, to prepare the warp, women and children pass the yarn, two threads at a time, in and out, among rows of bamboo-rods about four feet apart.² It is then spread on two bamboos, stretched tight between two posts or trees, and sized with rice paste. It is now ready to be dyed, or, if it is coloured, it is ready to be woven. Except that the cloth is plain or nearly plain, and that their loom has only from two to four treddles, their processes and appliances do not differ from those in use among the weavers of the checked Thána cloth. The only articles made are women's robes, red, green, black, grey, purple, or mixed tints, such as red with green black or white, and yellow with green or black. Red for the warp and green for the weft make the *anjiri*. Red and black for the weft, with a similar mixture for the warp, make the *jámbla*. Black and white for the warp, as well as for the weft, make grey, and red and white or black and white for the warp, with red or black alone for the weft, the *rásta*. Each robe measures from three to three and a half feet in breadth and from twenty-two to twenty-seven feet in length. They vary in prices from 3s. to 10s. (Rs. 1½-Rs. 5) each, the cause of the difference in price being the quality of the fibre and the quantity of silk used for the border. Within the last five years the demand for the dearer class of robes has greatly fallen off, and the demand for cheaper robes has largely increased. This is said to be due partly to poverty caused by the 1876 and 1877 famines and partly to the competition of cheap European and Bombay machine-made cloth.

¹ About three inches from each end of a rod, about two and a half feet long and two inches round, six or eight slips of bamboo, each about a foot long, are tightly bound at their centres. To the ends of these spoke-like slips, which cross each other at equal angles and form a star-shaped figure, strings are tied. A string tied to the end of one of the spokes is stretched to the other end of the central rod, and tied to the end of the slip that lies opposite to the slip next the first one. This is repeated till the string has passed over the ends of all the slips, zigzagging from one end to the other.

² The details of this process are thus described by Dr. Forbes Watson in his *Textile Fabrica*, 67. 'This operation is usually performed in a field, or any open spot convenient for the work, near the weaver's house. For this purpose, four short bamboo posts are fixed in the ground, at measured distances, varying according to the intended length of the cloth, and several pairs of rods are placed between them, the whole forming two parallel rows of rods about four feet apart. The weaver, holding a small wheel of warp-yarn (spindle) in each hand, passes the latter over one of the posts, and then walks along the rows, laying down two threads and crossing them (by crossing his hands between each pair of rods), until he arrives at the post at the opposite end. He retraces his footsteps from this point, and thus continues to traverse backwards and forwards, as many times as there are threads of the warp to be laid down.'

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There are at Kurla two spinning and weaving mills, one called the New Dharamsi Punjábhai mill and the other the Kurla mill. Both are owned by companies with limited liability. The New Dharamsi mill was established in 1874 (August), and on the 31st of March 1881 had a capital of £600,000 (Rs. 60,00,000) made of 3000 shares each of £200 (Rs. 2000). In 1881 the nominal horse power of the engine was 560, the number of looms was 1287, and the number of spindles was 92,086. The mill turned out cloth and yarn. In 1881, 11,010 bales of cloth of the value of £206,440 (Rs. 20,64,400) and 12,480 bales of yarn of the value of £187,400 (Rs. 18,74,000) were manufactured. The total number of workers employed in 1881 was 3799, of whom five were foremen, sixty were jobbers, 122 were mechanics, 3584 were labourers (2631 men and boys and 953 women and girls), and twenty-eight were clerks. The average daily number of workers was 3650.¹ About three-fourths of the workers are Hindus, and the remaining fourth Pársis and Musalmáns. Most of the workers live in Kurla; the rest come daily from Chembur, Sion, and Máhim. In 1881 the total sum spent on wages amounted to £45,770 (Rs. 4,57,700).

The Kurla mill was started in June 1876. At the close of the year ending 31st March 1881 it had a capital of £100,000 (Rs. 10,00,000) made of 1000 shares each of £100 (Rs. 1000). In 1881 an engine of 120 nominal horse power worked 550 looms and 29,516 spindles. The goods turned out are longcloth and yarn. In the five years ending 1881 the average yearly outturn of goods was 3973 tons, of which 1221 tons were yarn worth £118,885 (Rs. 11,88,850) and 2752 tons were piecegoods worth £317,503 (Rs. 31,75,030). During 1881 the average daily number of workers of all grades was 1062, of whom 705 were Hindus from the Konkan and Deccan, 196 were Juláha Musalmáns from Upper India, and 161 Native Christians living in Kurla. In 1881 the total amount spent on wages was £14,290 (Rs. 1,42,900). The men earned on an average from £1 4s. to £2 4s. (Rs. 12 - Rs. 22) a month; the women from 14s. to 16s. (Rs. 7 - Rs. 8); and the children from 10s. to 12s. (Rs. 5 - Rs. 6).

Raw sugar is chiefly made in the Bassein sub-division by Páchkalshis, Mális, Native Christians, and Sámvedi Bráhmans. The sugar-making season lasts from February to June. Women and children help by carrying the sugarcane from the gardens to the sugar-mill or *gháni*. Eight tools and appliances are used in making sugar. These are the *vila* or sickle for chopping the roots of the cane, worth from 1s. to 2s. (8 as.-Re. 1); the mill or *gháni*, consisting of two or three rollers each about a foot in diameter, plain and smooth in body, with the upper one-third cut into spiral ridges or screws into which the screws of the adjoining roller fit and move freely while the machine is working. The rollers fit into circular grooves on a thick horizontal plank supported by two strong uprights. These grooves communicate with each other, and, while the cane is being crushed between the rollers, they

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¹ Of 3650 the average daily number of workers for the year ending 31st March 1881, 2171 were men and boys, 819 were women and girls.

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carry the juice to an earthen pot which is buried below. On the top of the rollers there is another thick horizontal board with circular holes to allow the rollers to move freely round their axes. One of the rollers is longer than the other, and has a square top fitting into a corresponding groove in the yoke-beam. At the slightly tapering end of the yoke-beam, which is about eight feet long and six inches square, is the yoke. Including the uprights the cost of the mill ranges from £7 to £8 (Rs. 70 - Rs. 80). Besides the mill, there are required three or four boiling pans, *kadhais*, of copper, hemispherical in shape with two handles, worth from £3 to £4 (Rs. 30 - Rs. 40) each; five scumming sieves, *manichádivás*, copper saucer-like pans about a foot in diameter, with the bottom full of small holes except a belt near the sides. Over the sieve is a bamboo about three feet long whose lower end is split into three parts, which by the elasticity of the cane press tightly against the edge of the sieve and make the upper part of the bamboo into a handle; five stirring ladles, saucer-shaped bamboo baskets a foot and a half in diameter and provided with a long bamboo handle, worth 3d. (2 as.) each; two broad-mouthed cylindrical earthen pots or *kondyás* brought from Virár at 1s. (8 as.) each; two to four dozen earthen pots, also called *kondyás* but sloping at the lower end and not cylindrical, worth 3d. (2 as.) each; and half a dozen rods for stirring the juice after it is poured out of the boiling pan.

Besides these appliances one cart worth from £5 to £6 (Rs. 50 - Rs. 60), and four pair of bullocks are required. But the cart and bullocks belong to the sugar-maker's garden rather than to his sugar-making establishment. The earthen pots with narrow mouths at 3d. (2 as.) each, which, as is described below, are required for storing such of the boiled juice as is intended to make crystallized sugar, are generally supplied by the Váni customers. Of late, instead of the hemispherical copper boiling-pan, some sugar-makers have introduced the Poona flat-bottomed iron boiling-pan. This is an improvement, as the large iron pan requires less fuel and is not so likely to overflow.

When the cane is ripe it is pulled out, the tops and roots are cut off, and the canes are taken to the mill. The mill is worked by bullocks, and, as the rollers revolve, a man sits by and keeps feeding them with fresh cane. On the other side of the rollers a second man receives the squeezed canes and heaps them on plantain-leaves ready to be again squeezed; for, to bring out the whole juice the cane has to be squeezed half a dozen times. As the juice gathers in the earthen pot which is buried below the mill, it is removed to the boiling pan or *kadhái* in a small egg-shaped jar. As soon as enough juice is collected, the pan is moved to the fire-place and the juice is boiled after mixing with it about a pound of shell-lime brought from Rángaon and Kalamb in Bassein. When the juice begins to boil, the scum is removed by the *manichádiva*, the saucer-like copper sieve which has already been described. If the juice begins to overflow, it is sharply stirred with the long-handled saucer-shaped ladles. The boiling goes on till the juice, if thrown into cold water, becomes as hard as stone. Then the juice is poured

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into a set of earthen pots or into a bamboo basket lined with a thick layer of dried plantain-leaves, stirred with a wooden rod, and left to cool. If the raw sugar or *gul* is to be made into crystallized sugar or *sákhār*, the juice is heated on a less violent fire and poured into earthen pots with narrow mouths.

All the raw sugar or *gul* made in the district is sold to local and Márwár Vánis, to whom in many cases the sugar-makers are indebted. The price varies from £3 to £4 (Rs.30-Rs.40) the *khandi* of 25 *mans* (700 lbs.). Raw sugar is divided into three classes, yellow or *pivla*, red or *lál*, and black or *kála*. When the boiled juice fails to become hard enough to make sugar and remains a thick molasses-like fluid, it is known as *kákvi* and is sold at £1 5s. to £2 (Rs.15-Rs.20) a *khandi* of 25 *mans* (700 lbs.). As is noticed later on, in crystallizing the raw sugar, the part that oozes through the bottom of the jar is also used as molasses. Labourers are seldom employed. When they are, they are paid 6d. (4 *as.*) a day in cash. If they work at night, they get about 6d. (4 *as.*) worth of raw sugar. Each sugar-mill requires eight men, four for gathering and bringing the cane, two to watch the mill, and two to boil the sugar. The sugar-pan holds 168 pounds (6 *mans*) of juice, and in the twenty-four hours, if worked night and day, six panfulls can be boiled.

The owners of sugarcane gardens, whether they are Mális or Bráhmans, prefer to dispose of the sugar in its raw or uncrystallized state. The whole supply of raw sugar comes to be crystallized into the hands of Maráthá and Gujarát traders and Márwár Vánis. The crystallizing of sugar requires four appliances, a number of earthen pots to hold the raw sugar worth 14s. to £1 (Rs. 7-Rs. 10) a hundred; a few iron scrapers with wooden handles worth 1s. (8 *as.*) each; some coarse cloth worth about 6s. (Rs. 3); a stone mortar worth from 6s. to 8s. (Rs. 3-Rs. 4); wooden pestles with iron tips worth from 1s. to 1s. 4d. (8-12 *as.*); and sieves worth from 1s. 6d. to 2s. (12 *as.* - Re. 1). The work is done by Native Christian or Musalmán labourers, who are employed by the Vánis at from 6d. to 7½d. (4-5 *as.*) a day. The Vánis buy the raw sugar in large earthen pots holding about 56 lbs. (2 *mans*). To crystallize the sugar, the first step is to bore a hole about the size of the little finger in the bottom of each of the earthen pots which contain the raw sugar. The sugar pot is then set on a broad-mouthed earthen jar called *hánd*. The cover on the mouth of the raw sugar is taken away and a layer of a water-plant, *Serpicula verticillata*, locally called *sákhari shevál* or sugar moss, is laid on the top of the sugar. On the third or fourth day the plant is taken off and the surface of the sugar, which by this time has become crystallized, is scraped with a curved notch-edged knife and put on one side. The top layer is called the flower or *phul* and weighs about a pound. The second layer, which is a little duller in colour, is named *dána* or grain, and weighs about a couple of pounds. The sugar of both sorts is then laid in the sun on a coarse cloth sixteen yards long and one yard broad. After lying in the sun for one or two days, it is pounded in a stone mortar or *ukhali* by iron-tipped wooden pestles. It is then passed through a sieve and is ready for sale.

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Bassein Factory.**

Within the last thirty years, competition from Mauritius is said to have reduced the production of crystallized sugar from six hundred to sixty *khandis*.

The great growth of sugarcane in the neighbourhood of Bassein has on two occasions, about 1830 and in 1852, led to the opening of a sugar factory in Bassein. In 1829 a Mr. Lingard applied for land at Bassein to grow Mauritius sugarcane and other superior produce, and to start a sugar factory. Government, anxious to encourage private enterprise, gave him a forty years rent-free lease of about eighty three acres (100 *bighás*) of land on the esplanade of Bassein fort. They also advanced him £2300 (Rs. 23,000). Lingard's mill was soon built and some sugarcane was planted, but his death in 1832 checked the scheme. At his death he owed Government £2300 (Rs. 23,000), the security being a mortgage on the building worth £220 (Rs. 2200), the land, and its crops. Government took temporary possession of the estate. When the Revenue Commissioner visited the place in 1833 he found the mill greatly out of repair. He suggested that it should be made over to some enterprising man, and a Hindu named Náráyan Krishna was given a two years rent-free lease of the estate. In 1836 Náráyan's tenancy expired. He had failed as he could neither bring his sugar to perfection nor persuade other planters to press at his mill. Government, who were exceedingly anxious to extend the growth of Mauritius cane, engaged to remit the rent of all land under that crop and resolved to let the Bassein estate on favourable terms. In 1837 Messrs. McGregor Brownrigg & Co. were allowed a trial of the estate for three months, and, being satisfied with the result, they asked for a long lease. In 1841 they were granted in perpetual lease some 115 acres (136 *bighás*) near the travellers' bungalow on the esplanade. The lease began to run from 1839. For forty years they were to hold the land rent-free and were then to pay a yearly rent of £2 4s. the acre (Rs. 22 the *bigha*). They agreed to grow sugarcane, but the promise was made binding for only seven years, as Government hoped that by that time the manufacture of sugar would be firmly established. This hope was disappointed. Messrs. McGregor Brownrigg & Co. continued to grow sugarcane only so long as they were obliged to grow it. In 1843 they reported that from the pooriness of the soil and the want of shelter, sugarcane did not thrive and did not pay. They levelled the ground, dug wells, and grew other kinds of superior produce. In 1848 they sold the estate to a Mr. Joseph, who, in 1859, sold it to one Dosábhái Jahángir, and he in the same year sold it to a Mr. J. H. Littlewood.

In 1829 the land inside Bassein fort was leased to a Mr. Cardoza for thirty years at a yearly rent of £40 (Rs. 400). He died soon after, and in 1836, to help his widow, the rent was lowered by £10 (Rs. 100), with a further reduction of £2 18s. (Rs. 29) on account of excise payments. In 1852 Mrs. Xavier, a daughter of Mr. Cardoza, was allowed to repair the ruined church of St. de Vidar and turn it into a sugar factory. Mrs. Xavier seems to have sublet the land to Mr. Littlewood, who with a Mr. Durand fitted up a building for making and refining sugar. The scheme proved a failure, and

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was for a time abandoned. Afterwards, with the help of fresh capital, a new start was made under the name of the Bassein Sugar Company. New machinery was bought and an experienced manager and assistants were engaged. In 1857 Mr. Macfarlane, a Bombay solicitor, and Mr. J. H. Littlewood (that is the Bassein Sugar Company) applied for a new lease on easy terms, as Mrs. Xavier was willing to forego the unexpired portion of her lease. On March 21st, 1860, Messrs. Macfarlane and Littlewood were granted a thirty years lease of certain lands in the fort of Bassein on a yearly rent of £27 2s. (Rs. 271). The lease was to be renewable at the end of the thirty years. Messrs. Macfarlane and Littlewood carried on business under the name of the Bassein Sugar Company until 1861, when the concern was sold to Messrs. Lawrence & Co. In 1868 Messrs. J. H. Littlewood, H. Worthing, and Navroji Mánekji bought the estate. Mr. Littlewood had the management, and, though the Sugar Company has long ceased to exist, he still (1881) lives in a small house in the fort.

In November and December, at the Bassein villages of Agáshi, Vátar, and Koprád, about eighty-five families of Sámvedi Bráhmans, fifteen families of Páchkalshis, and about seventy-five families of Native Christians originally Sámvedis and Páchkalshis, are engaged in drying ripe plantains.¹ The plantain-driers are gardeners, who grow the fruit and need no help from any other craftsmen. During their busy season, which lasts from October to January, they keep no holidays. The plantain-driers and gardeners are generally fairly off and some of them are well-to-do. The dried plantains are either sold to local dealers, or are sent to the weekly markets held in neighbouring villages. Besides drying ripe plantains, they dry slices of unripe plantains and sell them to high-caste Hindus as fast-day food. Dried plantains are sent by the local dealers to Thána, Bombay, Surat, Poona, and Sholápur. The selling price is about 18s. (Rs. 9) the Bengal *man* of eighty pounds. No special appliances are required.

At Uran, on the island of Karanja in the south-east corner of the Bombay harbour, there are about twenty distilleries which supply Bombay with *moha* liquor and date rum. The distilleries are close to each other, and are all owned by Pársis. The Collector of Salt Revenue issues yearly licenses for working the distilleries. Provided they mix nothing with the spirit the holders of licenses are free to make liquor in whatever way they choose. The *moha* flowers are brought to Bombay by rail from Jabalpur, and from Kaira, the Panch Maháls, and Rewa Kántha in Gujarát. Much of the Gujarát *moha* comes by sea direct to Uran. Most of the Jabalpur *moha* comes by rail to Bombay and from Bombay is sent to Uran in small boats by Pársis, who are the chief *moha* merchants. When set apart for making spirits *moha* flowers are allowed to dry, and then soaked in water. Fermentation is started by adding some of the dregs of a former distillation, and the flowers are generally left to ferment for eight or nine days.

The native stills formerly in use have given place to stills of European fashion, consisting of a large copper boiler and a proper

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¹ The process is given above, p. 292.

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condenser. The cover of the boiler has a retort-shaped neck which is put in connection with the winding tube or worm in the condenser and the condenser is kept full of sea water, all the distilleries having wells connected by pipes with the sea. Even in these stills the first distillation technically called *rasi* is very weak and would find no market in Bombay. It is therefore re-distilled, and becomes *bevda* or twice distilled which is nearly as strong as ordinary brandy, and, on being poured from one glass into another, gives a proper 'bead' or froth, without which Bombay toppers will not have it. Spirit is sometimes scented or spiced by putting rose leaves, imported dry from Persia, cinnamon or cardamoms into the still with the *moha*. This is generally weak; it is often made to order for the cellars of wealthy *Pársis* in Bombay or for wedding parties. Date rum is manufactured in the same manner as plain double distilled *moha* spirit, and, though colourless at first, it acquires the colour of rum after standing in wood for a few months, as *moha* spirit also does. Small quantities of spirit are sometimes made from raisins or from molasses. Palm spirit is not allowed to be manufactured in the Uran distilleries. It is made in a single distillery in the town of Uran. Since 1880 two of the distillers have held licenses for the manufacture of spirits of wine, which is sold in Bombay to chemists. This is made from weak *moha* spirit, in English or French stills of superior construction.¹

Each distillery has a strong room in which the outturn of the day's distilling is every evening stored. Each strong room is kept under a double lock, the key of one lock remaining with the owner, and the key of the second lock with the Government officer in charge of the distilleries. All liquor intended for transport to Bombay, or the Thána and Kolába ports, is brought every morning from the distilleries into a large gauging-house near the wharf. The liquor is there gauged by the Government officers in charge, and, on payment of the duty, permits are granted for its removal and transport. The liquor is sent in boats belonging to or hired by the liquor-owners, which start with the ebb tide and cross the harbour to the Carnac Wharf in Bombay. At the Carnac Wharf the liquor is examined and occasionally tested by Customs officers, who also compare each consignment with the permit covering it. Under the orders of the native superintendent or *sar-kárkun* of salt and customs, the whole establishment at the distilleries consisted, until 1876, of one supervisor on a monthly pay of £2 10s. (Rs. 25), three clerks on monthly salaries varying from £1 4s. to £1 10s. (Rs. 12 - Rs. 15), two gaugers on monthly salaries of £1 4s. and 16s. (Rs. 12 - Rs. 8), and twenty-seven peons at a total monthly cost of £14 10s. (Rs. 145). In 1876 (1st May) the establishment was remodelled and fixed at the following strength: One supervisor on a monthly pay of £30 (Rs. 300), two gaugers on £5 and £2 10s. (Rs. 50 - Rs. 25), three clerks on monthly salaries varying from £1 10s. to £2 (Rs. 15 - Rs. 20), forty-four peons on monthly salaries varying from 16s. to £1 10s. (Rs. 8 - Rs. 15), one *tindal* on a monthly pay of £1 (Rs. 10), and three lascars on a monthly pay of 16s. (Rs. 8), the whole costing

¹ Mr. E. H. Aitken, Assistant Collector, Salt Revenue.

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£86 10s. (Rs. 865). The supervisor controls the distilleries, and the gaugers test the liquor offered for removal. The clerks prepare the permits and keep the account of liquor removed from the distilleries. The peons are told off to watch day and night in turn at each distillery door. Quarters have been provided for the supervisor on a small hill in the midst of the distilleries, and his office is situated at the foot of the hill. The duty is collected in the sar-karkun's office. Since the 1st of August 1878 the distillers have been required to pay the cost of the Government establishments employed to supervise the distilleries. Until July 1879 the recovery was effected by a monthly contribution of £2 10s. (Rs. 25) on each licensee, irrespective of the number of stills worked and the amount of business carried on. Since the 1st of August 1879 the monthly fixed contribution has been changed into a levy of $\frac{1}{2}$ d. (6 pies) the gallon of liquor removed from each distillery; and this charge is collected along with the still-head duty. One distillery licensed for manufacturing spirits of wine pays a contribution of $2\frac{1}{2}$ d. ($1\frac{1}{2}$ as.) the gallon.

During the ten years ending 1880-81, the number of gallons of liquor excised at the Uran distilleries averaged 513,670 a year, the total rising from 545,418 in 1871-72 to 613,708 in 1875-76 and falling to 502,859 in 1880-81. During the same ten years the amount of duty shows a steady increase, from £54,542 in 1871-72 to £66,080 in 1875-76 and to £115,429 in 1880-81. The marked rise in the collection of still-head duty in 1875-76 was due to the enhancement of the palm-tax from 14s. to 18s., which enabled *moha* spirits to compete on more equal terms with palm-juice spirit distilled in Bombay. In 1876-77 the still-head collection showed an increase, owing to a rise in duty from 2s. to 3s. 6d. (Re. 1-Re. 1-12) the gallon. The rise in the palm-tax and in the still-head duty was followed by a strike of the Bombay Bhandáris and the Uran distillers. No liquor left Uran from the 1st of August to the 22nd of October 1876, and five distilleries were closed owing to heavy losses. In 1878 the still-head duty was further raised from 3s. 6d. to 4s. 6d. (Rs. $1\frac{1}{2}$ -Rs. $2\frac{1}{2}$) the Imperial gallon.¹

The following statement shows the amount of spirits excised and the revenue realised from the Uran distilleries during the ten years ending 1881 :

Uran Distilleries, 1871-1881.

YEAR.	Gallons.	Duty.	YEAR.	Gallons.	Duty.
		£			£
1871-72	545,418	54,463	1876-77	459,428	71,614
1872-73	564,525	56,462	1877-78	428,638	87,885
1873-74	541,149	56,775	1878-79	423,057	97,164
1874-75	585,503	59,611	1879-80	474,427	104,928
1875-76	613,708	66,080	1880-81	502,859	115,429

¹ The duty of Rs. $2\frac{1}{2}$ is levied on all spirit sent to Bombay which is not stronger than 25° under-proof. If when tested it proves to be stronger, the duty is raised proportionally. Spirit for the Thana and Kolaba districts is generally 25° 50' or 75° under-proof, the country people preferring it weak. Duty is charged according to the strength. Mr. E. H. Aitken.

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Besides at Uran there were formerly distilleries at Bhándup in Sálsette and at Chembur in Trombay. For a long time the owner of the Bhándup distillery had the contract for supplying rum to the British troops. But as it was found that rum could be brought from the Mauritius and elsewhere cheaper than it could be made at Bhándup, the contract was not renewed. The distillery remained idle for some time, and in 1879 was closed. During the nine years ending 1879-80, the number of gallons excised averaged 8420, the amounts varying from 16,138 gallons in 1871-72 to 3032 gallons in 1879-80. During the same nine years the total realizations from still-head duty varied from £2067 in 1876-77 to £349 in 1873-74.¹

Chembur.

The distillery at Chembur was established in 1873 by an European firm, chiefly with the object of manufacturing rectified spirits in Bombay. It was closed after a few months' trial, re-opened in 1875-76, and, after doing little or no business, was again closed in 1877. During the time the distillery was open a yearly average of about 1500 gallons of liquor was excised, the number of gallons rising from 1133 in 1873-74 to 3513 in 1875-76 and falling to 671 in 1877-78.

Comb Making.

The making of ornamental blackwood combs supports about half a dozen families of Konkani Musalmáns in Bhiwndi, and three or four families in Kalyán. The Bhiwndi comb-makers are said to have come from Váda three generations ago. The Kalyán comb-makers are carpenters who have taken to their present craft within the last generation. Their usual hours of work are from seven to eleven in the morning and from two to six in the afternoon. They keep holiday for five days during the Muharram and for four days at the *Bakar Id*, and, as they fast and often attend the mosque, they do not work steadily during *Ramzán*. There is no special merit in their work. They complain that their craft has suffered from the competition of English horn-combs, and that the demand for their wares is falling. The blackwood they use comes from the Thána forests chiefly from private or *inám* villages. For every block or *gála*, about four and a half feet long and a foot and a half round, they pay about 2s. (Re. 1). The combs are sold retail at their houses, or wholesale to local Bohora stationers and other hawkers at from 3½d. to 6d. (2½ as. - 4 as.) the dozen. One man can make from twelve to fifteen combs a day. His average monthly income varies from 10s. to 12s. (Rs. 5 - Rs. 6). He is not helped by the women of his family. Their busy season is the Hindu marriage time between November and June (*Márgshirsh* and *Jeshth*). The tools used in comb-making are an axe or *tasni* worth about 1s. 6d. (12 as.), a saw worth from 1s. to 2s. 3d. (8 as. - Re. 1-2), a chisel or *pharsi*, a *rokhani* of nominal value, a file worth about 2s. (Re. 1), a reed pen, and an

¹ The details are : 1871-72, gallons 16,138, duty £1614 ; 1872-73, gallons 13,168, duty £1317 ; 1873-74, gallons 3496, duty £349 ; 1874-75, gallons 4237, duty £389 ; 1875-76, gallons 6879, duty £688 ; 1876-77, gallons 14,347, duty £2067 ; 1877-78, gallons 8118, duty £1904 ; 1878-79, gallons 6364, duty £1724 ; 1879-80, gallons 3032, duty £764.

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alloy of tin and mercury called *hálkalai*, which is sold at about 3s. (Rs. 1½) the pound and with which designs are traced in bright white lines on the combs. The industry is fairly prosperous, and will continue to prosper so long as high-caste Hindu women prefer wood-combs to horn-combs.

In Marátha times (1740-1817) Bassein was known for its wood-carvers of the Sutar or Páchkalshi caste. They are said to have been brought from Mungi Paithan in the Deccan to Bassein by the Portuguese, when they were building the Bassein fort in 1597, and to have been presented with the village of Mulgaon about a mile north of Bassein with twelve large cocoanut gardens or *vádís* in perpetual grant. At Mulgaon there is still a street called after them the Sutar street. The Portuguese probably employed them in ornamenting their churches and other religious buildings, some of which are said to have been noted for their beautiful carved wood-work. Under the Maráthás the chief articles they made were *devárás* or carved shrines for household gods and *kalamdás* or pen and ink stands. These were generally made of blackwood, most of which came from Jawhár. They are not now much in demand, and at present there are only three wood-carvers. The shrines are either four, five, six, or eight-cornered. The pattern is first sketched in chalk. The tools which are of European make are brought from Bombay where a tool-box or *hatyaráchi peti* costs from £7 10s. to £15 (Rs. 75-Rs. 150). The wood is polished by fish scales, especially the scales of the *pákhat* and *mushi*, and the colour is deepened by a mixture of lamp-black and bees' wax, which is rubbed on with a brush made of the flower stalk of the cocoa-palm. A carved shrine costs from £2 to £30 (Rs. 20 - Rs. 300), and an inkstand from 10s. to £2 (Rs. 5 - Rs. 20).

There is an abundant supply of material for paper-making, sugar-cane refuse, plantain stems, bamboos, and some wild shrubs and grasses.¹ In 1871 a paper-mill was started at Sassu Navghar, about six miles east of Bassein, by Messrs. Johnson and Littlewood. The cost of the buildings with fixings and English machinery, and of a dam built across the neighbouring stream, was £8000 (Rs. 80,000). The mill began working in 1877. Paper was made from grass and rice straw, but none was ever sold although many dealers had approved of the samples and had promised to buy all that was brought into the market. The manager died from an accident in 1880, and on his death the mill was closed. The project failed

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Crafts.

Wood Carving.

Paper Making.

¹ Of the wild products suitable for paper-making the chief are *Saccharum spontaneum*, a coarse grass which grows freely in low marshy lands and yields a substance equally useful with *Esparto* grass; *bowri* or *mudra*, *Abutilon indicum*, commonly found in hedges; *maddar* or *rui*, *Calotropis gigantea*, a very common shrub yielding a large proportion of fibre; *utran*, *Dæmia extensa*, a tolerably common creeper; the screw pine, *kepada*, which grows close to the sea and is covered with fibrous leaves; *Girardinia heterophylla*, which grows on the Sahyádrí slopes; *kálnar* or *gháymádrí*, *Agave vivipora*, which grows wild. Besides these, the straw of all the cultivated cereals, such as rice, *náchni*, *vari*, *káng*, and *harik* can also be used in the paper-mills with rags, rotten ropes, and gunny bags. Wild jute, *Corchorus capsularis* and *olitorius*, *ambádi* *Crotalaria juncea*, *chandul* *Antiaris saccidora* also supply suitable fibre.

Chapter VI.**Crafts.****Fibre Making.**

through want of funds to buy new machinery. Another boiler was required, and there was not sufficient engine-power to work the rag engines of the pulping compartment.

In 1879 Messrs. Price and Lacey started a fibre machine in the old sugar factory in Bassein fort. Some of the plantain and aloe fibre produced as samples was good and was well reported on in England, the value of both kinds being estimated at about £20 the ton. But it was found impossible to turn out fibre like the sample in any quantity. No arrangement had been made for a regular supply of raw material, and chiefly owing to difficulties with those who owned the plantains and aloes, Messrs. Price and Lacey could not get enough to keep even their small establishment at work. Another difficulty was that their engine was not strong enough to work their cleaning machine freely. If fibre like the best samples produced at Bassein could be turned out in any quantity at a moderate cost, fibre-making might do well; but judging from Messrs. Price and Lacey's trial, this seems unlikely.

Jail Industries.

Besides these local industries, the Thana Jail with its two hundred long-term prisoners, supplies a special class of manufactures.¹ The chief of these manufactures are cane-work, cloth-weaving, and Persian and cotton carpet-making. Since 1874, under the management of the present superintendent Mr. S. S. Smith, the character of the jail manufactures has greatly improved, and the jail chairs and baskets, its cloth, table-cloths, napkins, towels, and carpets are in great demand.

The jail cane-work has an excellent name for strength and finish. The first workers were Chinese convicts. But all the Chinamen have served their time, and the cane-work is now chiefly in the hands of low-class Hindus. When the rattan is brought from Bombay, to which it comes from Singápor, it is softened by steeping it in water for three days. It is then either bent into the required shape by placing it in leaden moulds, and, until it is dry, pressing it by heavy iron sheets over which burning charcoal is strewn; or it is cut vertically into slits, and the slits and bent canes are plaited into chairs, baskets, boxes, picture frames, and other fancy articles.

Cotton Cloth.

Weaving is the chief industry in the jail. There are from forty to fifty looms, of which six are for plain cotton-carpet, seven for Persian long-napped carpets, twelve for native blankets, four for gunny bags, eight for tape, three for coir matting, six for fancy coloured screens or *pardás* and window blinds, and the rest for various kinds of drills and common cloth. The yarn used in weaving cotton cloth is brought from Bombay. The coarser white yarns are the produce of the local mills. The fine white yarns and the Turkey red, orange, and yellow yarns are of English make; other colours are dyed in the jail. The monthly consumption of

¹ On the 31st of August 1882 there were 407 (males 337, females 70) long-term prisoners. Of these 407 prisoners 200 (males 150, females 50) were engaged in jail industries.

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yarn is about 1200 pounds. Before yarn is used, it is handed to female convicts who steep it in water and throw it round a reel, locally called *bhovra*. From this it is wound on a small reel or *rahāti* to be twisted. The thread is then either arranged for the warp or wound round the bobbins by a small wheel. After it is sized the warp is carried to the loom, the ends are passed through the heddles, and it is handed to the weaver. The loom used in weaving plain coarse cloth is the same as the Julāha's loom, and has only two heddles and two treddles. The heather mixture, a greyish green cloth popular among Europeans for rough work, is made by mixing yellow, black, and green threads in the warp as well as in the weft. It is woven on a simple loom with four heddles.

Indian bed-sheets, or *chādars*, are woven on the carpet-loom from the finest cotton yarn. They are soft and warm, and, in addition to their ordinary use as bed-sheets, may be used either as a blanket or as a quilt if stuffed with cotton wool.

Tape from half an inch to four inches broad is in great demand for messengers' belts, cot bottoms, harness, and machinery. The tape-loom consists of a rod about a foot long, hung horizontally from a string which is tied to its centre and fastened to the roof. From either end of the rod a smaller stick, about six inches long, hangs at right angles. The ends of the smaller sticks are joined together by a fringe of strings, from which the loops of the threads that serve as heddles are hung. The ends of the smaller sticks are alternately raised and lowered by the hand to secure a similar movement among the loops and consequently among the alternate fibres of the warp. Between each movement the weft fibre is passed and fixed in its place by a small wedge-shaped instrument called *hātya*, differing from the native *lavki* by being smaller and by having no iron rim along the thinner side.

The cotton carpet-loom which lies horizontally along the floor passes round stout poles at either end which are secured by ropes tied to strong wooden pegs driven into the ground. The weavers crouch on a broad wooden plank placed across the warp. This plank rests on stones at the side of the loom, and as the work goes on is moved forward. The design is formed in the same way as in weaving Persian carpets, by passing the different coloured threads through the strands of the warp, as called out by the overseer in charge. Instead of being cut off, these threads are left slack and driven home by a fork-like instrument called the heckle, the white warp threads being entirely hidden by the weft, which forms the colouring of the carpet. The loom has only two heddles. The striped cotton carpet-loom differs from the coarse cloth-loom only by being broader and having a stronger reed or *phani*. The chief aim of the carpet-weaver is to hide completely the white warp-yarn, leaving unbroken belts of the coloured weft. For this purpose, each time the shuttle passes, the weaver inserts his index finger about the middle of the warp and pushes the weft-yarn forward to the middle of the reed or *phani*, making an angular arch with the fabric already woven. He then drives the weft-yarn home, thus using a greater length of weft-yarn than the breadth of the carpet.

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JAIL INDUSTRIES.

*Chādars.**Tape.**Carpet.*

Chapter VI.**Crafts.****JAIL INDUSTRIES.*****Napkins.******Persian
Carpets.***

A cotton carpet costs from $3\frac{1}{2}d.$ to $7\frac{1}{2}d.$ ($2\frac{1}{2} as.$ - $5 as.$) a square foot. There are (1882) twenty cotton carpet weavers.

Napkins, table-cloths, and towels of diaper or other designs, require six to eight heddles and treddles and very fine reeds. In other respects the loom resembles that used in weaving coarse cloth.

Persian carpet-looms differ from plain carpet-looms in having the warp fastened vertically, instead of horizontally, in the absence of heddles and treddles, and in the absence of the reed, *phani*. The loom consists of two uprights, from fifteen to twenty feet high and from ten to fifteen feet apart, supporting two beams, one fixed to the lower ends of the uprights and the other movable. The warp-yarn is passed round these beams forming a huge embroidery-like frame. On one side of this frame from three to six workmen sit, while on the other side the overseer stands with a sketch or sample of the design before him. When all is ready, he calls out to the workmen the number of loops of each variety of coloured wool that have to be taken up for the first row. The workmen repeat in chorus what the overseer says, and fix up the loops, tie a knot, and cut the pieces off. As soon as the first row is ready, a weft-yarn is passed between the two sets of the warp, and is fixed tightly in its place by the aid of a fork-like instrument called the heckle. In this manner row after row is laid up, till the whole of the carpet is woven, when it is taken down from the loom, spread on the floor, and sheared. Persian carpets vary in price, according to texture and design, from $14s.$ to $\pounds 1\ 8s.$ (Rs. 7 - Rs. 14) the superficial square yard. There are (1882) seventy-five Persian carpet weavers.

Besides these articles, the convicts make bamboo-baskets, gold and silver ornaments, boxes, and other wooden articles. They dye cloth or silk, engrave metal plates, make flower-pots and water-pots, ropes and nets for badminton lawn-tennis and cricket, cotton coir and flax ropes, and soles for hunting shoes. Few of these articles are kept in stock, but they are quickly made and supplied to order.

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CHAPTER VII.

HISTORY.

THÁNA history may be divided into four periods, an early Hindu period partly mythic and partly historic, coming down to about A.D. 1300; a Musalmán period lasting from 1300 to about 1660; a Marátha period from 1660 to 1800; and a British period since 1800. The chief interest in the history of the Thána coast is that, with comparatively few and short breaks, some one of its ports, Sopára, Chaul, Kalyán, Thána, Sanján, or Bombay, has, from pre-historic times, taken a leading part in the foreign commerce of Western India. From pre-historic times the Thána coast has had relations with lands beyond the Indian Ocean. From B.C. 2500 to B.C. 500 there are signs of trade with Egypt, Phœnicia, and Babylon; from B.C. 250 to A.D. 250 there are dealings with, perhaps settlements of, Greeks and Parthians; from A.D. 250 to A.D. 640 there are Persian alliances and Persian settlements; from A.D. 700 to A.D. 1200 there are Musalmán trade relations and Musalmán settlements from Arabia and Persia; in 1530 there is the part conquest by the Portuguese; and in 1664 the settlement of the British. The share of the Hindus in these dealings with foreigners has by no means been confined to providing in India valued articles of trade. As far back as record remains, for courage and enterprise, as traders, settlers, and travellers both by land and by sea, the Hindus hold a high place among the dwellers on the shores of the Indian Ocean.¹

The openings through the Sahyádris by the Tal, the Nána, the Málsej, and the Bor passes, have from the beginning of local history (B.C. 225) caused trade to centre in the Thána ports. During these two thousand years the trade of the Thána ports, from time to time, has varied from a great foreign commerce to a local traffic. The trade has risen to foreign commerce when the Thána coast has been under a power which ruled both the Konkan and the Deccan; it has shrunk to a local traffic when Thána and the Deccan have been under different rulers.

¹ Of the Hindu share in the early navigation of the Indian Ocean a notice is given in Appendix A. Authorities in favour of early Hindu settlements on the coasts of Arabia and the Persian Gulf are cited in footnote 3 p. 404. The following instances, taken from one of Wilford's Essays (As. Res. X. 106, 107), point to a still wider distribution of the early Hindus; at the same time the vague use of India and Indians among Greek and Roman writers makes the application of some of these references to Hindus somewhat doubtful. Wilford notices Hindu seers in Persia and in Palestine 700 years before Christ; Hindus in the army of Xerxes B.C. 480; Hindu elephant-drivers among the Carthaginians B.C. 300, and among the Romans B.C. 250; Hindu male and female servants in Greece; and Hindu merchants in Germany (B.C. 60), perhaps in England.

Chapter VII.
History.
EARLY HISTORY.

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Chapter VII.
History.

EARLY HISTORY.
Ashok's Edict,
B.C. 225.

The earliest known fact in the history of the Thána coast belongs to the third century before Christ (B.C. 225). It is the engraving of Ashok's edicts on basalt boulders at Sopára about six miles north of Bassein. Sopára must then have been the capital of the country and probably a centre of trade. The history of Sopára may doubtfully be traced to much earlier times. According to Buddhist writings Sopára was a royal seat and a great centre of commerce during the lifetime of Gautama Buddha (B.C. 540).¹ But the story is legendary, or at least partly legendary, and there is no reason to suppose that Gautama ever left Northern India. A passage in the Mahábhárat describes Arjun stopping at the most holy Shurpárák on his way to Somnáth Pattan or Verával in South Káthiáwár, and gives an account of Arjun's visit to a place full of Bráhmaṇ temples, apparently at or near the Kanheri Caves.²

This early Buddhist and Bráhmaṇ fame, and the resemblance of the name to Sofer or Ophir, have raised the belief that Sopára is Solomon's Ophir, a famous centre of trade about a thousand years before Christ. This identification leads back to the still earlier trade between Egypt and the holy land of Punt (B.C. 2500-1600); and this to the pre-historic traffic from the Thána coast to Persia, Arabia, and Africa.³

¹ Burnouf's Introduction, *À l'Histoire du Bouddhisme Indien*, I. 235-270.

² Mahábhárat (Bom. Ed.), Vanaparva, cap. 118. This passage may be an interpolation. By passages such as these the revivers of Bráhmaṇism (A.D. 600-1000) effaced the memory of Buddhism. The Buddhist cave temples became the work of the Pándava, and the two colossal rock-cut Buddhas in the great Kanheri cave became statues of Bhim the giant Pándav. At the same time the story of Purna given below (p. 406) seems to show that Kanheri was a Bráhmaṇic centre before it became Buddhist.

³ Vincent (Commerce of the Ancients, II. 45, 281, 423), Heeren (Hist. Res. III. 408), and Reinaud (Abu-l-fida, clxxiv. and Memoir Sur. l'Inde, 221) hold, that by the help of the regular winds Hindus and Arabs have from pre-historic times traded from West India to Arabia, Africa, and Persia. This belief is supported by the mention in Genesis (B.C. 1700, cap. xxviii.) of Arabs trafficking in Indian spices; by the early use of Indian articles among the Egyptians (Wilkinson's Ancient Egyptians, Popular Edition, II. 237; Rawlinson's Herodotus, II. 64, 275; Mrs. Manning's Ancient India, II. 349; Lassen's Ind. Alt. II. 602, Ed. 1874; J. Madras Lit. and Scien. 1878, 202); and, according to Wilford (As. Res. X. 100), and Lassen by the Hindu colonization of Socotra and of the east coast of Arabia. It is also supported by the mention in later times (B.C. 200; Ind. Alt. II. 586) of settlements of Aden Arabs on the Indian coast and of colonists in Socotra who traded with India (Agatharcides, B.C. 177, in Vincent, II. 38; and Geog. Vet. Scrip. I. 66); by the Arab form of Pliny's (A.D. 77) Zizerus or Jazra, and of Ptolemy's (A.D. 150) Melizygerus on the Konkan coast; by the correspondence of Sefareh-el-Hende and Sefareh-el-Zinge, that is Sofála or Sopára in Thána and Sofála in Africa (Vincent, II. 281, 422); and by the statement in the Periplus (Vincent, II. 423) that the trade between India, Africa, and Arabia was much older than the time of the Greeks.

Whether the early Egyptians traded to the west coast of India is doubtful. The holy land of Punt, to which as far back as B.C. 2500 the Egyptian king Sankh-ha-ra sent an expedition, was formerly (Campolion's L'Egypte, I. 98) supposed to be India, but later writers place it nearer Egypt; Brugsch (Egypt Under the Pharaohs, I. 114) on the Somali coast; and Duncker (History of Antiquity, I. 150, 157, 314) in South Arabia. As early as B.C. 1600 the Egyptians had many Indian products, agates, hematite, the lotus, indigo, pepper, cardamoms, ginger, cinnamon, and Indian muslins (Wilkinson's Ancient Egyptians, Pop. Ed., II. 237; Rawlinson's Herodotus, II. 64, 168, 173, 275); but it is doubtful whether they traded direct to India.

Of the Phœnician connection with Ophir or Sopher (B.C. 1100-850), details are given under Sopára. The chief exports from Ophir were gold, tin, sandalwood, cotton, nard,

The question of the identification of Sopára with Solomon's Ophir is discussed in the account of Sopára given under Places of Interest. As far as information goes, the identification, though not unlikely, is doubtful, and the carving of Ashok's edicts (B.C. 225) remains the earliest known fact in the history of the Thána coast. The Maháwanso mentions that Ashok sent Dharmarakshita, a Yavan or Greek, to preach Buddhism in Aparánta or the Konkan, and that he lectured to 70,000 people, of whom 1000 men and more than 1000 women, all of them Kshatriyas, entered the priesthood.¹ It

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EARLY HISTORY.

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bdellium, sugar, cassia or cinnamon, pepper, peacocks, apes, rice, ebony, and ivory (Max Müller's *Science of Language*, 190; Caldwell's *Dravidian Grammar*, 92). The imports were probably wine, slaves, clay and metal dishes, ornaments, arms, fish-purple, glass, silver, and embroidered and woven stuffs (Duncker, II. 70, 72, 73, 284-291, 306).

The connection between India and the Persian Gulf seems to pass even further back than the connection with Arabia and with Africa. The voyage is shorter, sailing in the Persian Gulf is easier, and the inland route is less barren. Babylonian tradition opens with a reference to a race who came from the southern sea, a people who brought the Babylonians their gods, and who taught them the arts. According to one account these teachers came from Egypt; according to another account the chief teacher was Andubar the Indian (Heeren's *Historical Researches*, II. 145; Rawlinson in *J. R. A. S. [New Series] XII.* 201-208, 218). Rawlinson holds that from very early times, Gerrha, on the mainland close to Bahrein island on the west shore of the gulf, was an emporium of the Indian trade, and identifies Apir an old name for Gerrha with Solomon's Ophir (Ditto, 214). The original traders seem to have been Phœnicians, who, according to ancient accounts, moved from Bahrein north-west to the Mediterranean coast (Rawlinson's *Herodotus*, IV. 241; Lassen's *Ind. Alt.* II. 589; Rawlinson *J. R. A. S. XII.* N. S. 219).

The head of the Persian Gulf seems also from very early times to have been connected by trade with India. In the ninth century before Christ, Isaiah (xliii. 14) described the Babylonians as rejoicing in their ships, and, at the close of the seventh century, Nebuchadnezzar (B.C. 606-561) built quays and embankments of solid masonry on the Persian Gulf, and traded with Ceylon and Western India (Rawlinson's *Herod.* I. 513; Heeren, II. 415-417), sending to India fabrics of wool and linen, pottery, glass, jewels, lime, and ointment, and bringing back wood, spices, ivory, ebony, precious stones, cochineal, pearls, and gold. (Heeren's *Historical Researches*, II. 209, 247; Duncker, I. 305). In the sixth century before Christ the men of Dedan or Bahrein brought ebony and ivory to Tyre (B.C. 588; Ezekiel, xxvii. 15).

The Persians (B.C. 538-330) despised trade and seem to have blocked the mouths of the Tigris (Lassen's *Ind. Alt.* II. 606; Rooke's *Arrian*, II. 149; Heeren, II. 247-249) and in India a trade-hating class rose to power and introduced into Manu's Code (B.C. 300) a rule making seafaring a crime (*Ind. Ant.* IV 138). This clause is contrary to other provisions of the code (Heeren's *Hist. Res.* III. 349, 350, 359) and to the respect with which merchants are spoken of in the *Rigved* and the *Rámáyan*, and in later times by the Buddhists. (For the vigour of Hindu trade in early Vedic and *Rámáyan* times, see Wilson's *Rigved*, I. 152; Lassen's *Ind. Alt.* II. 581; Mrs. Manning's *Ancient India*, II. 347; Caldwell's *Dravidian Grammar*, 122; Heeren's *Hist. Res.* III. 353, 366, 381. For the Buddhist respect for merchants, see Burnouf's *Introduction*, 250; Rhys Davids' *Buddhist Birth Stories*, I. 138, 149, 157; and Mrs. Manning, II. 354). This Bráhma and Persian hate of trade, especially of trade by sea, perhaps explains the decay of foreign commerce before the time of Alexander the Great (B.C. 325). In spite of all his inquiries in Sindh, and in spite of the voyage of Nearchus from Karáchi to the Persian Gulf, one vessel, laden with frankincense, seems to have been the only sign of sea-trade at the mouths of the Indus, in the Persian Gulf, or along the east coast of Arabia. Rooke's *Arrian*, II. 282, 283, 285; Vincent, II. 380. The Buddhists (perhaps about B.C. 250) are mentioned as increasing the trade to Persia (*Ind. Ant.* II. 147). In the second and first century before Christ the old Bahrein trade revived, Gerrha on the mainland having much trade with India (Heeren, II. 100, 103, 118, 124-125). Among the chief imports were cotton and teak. These were supposed to grow at Bahrein, but almost certainly came from India (Heeren, II. 237-239).

¹ Turnour's *Maháwanso*, 73; Bigandet's *Life of Gaudama*, 388; Cunningham's *Bhilsa Topes*, 117.

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Purna.*

is not known whether at the time of the mission the Konkan formed part of Ashok's empire, or was under a friendly ruler.¹

The Buddhist legend of Purna of Sopára belongs, in its present form, to the late or Maháyan School of Buddhism (A.D. 100-400), and is so full of wonders that it is probably not earlier than the third or fourth century after Christ. Its descriptions cannot be taken to apply to any particular date. They are given here as they profess to describe the introduction of Buddhism and the state of Sopára at that time, and as several of the particulars agree with recent discoveries near Sopára.

In the legend of Purna, translated by Burnouf from Nepalese and Tibetan sources apparently of the third or fourth century after Christ,² Sopára is described as the seat of a king, a city with several hundred thousand inhabitants, with eighteen gates and a temple of Buddha adorned with friezes of carved sandalwood. It covered a space 1000 yards in area, and its buildings and towers rose to a height of 500 feet. It was a great place of trade. Caravans of merchants came from Shráwasti near Benares, and large ships with '500' (the stock phrase for a large number) merchants, both local and foreign, traded to distant lands. There was much risk in these voyages. A safe return was the cause of great rejoicing; two or three successful voyages made a merchant a man of mark; no one who had made six safe voyages had ever been known to tempt Providence by trying a seventh. The trade was in cloth, fine and coarse, blue yellow red and white. One of the most valued articles was the sandalwood known as *goshirsh* or cow's head, perhaps from the shape of the logs. This was brought apparently from the Kánarese or Malabár coast. The coinage was gold and many of the merchants had great fortunes. A strong merchant guild ruled the trade of the city.³

At this time the religion of the country was Bráhmaism. There were large nunneries of religious widows, monasteries where seers or *rishis* lived in comfort in fruit and flower gardens, and bark-clad hermits who lived on bare hill-tops. The gods on whom the laymen called in times of trouble were Shiv, Varuna, Kubera, Shakra, Brahma, Hari, Shankar, and divinities, apparently *mátas* or Devis. Besides the gods many supernatural beings, Asuras, Mahoragas, Yakshas, and Dánavs were believed to have power over men for good or for evil.⁴

Purna, the son of a rich Sopára merchant and a slave girl, whose worth and skill had raised him to be one of the leading merchants of Sopára, turned the people of the Konkan from this old faith to Buddhism.⁵ Sailing with some Benares merchants to the land of

¹ Apparently Ashok addressed his edicts to countries where he did not rule. One copy of the edicts was addressed to the people of Chola, Pida, Kerala, and Tambapani. Tennant's Ceylon, I. 368.

² The wonders worked by Buddha and the furniture of the monasteries, seats tapestries figured cushions and carved pedestals, point to a late date.

³ Trading companies are mentioned in Yájñavalkya's Code, B.C. 300. Oppert in Madras Journal (1878), 194.

⁴ Burnouf, 256, 264.

⁵ It is interesting to note that, though at first despised as the son of a slave girl, when Purna proved himself able and successful, the merchants of Sopára sought him in marriage for their daughters. Burnouf, 249.

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the sandal tree, Purna was delighted by the strange songs which they chanted morning and evening. They were not songs, the merchants told him, but the holy sayings of Buddha. On his return to Sopára Purna gave up his merchant's life and went to Benares, where Gautama received him into the Buddhist priesthood. He urged that he might be allowed to preach to the people of the Konkan.¹ The people of the Konkan had the worst name for fierceness, rudeness, and cruelty. Buddha feared that the patience of so young a disciple might not be proof against their insults. Purna, he said, the men of the Konkan are fierce, cruel, and unmannerly. When they cover you with evil and coarse abuse, what will you think of them? If the men of the Konkan cover me with evil and coarse abuse, I shall think them a kindly and gentle people for abusing me instead of cuffing or stoning me. They are rough overbearing fellows those men of the Konkan. What will you think of them, Purna, if they cuff you or stone you? If they cuff me or stone me, I shall think them kindly and gentle for using hands and stones instead of staves and swords. They are a rough set, Purna, those men of the Konkan. If they beat you with staves and cut you with swords, what will you think of them? If they beat me with staves or cut me with swords, I shall think them a kindly people for not killing me outright. They are a wild people, Purna, if they kill you outright what will you think of them? If they kill me outright, I shall think the men of the Konkan kindly and gentle, freeing me with so little pain from this miserable body of death. Good, Purna, good, so perfect a patience is fit to dwell in the Konkan, even to make it its home. Go Purna, freed from evil free others, safe over the sea of sorrow help others to cross, comforted give comfort, in perfect rest guide others to rest.²

Purna goes to the Konkan, and, while he wanders about begging, he is met by a countryman who is starting to shoot deer. The hunter sees the ill-omened shaven-faced priest, and draws his bow to shoot him. Purna throws off his outer robe and calls to the hunter, 'Shoot, I have come to the Konkan to be a sacrifice.' The hunter, struck by his freedom from fear, spares his life and becomes his disciple. The new religion spreads. Many men and women adopt a religious life, and '500' monasteries are built and furnished with hundreds of beds, seats, tapestries, figured cushions, and carved pedestals.

Purna becomes famous. A body of merchants in danger of shipwreck call on him for help, and he appears and stills the storm. On their return the merchants build a Buddhist temple in Sopára.

¹ The word used is Shron-Aparánta or Sunaparánta. Aparánta, the behind or western land, is admitted to be the Konkan. The following suggestion is offered in explanation of Shron. The fact of a Greek or Yavan element in the coast population seems probable, from the Greek trade with the country, from the mention of Yavans in several of the West Indian cave inscriptions, and from the fact that the Apostle whom Ashok chose to preach Buddhism in the Konkan, and his viceroy in Káthiáwár (Ind. Ant. VII. 257), were Yavans. Shron may then be Son or Sonag, a word for Yavan still in use in Southern India (Caldwell's Dravidian Grammar, §), and of which Son the name for the coast and part-foreign Kolis of Thána may be a trace. Hardy (Manual of Buddhism, Sec. Ed. 215, 536) seems to think Son was a later name, and that the correct form was Yon and is connected with Hun.

² Burnouf's Introduction, 254.

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Legend of Purna.

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Purna.*

Purna asks Buddha to honour the temple with his presence. He comes, with his chief disciples, flying through the air. On his way, apparently near Sopára, he stops at several places. At one of these places live '500' widows, whom Buddha visits and converts. In answer to their prayer he gives them some of his hair and his nails, and they build a mound or *stupa* over them. The spirit of the Jetvan wood, who had come with Buddha from Benares, plants a branch of the *vakul* or *Mimusops elengi* tree in the yard near the *stupa*, and the *stupa* is worshipped, by some under the name of the Widows' Stupa, and by others under the name of the Vakul stupa. This second name is interesting from its resemblance to the Vakál or Brahma Tekri, a holy hill about a mile to the south of Sopára, which is covered with tombs and has several Páli inscriptions of about the second century before Christ.

Accompanied by the '500' widows Buddha visited another hermitage full of flowers, fruit, and water, where lived '500' monks. Drunk with the good things of this life these seers or *rishis* thought of nothing beyond. Buddha destroyed the flowers and fruit, dried the water, and withered the grass. The seers in despair blamed Bhagavat for ruining their happy life. By another exercise of power, he brought back their bloom to the wasted fruits and flowers, and its greenness to the withered grass. The seers became his disciples, and with the '500' widows of Vakul passed with Buddha, through the air, to the hill of Musala. On Musala hill there lived a seer or *rishi*, who was known as Vakkali or the bark-robe wearer. This *rishi* saw Buddha afar off, and, on seeing him, there rose in his heart a feeling of goodwill. He thought to himself, shall I come down from this hill and go to meet Buddha, for he doubtless is coming here intending to convert me. Why should not I throw myself from the top of this hill? The seer threw himself over the cliff, and Buddha caught him, so that he received no hurt. He was taught the law and became a disciple, gaining the highest place in his master's trust. This passage has the special interest of apparently referring to the sage Musala, who lived on the top of Padan rock near Goregaon station, about eighteen miles south of Sopára.¹ From the Musala rock Buddha went to Sopára, which had been cleaned and beautified, and a guard stationed at each of its eighteen gates. Fearing to offend the rest by choosing any one guard as his escort, Buddha flew through the air into the middle of the city. He was escorted to the new temple adorned with friezes of carved sandalwood, where he taught the law and converted 'hundreds of thousands.' While in Sopára Buddha became aware of the approach of the Nága kings Krishna and Gautama. They came on the waves of the sea with '500' Nágas. Buddha knew that if the Nágas entered Sopára the city would be destroyed. So he went to meet them, and converted them to his faith.²

¹ Details are given in Places of Interest, Ghoregaon, and Appendix, Padan.

² Burnouf's Introduction, A l'Histoire du Bouddhisme Indien, 234-275. Purna rose to the highest rank. He became a Bodhisattva or potential Buddha, and in future times will appear as Buddha. Perhaps, but this is doubtful, he is Maitreya or the next Buddha (see Appendix to Places of Interest). Purna's story is given with much the same details as by Burnouf in Hardy's Manual of Buddhism, 58, 267, and in St. Hilaire's Buddhism, 152-154.

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The relics found in the Sopára mound show, that in the second century after Christ Sopára had workers of considerable skill and taste. The bricks are of excellent material and the large stone coffer is carefully made, the lines are clear and exact, and the surface is skilfully smoothed. The crystal casket is also prettily shaped and highly finished. The brass gods are excellent castings, sharper and truer than modern Hindu brassware. The skill of the gold and silver smiths is shown in the finely stamped silver coin, in the variety and grace of the gold flowers, and in the shape and tracery of the small central gold casket.

Short Páli inscriptions found on the Vakál or Brahma hill, about two miles south of Sopára, seem to show that about B.C. 200 the tribe of the Kodas or Kottas, who seem about that time to have been ruling near Mirat and afterwards (A.D. 190) near Patna, had a settlement at Sopára.¹

Under Ashok the west coast of India was enriched by the opening of a direct sea-trade with Egypt, and apparently eastwards with the great Deccan trade centre of Tagara. But the direct trade with Egypt was never large, and it centred at Broach, not at Sopára.²

The next dynasty known to have been connected with the Thána coast are the Shátakarnis, Shátaváhans, or Ándhrabhrityas, whose inscription in the Nána pass makes it probable that they held the Konkan about B.C. 100.³ During their rule the Konkan was

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Craftsmen,
A.D. 190.

Ándhrabhrityas.

¹ Pandit Bhagvánlál Indrají gives the following note on the Kodas or Kottas. The inscriptions found on the Brahma hill seem all to belong to Kodas (Sk. Kottas), and the hill apparently was their burial-ground. One of the inscriptions reads, 'Of Kalaváda a Koda.' A coin from Sáháranpur near Mirat has Kádasa, that is 'Of Káda,' on both sides, in letters which closely resemble the Vakál hill letters. Skandagupta's inscription on the Allahabad pillar, in A.D. 190, states that, while playing in Pushpávahya (Pataliputra or Patna), he punished a scion of the Koda family.

The Kodas are one of many historical tribes whose names survive in Maráthi surnames. In Kelva-Máhim there are twenty or thirty houses of Kods who are husbandmen, holding a lower position than Maráthas or Kunbis, about the same as Kolis, and higher than Várlis. They eat animal food except beef, burn their dead, and do not differ in their customs from other Thána Kunbis or Maráthas. They do not marry with any caste except their own. They are also found in Násik. A miserable remnant of the same tribe, or of a tribe of the same name, also occurs on the Nilgiri hills. They number about 1100, are rude craftsmen, very dirty in their habits, and much avoided. They speak a rude Kánaresse. Caldwell's Dravidian Grammar, Int. 37, App. 512. There were Kotta chiefs in Ceylon in 1527, but Kottah seems to have been the name of their town. Tennent's Ceylon, II. 11. Kodas seem to be also a Telugu tribe. Further details are given under Places of Interest, Sopára, p. 325 and in the Appendix.

² Duncker's Ancient History, IV. 528; Wilford in As. Res. I. 369; Grant Duff's Maráthas, 11. The second Ptolemy Philadelphus (B.C. 270) made a harbour in the east of Egypt, and joined it with Coptus on the Nile near Thebes. Lassen's Ind. Alt. II. 594. The Egyptian ships started from Berenike about half way down the Red Sea, passed by Mocha and Aden, coasted eastern Arabia, crossed the mouth of the Persian Gulf to near Karáchi, and from Karáchi sailed down the Indian coast. Chambers' Ancient History, 269. Gold and silver plate and female slaves are noted among the imports from Egypt. The direct trade to Egypt was never great. By the second century before Christ the trade between Egypt and India centred in Aden. Agatharcides in Vincent, II. 33.

³ The Shátakarnis are supposed to have had their original capital at Dharnikot in Gantur near the mouth of the Krishna, and to be the Androi of Pliny (A.D. 77) and of the Peutinger Tables (A.D. 100). They are said to be the first Telugus who admitted a Sanskrit element into their language. Muir's Sanskrit Texts, II. 438. They are described in early Hindu writings as a border tribe (Ditto, I. 358) and as Dasyus of

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B.C. 46- A.D. 160.*

enriched by the great development of the western trade, which followed the establishment of the Parthian empire under Mithridates I. (B.C. 174-136) and the Roman conquest of Egypt in B.C. 30.¹ Under the Romans the direct trade between Egypt and India gained an importance it never had under the Ptolemies. In a few years (B.C. 25) the Indian fleet in the Red Sea increased from a few ships to 120 sail. The Romans seem to have kept to the old Egyptian coasting route across the Persian Gulf to Karáchi, till Hippalus discovered the monsoons about A.D. 47. The monsoon was first used to carry ships to Zizerus (Janjira ?) and afterwards to Musiris, probably Muriyi-Kotta on the Malabár coast.² The Roman passion for spices probably made the Malabár trade the more important branch.³ But the trade to the Konkan was in some ways more convenient than to Malabár,⁴ and there was a well-known route along the Arab coast to Fartak Point, and from Fartak Point across to the Konkan.⁵ It is doubtful which of the Konkan ports was the centre of the Egyptian trade; the references seem to point to Simulla or Chaul and to Zizerus, perhaps Janjira or Rájápur.⁶

Little is known about Parthian rule in Persia (B.C. 255-A.D. 235). They are said to have been averse from sea-going and opposed to commerce.⁷ But, according to Reinaud, under the Arsacidæ or Parthian dynasty the Persians took a great part in oriental navigation.⁸ There was a considerable Indian trade up the Persian Gulf and by land to Palmyra, and it seems to have been under Parthian influence that the Persians overcame their horror of the sea and rose to be the

Kahatriya descent (Ditto, II. 422). Their Puranic name, Ándhrabhrityas or Ándhra servants, is supposed to be a trace of an original dependence on the Mauryas. The date of their rise to power is doubtful, because of the difficulty of deciding whether the dynasties recorded in the Puráns as succeeding the Mauryas followed each other, or ruled at the same time in different parts of India.

¹ Strabo (B.C. 25) in Vincent, II. 86.² Caldwell's Dravidian Grammar, 97.³ There was a street of spice shops in Rome in the time of Augustus (B.C. 36-A.D. 17), and Nero is said to have used a whole year's crop at the funeral of Poppæa. Robertson's India, 56-57. Heeren's As. Res. II. Ap. ix. 455. According to Pliny, India drained Rome of £1,400,000 (Sesterces 550,000,000) a year (Hist. Nat. XII. 18). Vincent (II. 48) calculates the amount at £800,000.⁴ If you are going to Broach, says the Periplus (McCrindle, 138), you are not kept more than three days at the mouth of the Red Sea. If you are going to the Malabár coast, you must often change your tack.⁵ According to Pliny (A.D. 79) the practice of ships engaged in the Indian trade was to start from Muos Hormus, at the mouth of the gulf of Suez, about the beginning of July, and slip about 250 miles down the coast to Berenike in the modern Foul Bay. To load at Berenike and sail thirty days to Okellia the modern Ghalla or Cella a little north of Guardafui. From Ghalla to coast along east Arabia to near Cape Fartak, and, in about forty days make the Konkan, near the end of September. To stay in the Konkan till the middle of December or the middle of January, reach the Arab or the African coast in about a month, wait at Aden or some other port till about March when the south wind set in, and then to make for Berenike. To unload at Berenike and pass on to Muos Hormus at the mouth of the gulf of Suez. Vincent's Commerce, II. 319, 474. Pliny's Natural History, Bk. VI. ch. XXIII.⁶ Pliny (A.D. 77) has (McCrindle's Megasthenes, 142) a Perimula, a cape and trade centre about half way between Tropina or Kochin and Patala or Haidarabad in Sindh. This position answers to Symulla or Timulla, that is probably Chaul (compare Yule in Ind. Ant. II. 96). Zizerus Pliny's other mart on the Konkan coast seems to be Jazra or Janjira. But this again is made doubtful by the forms Milizegeris and Melizeigara which appear in the better informed Ptolemy and Periplus.⁷ Heeren's As. Res. II. Ap. IX. 445; Lassen's Ind. Alt. III. 76 (Ed. 1858).⁸ Reinaud's Abu-l-fida, lxxvii.

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greatest sea-traders in the east.¹ The trade connection between the Thána coast and the Parthian rulers in the Persian Gulf has a special interest at this period, as, in the latter part of the first century after Christ, the Shátakarnis or Ándhras were driven from the Konkan and North Deccan by foreigners, apparently Skythians or Parthians from North India. The leaders of these foreigners were Nahápan and his son-in-law Ushavdát, who, under Nahápan, seems to have been governor of the Konkan and of the North Deccan. Nahápan seems at first to have been the general of a greater ruler in Upper India. He afterwards made himself independent and was the founder of the Kshatrapas, a Persian title meaning representative, agent, or viceroy. This dynasty, which is also called the Sinh dynasty, ruled in Káthiáwár from A.D. 78 to A.D. 328.² Ushavdát and his family had probably been converted to Buddhism in Upper India. Soon after conquering the Ándhras, they ceased to be foreigners, married Hindus, and gave up their foreign names. They did much for Buddhism, and were also liberal to Bráhmans.³ The

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Nahápan,
A.D. 78.

¹ See Reinaud's Abu-l-fida, lxxvii. The Parthians sent silk and spices to Rome. Rawlinson's Ancient Monarchies, VI. 425. The men of Gerrha on the west coast of the Persian Gulf received cotton, spices, and other Indian articles, and sent them partly up the Euphrates and partly on camels across Arabia to Palmyra. This traffic is noticed by Agatharcides, B.C. 177, Strabo B.C. 30, and Pliny A.D. 70, and in the Periplus A.D. 247. Vincent's Commerce, II. 361-362. Pliny has several references to Parthian trade and riches. Bk. V. ch. XXV.; Bk. VI. ch. XXV. and XXVII.

² According to Rawlinson (Anc. Mon. VI. 23), the oldest form of the Parthians' name is Parthwa. The early Hindu form is Parada, and the Paradas seem to have been known to Hindus as rulers in Merv and Beluchistán, and to have been closely connected with Hindus, as far back as B.C. 500. Lassen's Ind. Alt. III. 593. Though they had Arian and Persian names, and affected Persian habits and liked to be thought Persians, Rawlinson considers that the Parthians were of Skythian or Turanian origin. Rawlinson's Anc. Mon. VI. 21-28. Besides as Paradas the Parthians are supposed to have been known to the Hindus as Tushuránas (Wilford, As. Res. IX. 219), and perhaps as Asaks. Násik Inscriptions, Trans. Sec. Int. Cong. 307, 309. Cunningham, who considers them closely connected with the Sus or Sakas (Arch. Survey, II. 46-47), places Parthians in power in North-west India from the second century before Christ. Wilson (Ariana Antiqua, 336-338, 340) assigns the Indo-Parthian dynasty to the first century after Christ. Their date is still considered doubtful. Thomas' Prinsep, II. 174. A passage in the Periplus (Vet. Geog. Scrip. I. 22) speaks of rival Parthians ruling in Sindh about the middle of the third century after Christ. Early Hindu writings mention the Paradas with the Palhavs as tribes created by the sage Vasishtha's wonder-working cow. See below p. 413 note 7.

³ There are six inscriptions of Nahápan's family in Cave VIII. at Násik, one at Kárlí, and one by Nahápan's minister at Junnar. Besides smaller grants to Buddhist monks, Ushavdát, who seems to have governed in the Konkan and North Deccan under Nahápan, records (A.D. 100) the building of quadrangular rest-houses and halting places at Sopára and the making of ferries across the Párdi, Daman, and Dáhánu rivers. Trans. Sec. Int. Cong. 328, 333, 335, 354; Arch. Sur. X. 33, 52. A curious instance of their liberality to Bráhmans is recorded in Násik Cave XVII. (Trans. Sec. Int. Cong. 327). This grant consisted of the gift of eight wives to Bráhmans, the word used, *bharya* or a wedded woman instead of *kanya* or a maiden, seeming to show that the women were chosen out of the king's household. (As regards the loose marriage rules of the early Bráhmans compare Muir's Sanskrit Texts, I. 131, 132; footnote 136-137; 282; 407; II. 466). The admission into Hinduism of Nahápan's family, and similar admissions in the Panjáb (Lassen's Ind. Alt. II. 806-832) support Wilford's remark (As. Res. X. 90-91) that there is nothing in the theory or practice of Hinduism to prevent foreigners, who are willing to conform to the Hindu religion and manners, being admitted to be Hindus. Two instances in modern Konkan history illustrate the process by which a foreign conqueror may become a Hindu, and may be raised to the highest place among Hindu warriors. In 1674 on Ráigad hill in Kolába, by lavish bounty to Bráhmans and by scrupulous observance of religious ceremonial, Shiváji was, by Gágábhata a learned Bráhman from Benares (who cannot have thought Shiváji more than a Shudra), raised to the

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North Konkan seems to have remained under Nahápan's successors till, about the middle of the second century (A.D. 124), the great Shátakarni Gautamiputra drove the Kshatrapas from the Deccan and Konkan, including the holy Krishnagiri or Kanheri hills.¹ The great wealth of the Konkan during the rule of the Shátakarni kings is shown by many wonderful remains, the Kanheri caves in Sálsette, the Násik caves on the route through the Tal pass, the works on the Nána pass, the Bedsa, Bhája, Kárlí, and Kondáne caves along the Bor pass route, the *stupa* at Sopára and perhaps those at Elephanta and Kalyán. These remains prove great wealth both among the rulers and the traders, and show that the architects and sculptors were men of skill, and were probably foreigners. The chief cause of the great wealth of the Konkan was that the power of its rulers stretched across India to the mouth of the Krishna, and enabled them to bring to the Thána ports, not only the local inland trade, but the rich products of the coast of Bengal and the far east, through Masulipatam, Tagar, and Paithan.²

*Parthians,
B.C. 255 - A.D. 235.*

Westwards there were special openings for a rich commerce. The Parthian emperors (B.C. 255 - A.D. 235), however rude they may once have been, had grown rich, luxurious, and fond of trade. This was already the case in the time of Strabo (B.C. 30), and in the early part of the second century after Christ, during the forty years of rest (A.D. 116-150) that followed Hadrian's peace with Chosroes, the exchange of wealth between the Parthian and the Roman empires greatly increased.³ The markets of Palmyra were supplied not only from Gerrha near Bahrein across Arabia, but from the head of the Persian Gulf up the Euphrates by Babylon and Ktesiphon to the new (A.D. 60) mart of Vologesocerta. Palmyra inscriptions of the middle of the second century (A.D. 133, 141, 246) show that merchants had a safe pass through Parthia, and that one of the main lines of trade lay through Vologesocerta. The details of this trade, perfumes, pearls, precious stones, cotton, rich silk, famous silks dyed with Indian purple and embroidered with gold and

highest place among Kshatriyas. Grant Duff, 177. About the same time (1650) success in two sea fights enabled the grandfather of Kánhoji Angria, who was a Musalmán negro from the Persian Gulf, to become a Hindu and to marry the daughter of a Marátha chief. Grose's Voyage, II. 212.

¹ Trans. Sec. Or. Cong. 311.

² Gautamiputra I. (A.D. 124) built the Great Chaitya Cave No. III. at Násik; at Kárlí two inscriptions, in the Great Chaitya and in Cave XII., are dated the seventh and twenty-fourth years of Váshishthiputra Pulumávi (A.D. 140); and there are three inscriptions of Yajñashri Shátakarni Gautamiputra (A.D. 160), two in Kanheri Caves 3 and 81, and one in Násik Cave XV. Trans. Sec. Or. Cong. 311, 339; Arch. Sur. X. 34, 36; Places of Interest, Kanheri Caves. The frequent mention of Dharnikot (Dhenukákata) as the residence of donors and others connected with the Poona, Násik, and Thána caves (five in Kárlí, Burgess' Arch. Sur. Report, X. 29-33; one in Násik, Sec. Int. Cong.; one in Shailarvádi, ditto 38; and one in Kanheri, Bombay Gazetteer, XIV. 188), are evidence of the close political and commercial connection between the east and the west coast.

³ Heeren, III. 483. After the fall of Babylon and Ctesiphon, Trajan sailed down the Tigris to the Persian Gulf, embarked on the south sea, made inquiries about India, and regretted he could not go there. Dio Cassius in Rawlinson's Ancient Monarchies, IV. 313. According to another, but incorrect, account Trajan went to Zizerus. Kerr's Voyages, II. 40. Rawlinson (Anc. Mon. VI. 383) describes the Parthians as luxurious and fond of wine and dancing.

precious stones, point to a close connection with India, and, through India, with China.¹ Hindus seem to have settled at Palmyra for purposes of trade, as in 273, after the fall of Palmyra, Indians swelled the train of captives who graced Aurelian's triumph.² Except the ruins of Hatra, or Al-Hadhra, their own land contains few traces of Parthian buildings.³ But the great rock temples in and near the Thána district, that date from the centuries before and after Christ, seem to have been planned and sculptured by Parthian or Persian artists. Harpharan of Abulama, whose name appears in one of the Kárlí inscriptions, was probably a Parthian or Persian.⁴ And so closely alike are the animal capitals of the pillars at Kárlí, Bedsa, and Násik, to capitals at Persepolis and Susa, that, according to Fergusson, the early Buddhists of Western India either belonged to the Persian empire or drew their art from it.⁵

This close connection between India and Persia supports the view,⁶ that the Palhavs who are mentioned with Shaks and Yavans in the Vishnu Purán and in Násik and Junágad inscriptions of the first and second centuries, and who figure as a dynasty in the Deccan between the fifth and seventh centuries, were of Persian or of Parthian origin. Like many other foreigners, these Palhavs have become Hindus and are lost in the great mixture of tribes which the name Marátha covers.⁷

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Palhavs,
A.D. 180 - 600.

¹ Heeren, II. 440, 445, 453, 455.

² Heeren, II. 446.

³ Fergusson says (Hist. of Arch. II. 422) the Parthians have left no material trace of their existence, and Gardner (Marsden's Numismata Parthia, 2, 3) remarks that architecture and sculpture ceased during the Parthian period. Fergusson even fixes the building of Hatra at A.D. 250, about fifteen years after the close of Parthian rule. But Rawlinson (Anc. Mon. VI. 381) shows that Hatra was a place of importance under the Parthians, and fixes its date at about A.D. 150. He thinks it was the work of Parthian artists with little foreign help. There is a further mention that Pacorus II. (78-110) enlarged and beautified Ctesiphon (Ditto, 294), and that the Parthian palace at Babylon was magnificent and the emperor surrounded with much pomp and show. Ditto, 416.

⁴ Arch. Sur. X. 36. Abulama is probably Obollah near Basra. See below p. 420 n. 3.

⁵ Nineveh and Persepolis, 360; Rude Stone Monuments, 456. Rawlinson's Description of the Halls at Hatra (Anc. Mon. VI. 379) has several points of likeness to Western India Cave Temples: Semicircular vaulted roofs, no windows, the light coming through an archway at the east end, and a number of small rooms opening from a central hall. Among the Sopára relics the resemblance between Maitreya's head-dress and the Parthian helmet adopted by Mithridates I. about B.C. 150 is worthy of notice. See Frontispiece in Gardner's Parthian Section of Marsden's Numismata Orientalia, p. 18; also Rawlinson's Ancient Monarchies, VI. 91.

⁶ See Mr. Fleet's Kánarese Dynasties, 14-15.

⁷ Several Hindu references show, that the great inflow of foreign nations in the centuries before and after the Christian era was not confined to the north of India. The incorporation of foreign nations (Ind. Ant. IV. 166), Shaks, Yavans, Kambojas, Paradas, and Pahnvas, is mentioned in the Vishnu Purán. Wilson's Translation, 374. Tod's contention (Annals of Rájasthan, I. 82-85), that the Agnikula Rajputs are of un-Sanskrit origin, is supported by a reference quoted by Lassen (Ind. Alt. II. 805) to a king Vrigi of Málwa, who, apparently about the time of Christ, introduced new divisions into the four castes, and by the boast of Gautamiputra Shátakarni (A.D. 120) in one of the Násik caves, that he had stopped the confusion of castes. Second International Congress, 311.

The Palhavs, who are mentioned in the text, seem to have been known to the Hindus in very early times, as living near the Hindu Kush. Lassen's Ind. Alt. I. 1028. Early Hindu writings mention the Palhavs, with the Paradas and others, as outside tribes created from the tail of the Bráhma Vasiṣṭha's wonder-working cow to help him in his great struggle with the Kahatriya ruler Vishvámitra. Muir's Sanskrit Texts, I. 391, 396. Other passages describe them as degraded Kahatriyas

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Ptolemy,
A.D. 135-150.

Besides with the Persian Gulf, during the rule of the Shátakarnis or Ándhrabhrityas, the Konkan ports had a great trade with the Red Sea.

The Konkan is the part of the west coast, which was best known to the Greeks at the time of the geographer Ptolemy (A.D. 135-150). It was from Greeks, who had for many years traded to Symulla or Timulla, probably Chaul, that Ptolemy gained much of his information about Western India.¹ And from the mention of gifts by Yavans to the Kanheri, Násik, Kárli, and Junnar caves, some of the Greeks seem to have settled in the country and become Buddhists.² So, also, Indians seem to have gone to Alexandria, and perhaps gave Ptolemy his surprising knowledge of places of Hindu pilgrimage.³ Ptolemy had the mistaken idea that the Indian coast stretched east and west instead of north and south. This confuses his account, but his knowledge of names is curiously exact and full. He divides the west coast into Surastrene or Sauráshtra, corresponding to Cutch, Káthiáwár, and North Gujarát; Larike, that is Lát Desh, or South Gujarát; Ariake or

who were forced to wear beards. Ditto, I. 482-484, 486, 488. As a Deccan dynasty the head-quarters of their power was in the east, near Masulipatam (Ind. Ant. VI. 85) and Kanchi or Konjivirám, where they were great builders (Ind. Ant. VIII. 25). Though the Palhavs are best known in the east, they must either have spread their power to the west or a branch of them must have reached the west coast by sea. In the second century after Christ, a Palhav, with the Sanskrit name Suvisháksh the son of an un-Sanskrit Kulaipa, was viceroy of Gujarát and Káthiáwár under the Sinh king Rudradáman (Ind. Ant. VII. 263); the Brihat-Sanhita (A.D. 500) puts the Palhavs in the south-west of India (J. R. A. S. New Series, V. 84); and General Cunningham (Ancient Geog. 319) notices a Palhav prince of Káthiáwár in A.D. 720. The surnames Palhav and Pálhav are still not uncommon among the Maráthás and Kunbis of the Konkan coast. The close connection between the Palhavs and the Parthians and Persians, the Parthian immigration from Upper India which has been noticed above, and the relations by sea between the Thána coast and the Persian Gulf, support Wilford's belief (As. Res. IX. 156, 233; X. 91) that there is a strong Persian element in the Konkanasth Bráhmans and in the Maráthás. The history of the Pársis, who for a time lost most of their peculiarities (see Population Chapter, p. 252), shows how easily a settlement of Persians may embrace Hinduism. Pandit Bhagvánlál also notices the Parajías, a class of Káthiáwár craftsmen, whose name, appearance, and peculiarities of custom and dress seem to point to a Persian or a Parthian origin. It is worthy of note, that in modern times (1500-1680) one of the chief recruiting grounds of the Bijápur kings was Khorásan, the ancient Parthia, and that the immigrants entered the Deccan mostly, if not entirely, from the Persian Gulf through the Konkan ports. See Commentaries of Albuquerque, III. 232, 249; and Athanasius Nikitin (1474) India in XV. Century, 9, 12, 14.

¹ Ptolemy, I. xvii; Bertius' Edition 17. The geographer to whom Ptolemy admits that he owed most (Book I. chap. VI. VII.) was Marinus of Tyre.

² Lassen's Ind. Ant. IV. 79. In the first century after Christ, Dionysius, a wise man, was sent (J. As. Soc. Ben. VII. [1] 226) from Egypt to India to examine the chief marts, and in 138 Pantænus the Stoic of Alexandria came to India as a Christian missionary and took back the first clear ideas of the Shramans and Bráhmans, and of Buddha 'whom the Indians honoured as a god, because of his holy life.' Hough's Christianity, I. 51. Compare Assemani in Rich's Khurdistán, II. 120, 122.

³ Ptolemy conversed with several Hindus in Alexandria. Wilford in As. Res. X. 101, 105. As early as the first century Indian Christians were settled in Alexandria. Hough's Christianity in India, I. 44. In the time of Pliny (A.D. 77) many Indians lived in Egypt. Dion Chrysostom mentions Indians in Alexandria about A.D. 100, and Indians told Clemens (192-217) about Buddha. J. R. A. S. XIX. 278. Bráhmans are mentioned in Constantinople. Oppert in Madras Lit. and Scien. JI. 1878, 210. It was about this time (A.D. 24-57) that according to one account 20,000 Hindu families colonised Jáva (Raffles' Java, II. 69) and Bali. Crawford As. Res. XIII. 155-159. The date is now put as late as A.D. 500. J. R. A. S. New Series, VIII. 162.

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the Marátha-speaking country, the Maráthás are still called Arii by the Kánarese of Kaládgi; and Damurike, wrongly written Lymurike, the country of the Damils or Tamils.¹ He divides his Ariake or Marátha country into three parts, Ariake proper or the Bombay-Deccan, Sádán's Ariake or the North Konkan, and Pirate Ariake or the South Konkan.² Besides Sopára and Symulla or Chaul on the coast, Násik near the Sahyádris, and the great inland marts of Paithan and Tagar, Ptolemy mentions seven places in or near Thána, which can be identified.³

Ptolemy gives no details of the trade which drew the Greeks to the emporium of Symulla. But from the fact that the Shátakarnis ruled the Deccan as well as the Konkan, there seems reason to suppose that it was the same trade which is described by the author of the Periplus as centering at Broach about a hundred years later.⁴

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Foreign Trade,
A.D. 160.

¹ Damurika appears in Pentinger's Tables, A.D. 100.

² The meaning of Sádán's Ariake is doubtful. The question is discussed later on, p. 417. Perhaps because of Pliny's account of the Konkan pirates, Ptolemy's phrase *Ariake Andron Peiraton* has been taken to mean Pirate Ariake. But Ptolemy has no mention of pirates on the Konkan coast, and, though this does not carry much weight in the case of Ptolemy, the phrase *Andron Peiraton* is not correct Greek for pirates. This and the close resemblance of the words suggests that *Andron Peiraton* may originally have been *Andhra-Bhrityon*.

³ These are Nausári, *Nusaripa*; the Vaitarna river, called Goaris from the town Goreh about forty miles from its mouth; Dunga, either Tungár hill or Dugad near the Vajrábái springs; the Binda or Bassein creek, apparently from Bháyndar opposite Bassein; the cape and mart of Symulla, the cape apparently the south point of Bombay harbour, and the mart Chaul. South of Symulla is Balepatna, the city of Pál near Mahád with Buddhist caves, and not far from Pál is Hippokura, apparently a Greek form of Ghodegaon in Kolába. Ptolemy notices that Paithan was the capital of Siri-Polomei, probably Shri-Pulumáyi (A.D. 140), and mentions Nána-Guna which he thought was a river, but which apparently is the Nána Ghát the direct route from Paithan to the coast.

⁴ McCrindle's Periplus, 125. Goods passed from the top of the Sahyádris eastward in wagons across the Deccan to Paithan, and, from Paithan, ten days further east to Tagar, the greatest mart in southern India. At Tagar goods were collected from the parts along the coast, that is apparently the coast of Bengal. There seems reason to believe that this was one of the lines along which silk and some of the finer spices found their way west from the Eastern Archipelago and China. (Compare Heeren, III. 384). Near the mouth of the Krishna, Ptolemy has a *Malsolia*, apparently the modern Masulipatam, and close by an *Alosyque*, the place from which vessels set sail for Malacca or the Golden Chersonese Bertius' Ed., Asia Map X. and XI. So important was the town that the Godávári was known to Ptolemy as the *Maisolos* river (Ditto). The Periplus has also a *Masalia* on the Coromandel coast, where immense quantities of fine muslins were made. McCrindle, 145; Vincent, II. 523. It seems probable that *molochinon* the Periplus name for one of the cloths which are mentioned as coming to Broach through Tagar from the parts along the coast, is, as Vincent suspected, a mistake (Commerce, II. 412, 741-742) and should be *Masulinon* or *Masuli* cloth. McCrindle, 136; Vincent, II. 412. This and not Marco Polo's Mohsol near Nineveh (Yule's Edition, I. 59) would then be the origin of the English muslin. *Mausilina* the Arab name for muslin (Yule, I. 59) favours the Indian origin, and in Marco Polo's time (290) Mutapali near Masulipatam was (Yule, II. 296) famous for the most delicate work like tissue of spider's web. The trade in cloth between Masulipatam and Thána was kept up till modern times. In the middle of the seventeenth century, Thevenot notices (Harris, II. 373-384) how chintzes and other cloths from Masulipatam came through Golkonda by Chándor, Násik, and the Tal pass to the Thána ports. And about the same time Baldæus (Churchill, III. 589) describes Masulipatam as a very populous city where the trade of Europe and China met, and where was a great concourse of merchants from Cambay, Surat, Goa, and other places on the west coast. It is worthy of note that the dark spotted turban cloth now worn by some Bombay Prabhus, Musalmáns, and Pársis, which was probably adopted by them from the old Hindu Thána traders,

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A.D. 180.

The chief trade was with the Red Sea and Egypt in the west, and, apparently, inland by Paithan and Tagar to the shores of the Bay of Bengal, and, across the Bay of Bengal, with Malacca or the Golden Chersonese and China. The chief exports to Egypt were, of articles of food, sesamum, oil, sugar, and perhaps rice and ginger; of dress, cotton of different kinds from the Deccan, and from the eastern coast silk thread and silk; of spices and drugs, spikenard, coctus, bdellium, and long pepper; of dyes, lac and indigo; of ornaments, diamonds, opals, onyx stones found in large quantities near Paithan, and perhaps emeralds, turquoises, and pearls;¹ of metals, iron or steel, and perhaps gold.² The imports were wines of several kinds, Italian, Laodicean, and Arabian;³ of dress, cloth and variegated sashes; of spices and drugs, frankincense, gum, stibium for the eyes, and storax; of metals, brass or copper, tin, and lead,⁴ also gold and silver coins;⁵ of ornaments, coral, costly silver vases, plate,⁶ and glass; and of slaves, handsome young women for the king of the country.⁷

The merchants of the Thána ports were Hindus, Buddhism favouring trade, and owing many of its finest monuments to the

comes from Masulipatam and is known as Bandari, that is Masulibandari, cloth. The close connection between the Thána rock temples and traders from Dharnikot near the mouth of the Krishna has been already noticed.

¹ Pearls which Pliny (A.D. 77) mentions as one of the chief exports from Perimula, that is apparently Simulla or Chaul (Yule in Ind. Ant. II. 96), and which in the twelfth century (Idrisi in Elliot and Dowson, I. 85) appear as one of the exports of Sopára, are still found in the Bassein creek (see above, p. 55). Besides pearls the Thána ports seem for long to have sent westwards another precious stone, generally called an emerald, but which may have been a Golkonda diamond, or may have included several kinds of stone. In very early times (A.D. 500) the Sopára stone was famous (Jour. R. A. S. New Series, VII). Pliny has a Lithos Kallianos (Vincent, II. 731), whose name (though this is made less likely by the export of a Lithos Kallainos from Sindh in the Periplus Vincent, II. 390) suggests that it may be the Sopára stone whose place of export may have changed to Kalyán. Masudi's (913) Sanján stone, also described as an emerald (Prairies d'Or, III. 47, 48), is perhaps still the same stone or stones, the trade or the workers having moved to Sanján. Compare the modern fame of Cambay stones, most of which come from long distances to Cambay. Cambay Statistical Account, Bombay Gazetteer, VI. 198-207.

² Indian steel was famous. The chisels that drilled the granite of the Egyptian obelisks are said to have been of Indian steel. Shaw's Egypt, 364. Indian steel is mentioned in the Periplus and in Antonine's Digest.

³ As regards the use of wine, drinking scenes are common in the Umrávati sculptures (A.D. 400) and in the later Ajanta paintings (A.D. 500-600). Rawlinson notices (Anc. Mon. VI. 383) that the Parthians were fond of wine, and Hiwen Thsang (640) notices that some of the Marátha soldiers were much given to the use of intoxicating liquor. Julien's Mem. Occ. III. 150.

⁴ Pliny notices that the Indians took lead in exchange for pearls and precious stones. The earliest known coins of the Andhra kings, found both at Dharnikot at the mouth of the Krishna and at Kolhápúr, are of lead.

⁵ The silver denarius worth about 8d. (5 as. 4 pie) was exchanged for bullion. Vincent, II. 694.

⁶ Polished plate was a large item. Vincent, II. 716.

⁷ Greek or Yavan girls were much in demand as royal attendants and concubines. In one of Kálidás' dramas, Yavan girls salute the king with the word *charch*, probably the Greek *χαίρε* or hail. Ind. Ant. II. 145. The king in Shakuntala is accompanied by Yavan girls with bows, and bearing garlands of wild flowers. Mrs. Manning's Ancient India, II. 176. Compare Baldæus in the middle of the seventeenth century (Churchill's Voyages, III. 515): Every September the great ship of the Sultan of Turkey comes from the top of the Red Sea to Mocha. Besides divers commodities it is laden with slaves of both sexes generally Grecians, Hungarians, or of the isle of Cyprus.

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liberality of Konkan merchants.¹ Besides Hindus the leading merchants seem to have been Greeks and Arabs, some of them settled in India, others foreigners. Christian traders from the Persian Gulf seem also to have been settled at Kalyán and Sopára.² Except as archers no Romans seem to have come to India.³

The shipping of the Thána coast included small coasting craft, medium-sized vessels that went to Persia, and large Indian, Arab, and Greek ships that traded to Yemen and Egypt.⁴ The Greek or Egyptian ships were large well-found and well-manned, and carried archers as a guard against pirates.⁵ They were rounder and roomier than ships of war, and, as a sign that they were merchantmen, they hung a basket from the mast-head. The hull was smeared with wax and was ornamented with pictures of the gods, especially with a painting of the guardian divinity on the stern. The owners were Greeks, Hindus, and Arabs, and the pilots and sailors were Hindus and Arabs.⁶

About the close of the second century (A.D. 178) Rudradáman, one of the greatest of the Kshatrap kings of Gujarát, has recorded a double defeat of a Shátakarni and the recovery of the north Konkan.⁷ About the beginning of the third century, according to the author of the Periplus of the Erythrean sea whose date is probably A.D. 247,⁸ the elder Saraganes, one of the Shátakarnis, raised

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¹ The Kárlí and Kanheri Cathedral caves were made by merchants; and there are many inscriptions in the Kuda, Kanheri, and Násik caves, which record minor gifts by merchants. Arch. Sur. X. 16, 19, 20, 21, 28; Trans. Sec. Or. Cong. 346, 347 and Places of Interest, Kanheri. As already noticed, Hindus at this time seem to have been great travellers. In addition to the former references the author of the Periplus notices Indian settlements in Socotra and at Azania on the Ethiopian coast. McCrindle, 93.

² Details of early Christian settlers are given in the Population Chapter and in the account of Sopára. Their high priest or Catholicus had his head-quarters at Otesiphon. Heeren, III. 438, 442. See Wilford's As. Res. X. 81, and Ritter Érdkunde, VIII. pt. 2, 385. Thomas the Apostle is said to have come to India about A.D. 50, and a second Thomas, a Manichean missionary, in the third century. Reinaud's Memoir Sur. l'Inde, 95; Assemanni in Rich's Khurdistan, II. 120, 121.

³ Egypt was directly under the Emperor and no Roman might go to Egypt without special leave (Vincent's Commerce, II. 69). Vincent writes, 'The merchants have Greek names, Diogenes, Theophilus, and Sopater. I have not met a single Roman name' (Vincent, II. 69, 209, 505). According to Wilford (As. Res. X. 114) there was a Greek colony in Kalyán. The fondness of the Greeks for founding trade colonies (Heeren, II. 282), and the mention in Peutinger's Tables (VIII.) of a temple of Augustus at Muziris favour Wilford's statement.

⁴ Vincent, II. 33, 37, 38.

⁵ Pliny's Nat. Hist., bk. VI. chap. 23. According to one account the archers were Romans; according to another they were Arabs. Pennant's Views, I. 104.

⁶ Vincent, II. 56, 101; Lassen Ind. Alt. (Ed. 1858), III. 68-72; Stevenson's Sketch, 20. Lindsay (Merchant Shipping, I. 108) thinks that these Greek boats were like the grain ships, which plied between Alexandria and Rome, in one of which St. Paul was shipwrecked (A.D. 62). This vessel was of considerable size, able to carry 276 passengers and crew, besides a cargo of wheat. It was decked, had a high poop and fore-castle, and bulwarks of battens. It had one main mast and one large square sail, a small mizzen mast, and a little pole at the bow with a square sail. These ships went at a great pace before the wind, but could not make much way on a wind.

⁷ Ind. Ant. VII. 262.

⁸ Reinaud's paper fixing the date of the Periplus has been translated in the Indian Antiquary of December 1879. The detailed account of the Káthiáwár and Gujarát coasts, compared with Ptolemy's scanty and confused notes, and the fact that the author corrects Ptolemy's great error about the direction of the west coast of India support M. Reinaud's view that the Periplus is later than Ptolemy.

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Kalyán to the rank of a regular mart. When the author of the Periplus wrote, the Shátakarnis had again lost their hold of the Thána coast, and it had passed to a king named Sandanes, who stopped all foreign trade. If Greek vessels, even by accident, came to a Konkan port, a guard was put on board, and they were taken to Barugaza or Broach.¹

The Konkan places mentioned by the author of the Periplus are Sopára (*Ouppara*), Kalyán, (*Kalliena*), Chaul (*Semulla*), and Pál near Mahád (*Palaipatmai*).² Though the direct commerce with Egypt had been driven from the Konkan ports, there was still a considerable trade. Coasting vessels went south to meet the Egyptian ships at Musiris and Nelkynda on the Malabár coast,³ or further south to Ceylon; or on to ports on the Coromandel coast, chiefly to bring back the fine cloths of Masulipatam.⁴ There was an important trade with Gedrosia on the east coast and with Apologos, probably Obollah, at the head of the Persian Gulf. The chief trade with Gedrosia was in timber, teak, squared wood, and blocks of ebony, with a return of wine, dates, cloth, purple, gold,

¹ McCrindle's Periplus, 128. This Sandanes seems to be the family or dynasty, which gives its name to Ptolemy's 'Sadan's Aria,' which includes most of the North Konkan. What dynasty is meant is uncertain. Prof. Bhandárkar contributes the following note: Among the western countries or tribes mentioned by Varáhamihira, is one bearing the name of, Shántikás (Brihat S. chap. xiv. verse 20). The first part of the name must in vernacular pronunciation have become Sándi, since *nt* is often changed to *nd* in the Prakrits, as in Saundala for Shakuntala, Andeura for Antahpura, and in other cases. As to the final syllable *ka* of the word Shántika it is clearly a suffix, and this suffix is in later Sanskrit very generally applied to all nouns. When it is added to nouns ending in *n* as *hastin* an elephant, the final *n* is dropped and thus *hastin* becomes *hastika*. Shántika therefore, without the suffix *ka*, is Shántin, the nominative plural of which is Shántinah. This Shántinah is Sándino in the Prakrits, and from this last form, that is the vernacular pronunciation of the day, the Greeks must have derived their Sandines or Sándinoi. The name Shántika occurs in the Márkandeya Purána (chap. lviii.), where, as well as in the Brihat Samhita, it is associated with Aparántaka or Aparántika, the name of another western people living on the coast. Aparánta generally means northern Konkan. When the Kshatrapa Nahapán displaced the Shátaváhanas or Andhrabhrityas in the Deccan, the Shántinah or Sándino must have asserted their independence in the Konkan, and thus it was that their chief called Sandanes by the author of the Periplus came to be master of Kalyán. It was probably to render his independence secure against the victorious Kshatrapas, that he prohibited intercourse between his territories and the Deccan, and sent away the Greek ships to Barygaza. There could be no reason for such a prohibition in the time of the 'Elder Saraganes' or Shátakarni, since he ruled over the country, above the Sahyádris, as well as below.

Another suggestion may perhaps be offered. That Ptolemy's Sadan and the Periplus Sandanes stand for the Kshatrapa or Sinha rulers of Gujrat. The natural explanation of Sandanes' conduct in carrying the Greek ships to Broach is that it was done to force foreign commerce to his seaport of Broach. If the Sádhanas are the Kshatrapas, the word Sadan or Sandanes would be the Sanskrit *Sádhaná*, an agent or representative (see Williams' Sanskrit Dictionary), that is a translation of the Persian Kshatrap. In support of the use of the word Sádhan as an agent may be cited Bardesanes' account of the Hindu embassy, which he met in Babylon on its way to Rome about A.D. 218, where the headman, or ambassador, is called Sandanes, apparently *Sádhan* (J. R. A. S., XIX. 290, 291). The suggestion is supported by the Jain work Kálakáchárya Katha (J. B. B. R. A. S. IX. 139-142), which speaks of the Kshatrapas as the Sádhan-Sinhas. Wilford explains the word by Sádhan lord (As. Res. IX. 76, 198). He compares the phrase *Sádhan Engriz* a polite term for the English.

² McCrindle, 128, 129.

³ Musiris is identified with Muzirikotta and Nelkynda with Kannettri. McCrindle's Periplus, 131.

⁴ McCrindle's Periplus, 145; Vincent's Commerce, II. 523.

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pearls, and slaves.¹ There was also trade in muslin, corn, oil, cotton, and female slaves with the east coast of Arabia, Socotra where Indians were settled, Aden, and Moosa near Mocha.² And there was a trade to Zanzibar and the African ports, taking corn, rice, butter, sesamum, cotton, sashes, sugar, and iron, and bringing back slaves, tortoiseshell, and cinnamon.³ Lastly there was a trade to Aduli, the sea-port of Abyssinia, the Indian ships bringing cloth, iron, cotton, sashes, muslin, and lac, and taking ivory and rhinoceros' horns.⁴

A copper-plate, found by Dr. Bird in 1839 in a relic mound in front of the great Kanheri-cave (No. 3), is dated in the 245th year of the Trikutakas. From the form of the letters, which seem to belong to the fifth century, Dr. Burgess ascribes the plate to the Gupta era in A.D. 176, and thus makes the date of the plate A.D. 421. Trikota, or the three hills, is mentioned by Kálidás (A.D. 500) as a city on a lofty site built by Raghu when he conquered the Konkan. The name is the same as Trigiri, the Sanskrit form of Tagara, and Pandit Bhagvánlál identifies the city with Junnar in west Poona, a place of great importance, on a high site, and between the three hills of Shivneri, Ganeshlena, and Mánmodi.⁵ The discovery of two hoards of silver coins bearing the legend of Krishnarāja, one in 1881 in Bombay Island the other in Mulgaon in Sálsette in June 1882, seems to show that the early Ráshtrakuta king Krishna (A.D. 375-400), whose coins have already been found in Báglán in Násik, also held possession of the North Konkan.⁶

During this time the Sassanian dynasty (230-650) had risen to power in Persia. They were on terms of close friendship with the rulers of Western India, and became the leading traders in the eastern seas.⁷ In the beginning of the sixth century (A.D. 525) the Egyptian merchant and monk Kosmas Indikopleustes describes Kalyán (*Kalliana*) as the seat of one of the five chief rulers of Western India, a king who had from 500 to 600 elephants.⁸ Kalyán had much traffic with Ceylon, which was then the great centre of trade in the east, sending copper, steel, ebony, and much

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Trikutakas,
420.

Krishnarāja,
400.

Trade,
500.

¹ Vincent, II. 378, 379. The timber was chiefly used in boat-building.

² Vincent, II. 296, 297, 346. McCrindle's *Periplus*, 94, 95. Besides in Socotra, there is a mention of Indians settled in Armenia in the third century after Christ. Reinaud's *Memoir Sur l'Inde*, 72.

³ Vincent, II. 158.

⁴ Vincent, II. 116.

⁵ *Archæological Survey*, X. 59, 60. ⁶ Mr. Fleet's *Kánarese Dynasties*, 31, note 2.

⁷ In proof of the close relations between the Sassanians and India may be noticed Behrám Ghor's visit to the king of Kanauj (420-438), his marriage with an Indian princess, and the introduction of Indian music and literature into Persia. There were also the conquest of Sindh and embassies to the rulers of southern India under Naushirván (531-578), and an embassy of Khosro Párviz (591-628) to the king of Bádami, Pulikeshi II. (609-640). *Jour. R. A. S.* XI. 165. It was under the Sassanians that the Persians brought chess and the Arabian Nights from India (Reinaud's *Memoir Sur l'Inde*, 135). Wilford (*As. Res.* IX. 156, 233; X. 91) traces the foreign element in the Maráthas and in the Chitpávan or Konkanasth Bráhmans to Persian immigration during Sassanian rule. But it seems likely that if there is a Persian element in the Maráthas and Konkanasth Bráhmans, it dates from before the time of the Sassanians. See above, p. 414.

⁸ The other centres of power were Sindhu, Orrhata probably Suráshtra, Sibor perhaps Sopára, and four pepper marts in the Malabár coast. Migne's *Patrologiæ Cursus*, 88; I. 446.

Chapter VII.**History.****EARLY HISTORY.***Mauryas,
550.*

cloth, and bringing back silk, cloves, caryophyllum, aloes, and sandalwood.¹ With the Persian Gulf there was much trade to Hira near Kufa, and to Obolleh. Of the exports to the Persian Gulf, one of the chief was timber for house-building, aloes, pepper, ginger, spices, cotton cloth, and silk.² The trade with Egypt began to fall off about the close of the third century, and by the sixth century it had almost ceased.³ The traffic with the African ports was brisk and had developed an import of gold. The merchants were Hindus, Arabs, Persians, and perhaps Christians from Persia.⁴ The Hindus seem to have been as great travellers as during the times of Greek trade, and were found settled in Persia, Alexandria, Ceylon, Jáva, and China.⁵

The chief of Kalyán described by Kosmas was perhaps either a Maurya or a Nala as Kirtivarma (550-567), the first of the Chálukyas who turned his arms against the Konkan, is described as the night of death to the Nalas and Mauryas.⁶ And Kirtivarma's grandson Pulikesi II. (610-640), under whom the Konkan was conquered, describes his general Chanda-danda, as a great wave which drove before it the watery stores of the pools, which are the Mauryas. The Chálukya general, with hundreds of ships, attacked the Maurya capital Puri, the goddess of the fortunes of the western ocean.⁷ A stone inscription from Váda in the north of Thána of the fourth or fifth century shows that a Mauryan king of the name of Suketuvarma was then ruling in the Konkan.⁸

¹ Cosmas in J. R. A. S. XX. 292. Heeren's Hist. Res. III. 403 and Ap. R. 439. Yule's Cathay, I. clxvii.-clxxxi. Vincent, II. 505-511. Lassen's Ind. Alt. IV. 94, 99, 100; Tennent's Ceylon, I. 545.

² In 638 the Arabs found teak beams in the Persian king's palace near Basra. Onseley's Persia, II. 280.

³ The mystic Loadstone rocks (an index to the limit of navigation) had moved from Ceylon in 280 to the mouth of the Arabian Gulf in 560. Priaulx in J. R. A. S. XX. 309.

⁴ Kosmas in Yule's Cathay, I. clxx. An account of the Christians of Kalyán and their connection with Persia is given in the Population Chapter. It seems probable that the settlements of Christians at Kalyán and Sopára had been strengthened by refugees from Syria and Mesopotamia in the fifth century during the persecution of the Nestorians by the Emperor of Constantinople. At that time Nestorians seem to have fled as far as China. Reinaud's Abu-l-fida, ed.; Rich's Khurdistan, II. 112.

⁵ Hiwen Thsang (642) found colonies of Indians in the cities of Persia in the free exercise of their religion. Reinaud's Abu-l-fida, ccclxxiv. There were two or three Buddhist convents of the Narrow Way (Julien's Hiwen Thsang, III. 179). An Indian temple is mentioned about A.D. 400 at Auxume on the Red Sea. J. R. A. S. XX. 278, note 4. In 470 Bráhmans were entertained at Alexandria by Severus, a Roman Governor. (Wilford's As. Res. X. 111; Lassen's Ind. Alt. III. 378, IV. 907; Priaulx in J. R. A. S. XX. 273). In the beginning of the fifth century there were said to be 3000 Indians in China. Beal's Fah Hian, xxix. Fah Hian (420) also mentions Bráhmans in the ship between Jáva and China. Bráhmans flourished in Jáva. Ditto, 168-169.

⁶ Ind. Ant. VIII. 244. A dynasty of fifty-nine Chálukyas is said to have ruled in Oudh. Then Jaising passed south, invaded the Deccan, and about A.D. 468 defeated the Ratta chief Krishna (Jour. R. A. S. [Old Series], IV. 6, 7, 8). For two more generations their power did not pass west of the Sahyádris.

⁷ Arch. Sur. Rep. III. 26. Puri has not been identified. See below, p. 423 note 2.

⁸ Pandit Bhagvánlál Indrají. This stone, which may be readily known by a trident mark at the top, is in the Museum of the Bombay Asiatic Society. Details are given under Places of Interest, Váda. Traces of the Mauryas remain in the surname More, which is common among Maráthás, Kunbis, and Kolis. The two small landing-places of the name of More, in Elephanta and in Karanja, are perhaps relics of Mauryan power. The only trace of the Nalas occurs in a local story of a Nal Rája, who married his daughter to the Malang or Arab devotee who gave his name to Malangad hill. (See Places of Interest, Malanggad). Nal is still a Maráthá surname.

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And it is probable that the group of figures in the Lonád cave six miles south-east of Bhiwndi, which belongs to the sixth or seventh century, represents the court of a Mauryan king.¹

During the reign of the great Naushervan (531-578), when the Persians were the rulers of the commerce of the eastern seas, the relations between Western India and Persia were extremely close.² On the Arab (625 and 638) overthrow of Yezdejad III., the last of the Sassanians, several bands of Persians sought refuge on the Thána coast and were kindly received by Jádav Rána, apparently a Yádav chief of Sanján.³ In the years immediately after their conquest of Persia the Arabs made several raids on the coasts of Western India; one of these in 637 from Bahrein and Oman in the Persian Gulf plundered the Konkan coast near Thána.⁴

No further notice⁵ of the North Konkan has been traced till the rise of the Siláháras, twenty of whom, as far as present information

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Arabs,
640.

¹ The attitude of some of the figures, whose hands are laid on their mouths apparently out of respect to the king, suggests Persian influence. The laying of the hand on the mouth is a sign of respect in the Persepolis Pictures (Heeren's *As. Res.* I. 178), and the Persis still cover the mouth in sign of worship.

² Yule (*Cathay*, I. 56) notices that about this time the lower Euphrates was called Hind or India, but this seems to have been an ancient practice. Rawlinson, *J. R. G. S.* XXVII. 186. As to the extent of the Persian trade at this time, see Reinaud's *Memoir Sur. l'Inde*, 124. In the fifth and sixth centuries, besides the Persian trade, there was an active Arab trade up the Persian Gulf and the Euphrates to Hira on the right or west bank of the river, not far from the ruins of Babylon. There was also much traffic with Obollah near the mouth of the joint river not far from Basra. Reinaud's *Abu-l-fida*, cccclxxxii.

Obollah is also at this time (A.D. 400-600) noticed as the terminus of the Indian and Chinese vessels which were too large to pass up the river to Hira. (Ditto and Yule's *Cathay*, lxxvii. 55). So close was its connection with India that the Talmud writers always speak of it as Hindike or Indian Obillah (Rawlinson in *J. R. G. S.* XXVII. 186). According to Masudi (915) Obollah was the only port under the Sassanian kings (*Prairies d'Or*, III. 164.) McCrindle (*Periplus*, 103; compare Vincent, II. 377) identifies it with the Apologos of the *Periplus* (A.D. 247) which he holds took the place of Ptolemy's (A.D. 150) Teredon or Diridotus. Reinaud (*Ind. Ant.* VIII. 330) holds that Obollah is a corruption of the Greek Apologos, a custom house. But Vincent's view (II. 355) that Apologos is a Greek form of the original Obollah or Obollegh seems much more likely. In Vincent's opinion (Ditto, II. 356) the town was founded by the Parthians. At the time of the Arab conquest of Persia (637) Abillah is mentioned as the port of entry at the mouth of the Euphrates (*J. R. A. S.* XII. 208). In spite of the rivalry of the new Arab port of Basrah, Obollah continued a considerable centre of trade. It is mentioned by Tabari in the ninth century (Reinaud's *Abu-l-fida*, cccclxxxii.): Masudi (913) notices it as a leading town (*Prairies d'Or*, I. 230-231); Idriai (1135) as a very rich and flourishing city (Jaubert's *Ed.* I. 369); and it appears in the fourteenth century in *Abu-l-fida* (Reinaud's *Abu-l-fida*, 72). It was important enough to give the Persian Gulf the name of the Gulf of Obollah (D'Herbelot's *Bibliothèque Orientale*, III. 61). According to D'Herbelot when he wrote (about 1670) Obollah was still a strong well peopled town (Ditto). The importance of the town and the likeness of the names suggest that Obollah is the Abulamah from which came the Persian or Parthian Harpharan of Abulamah who records the gift of a cave in Kārli inscription 20. This identification supports the close connection by sea between the Parthians and the west coast of India in the centuries before and after the Christian era. See above p. 413.

³ See above pp. 247-249.

⁴ Elliot and Dawson's *History*, I. 415, 416. As the companion fleet which was sent to Dibal or Diul in Sindh made a trade settlement at that town, this attack on Thána was probably more than a plundering raid. The Kaliph Umar (634-643), who had not been consulted, was displeased with the expedition and forbade any further attempt.

⁵ Hiwen Thsang's (642) Konkanapura, about 330 miles from the Drávid country, was thought by General Cunningham (*Anc. Geog.* 552) to be Kalyán, or some other place in the Konkan. Dr. Burnell (*Ind. Ant.* VII. 39) has identified it with Konkanahalli in Mysor.

DISTRICTS.

Chapter VII.

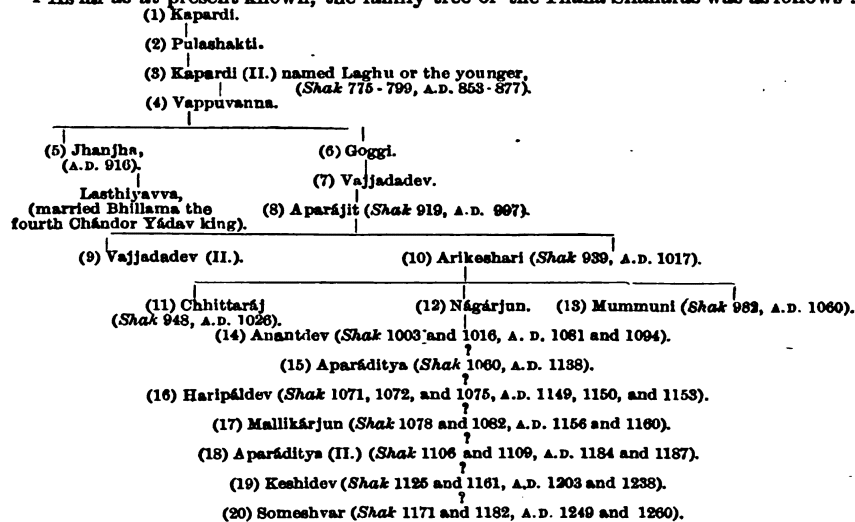
History.

Silāhāras.
810-1260.

goes, ruled in the North Konkan from about A.D. 810 to A.D. 1260, a period of 450 years.¹

Who the Silāhāras were has not been ascertained. The name is variously spelt Silāhāra, Shailāhāra, Shrilāra, Shilāra, and Silāra; even the same inscription has more than one form, and one inscription has the three forms Silāra, Shilāra, and Shrilāra.² Lassen suggests that the Silāhāras are of Afghān origin, as Silār Kāfirs are still found in Afghanistan.³ But the southern ending Ayya of the names of almost all their ministers and the un-Sanskrit names of some of the chiefs favour the view that they were of southern or Dravidian origin.⁴

¹ As far as at present known, the family tree of the Thāna Silāhāras was as follows :



Besides the Thāna branch of the Silāhāras, there was a South Konkan branch whose head-quarters are unknown and a Kolhāpur branch whose head-quarters seem to have been at Panhalgadh the modern Panhāla (J. B. B. R. A. S. XIII. 17). From the single inscription which has been found, the South Konkan branch appears to have included ten kings who ruled from about 808 to 1008, at first under the Rāshtrakutas and then under the Chālukyas. The Kolhāpur branch, of which eleven inscriptions are recorded, had sixteen kings who ruled from about 840 (?) to 1190. One of this dynasty Vijayārdev (1151) is described as restoring the dethroned lords of Thāna and Goa. J. B. B. R. A. S. XIII. 16. Mr. Fleet's Kānarese Dynasties, 98-106.

² Ind. Ant. IX. 33, 34, 35; Jour. B. B. R. A. S. XIII. 2, 3, 5.

³ Lassen's Ind. Alt. IV. 113.

⁴ It seems probable that Silāhāra and Shailāhāra are Sanskritised forms of the common Marāthi surname Selar. The story of the origin of the name is that Jimutvāhan the mythical founder was the son of a spirit or Vidyādhara, who under a curse became a man. At this time Vishnu's eagle, Garuda, conquered the serpent king Vāsuki and forced Vāsuki to give him one of his serpent subjects for his daily food. After a time it came to the lot of the serpent Shankhachuda to be sacrificed. He was taken to a stone, *shila*, and left for the eagle to devour. Jimutvāhan resolved to save the victim, and placed himself on the rock instead of the serpent. When Garuda came, Jimutvāhan said he was the victim and Garuda devoured him except his head. Meantime Jimutvāhan's wife came, and finding her husband slain, reproached Garuda, who restored him to life and at her request ceased to devour the serpents. For this act of self-sacrifice Jimutvāhan gained the name of the Rock-devoured, *Shilāhāra*. J. R. A. S. (Old Series), IV. 113. Tawney's Kathā Sarit Sāgara, I. 174-186. A stanza from this story forms the beginning of all Silāhāra copper-plate inscriptions.

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The Siláháras seem to have remained under the Ráshtrakutas till about the close of the tenth century, A.D. 997, when Aparájit assumed independent power.¹ The Thána Siláháras seem to have held the greater part of the present districts of Thána and Kolába. Their capital seems to have been Puri,² and their places of note were Hamjaman probably Sanján in Dáhánu, Thána (Shrithának), Sopára (Shurpáarak), Chaul (Chemuli), Lonád (Lavanatata), and Uran.³ As the Yádavs call themselves lords of the excellent city of Dváravatipura or Dwárka and the Kadambas call themselves lords of the excellent city of Banavásipura or Banavási, so the Siláháras call themselves lords of the excellent city of Tagarapura or Tagar. This title would furnish a clue to the origin of the Siláháras if, unfortunately, the site of Tagar was not uncertain.⁴

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Siláháras.
810-1260.

¹ See below, p. 424. The early Siláháras, though they call themselves Rájás and Konkan Chakravartis, seem to have been only Mahámandaleshvaras or Mahásámantá-dhipatis, that is great nobles. In two Kanheri cave inscriptions (Arch. Sur. X. 61, 62) the third Siláhára king Kapardi II. (A.D. 853 to 877) is mentioned as a subordinate of the Ráshtrakutas. Of the later Siláháras Anantapál A.D. 1094 and Aparáditya A.D. 1138 claim to be independent. Ind. Ant. IX. 45.

² The Siláhára Puri, if, as seems likely, it is the same as the Maurya Puri (Ind. Ant. VIII. 244), was a coast town. Of the possible coast towns Thána and Chaul may be rejected, as they appear under the names of Shrithának and Chemuli in inscriptions in which Purialso occurs (As. Res. I. 361, 364; Ind. Ant. IX. 38). Kalyán and Sopára may be given up as unsuitable for an attack by sea, and to Sopára there is the further objection that it appears in the same copper-plate in which Puri occurs. (Ind. Ant. IX. 38). There remain Mangalpuri or Mágáthan in Sálsette, Ghárápuri or Elephanta, and Rájápuri or Janjira. Neither Mangalpuri (see Places of Interest, Mágáthan) nor Rájápuri has remains of an old capital, so that perhaps the most likely identification of Puri is the Moreh landing or Bandar on the north-east corner of Ghárápuri or Elephanta, where many ancient remains have been found. See Places of Interest, Elephanta, and Appendix A, Puri.

³ Other places of less note mentioned in the inscriptions are Bhádán, Padgha, and Bábgaon villages, and the Kumbhári river in Bhiwandi, Kanher in Bassein, and Chanje (Chadiche) village near Uran.

⁴ Tagar has been identified by Wilford (As. Res. I. 369) with Devgiri or Daulatabad and by Dr. Burgess with Roza about four miles from Daulatabad (Bidar and Aurangabad, 55); Lassen and Yule place it doubtfully at Kulburga (Ditto); Pandit Bhagvānlál, as already stated, at Junnar; Grant Duff (Maráthás, 11) near Bhir on the Godáviri; and Mr. J. F. Fleet, C.S., (Kánarese Dynasties, 99-103) at Kolhápuri. Prof. Bhandárkar observes, 'The identification of Tagar with Devgiri is based on the supposition that the former name is a corruption of the latter. But that it is not so is proved by its occurrence as Tagar in the Siláhára grants (A.D. 997-1094), and in a Chálukya grant of A.D. 612, the language of all of which is Sanskrit. The modern Junnar cannot have been Tagar, since the Greeks place Tagar ten days' journey to the east of Paithan. On the supposition that Junnar was Tagar, one would expect the Chálukya plate issued to a Bráhmaṇ of Tagar to have been found at or near Junnar. But it was found at Haidarabad in the Deccan. The author of the Periplus calls Tagar 'the greatest city' in Dakhinabades or Dakshinápath. The Siláhára princes or chiefs, who formed three distinct branches of a dynasty that ruled over two parts of the Konkan and the country about Kolhápuri, trace their origin to Jimutváhan, the Vidyádhari or demigod, and style themselves 'The lords of the excellent city of Tagar.' From this it would appear that the Siláháras were an ancient family, and that their original seat was Tagar whence they spread to the confines of the country. Tagar therefore was probably the centre of one of the earliest Aryan settlements in the Dandakaranya or 'forest of Dandaka,' as the Deccan or Maháráshtra was called. These early settlements followed the course of the Godáviri. Hence it is that in the formula repeated at the beginning of any religious ceremony in Maháráshtra, the place where the ceremony is performed is alluded to by giving its bearing from the Godáviri. People in Khándesh use the words 'Godávarya uttara tire,' that is 'on the northern bank of the Godáviri,' while those to the south of the river, as far as the borders of the country, use the expression 'Godávarya Dakshine tire' that is 'on the southern bank of the Godáviri.' If then Tagar

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History.

Silāhāras.
810 - 1860.

Besides the Silāhāra references, the only known Sanskrit notice of Tagar is in a Chālukya copper-plate found near Haidarabad in the Deccan and dated A.D. 612.¹ As has been already noticed, the references to Tagar in Ptolemy and in the Periplus point to a city considerably to the east of Paithan, and the phrase in the Periplus,² 'That many articles brought into Tagar from the parts along the coast were sent by wagons to Broach,' seems to show that Tagar was in communication with the Bay of Bengal, and was supported by the eastern trade, which in later times enriched Mālkhet, Kalyān, Bidar, Golkonda, and Haidarabad.

From numerous references and grants the Thāna Silāhāras seem to have been worshippers of Shiv.³

Of Kapardi, the first of the Thāna Silāhāras, nothing is known except that he claims descent from Jimutvāhan. Pulashakti his son and successor, in an undated inscription in Kanheri Cave 78, is mentioned as the governor of Mangalpuri in the Konkan, and as the humble servant of (the Rāshtrakuta king) Amoghvarsh. The third king, Pulashakti's son, Kapardi II. was called the younger, *laghu*. Two inscriptions in Kanheri Caves 10 and 78, dated A.D. 853 and 877, seem to show that he was subordinate to the Rāshtrakutas. The son of Kapardi II. was the fourth king, Vappuvanna, and his son was Jhanjha the fifth king. Jhanjha is mentioned by the Arab historian Masudi as ruling over Saimur (Chaul) in A. D. 916.⁴ He must have been a staunch Shaivite, as, according to a Silāhāra copper-plate of A.D. 1094, he built twelve temples of Shambhu.⁵ According to an unpublished copper-plate in the possession of Pandit Bhagvánlāl, Jhanjha had a daughter named Lasthiyavva, who was married to Bhillam the fourth king of the Chāndor Yādavs.⁶

The next king was Jhanjha's brother Goggi, and after him came Goggi's son Vajjaddev. Of the eighth king, Vajjaddev's son Aparājit or Birundakaram, a copper-plate dated 997 (*Shak* 919) has lately been found at Bher, about ten miles north of Bhiwandi.⁷

was one of the earliest of the Āryan settlements, it must be situated on or near the banks of the Godāvari, as the ancient town of Paithan is; and its bearing from Paithan given by the Greek geographers agrees with this supposition, as the course of the Godāvari from that point is nearly easterly. Tagar must therefore be looked for to the east of Paithan. If the name has undergone corruption, it must, by the Prākṛit law of dropping the initial mutes, be first changed to Taaraura, and thence to Tārur or Terur. Can it be the modern Dārur or Dhārur in the Nizām's dominions, twenty-five miles east of Grant Duff's Bhir and seventy miles south-east of Paithan?

¹ Ind. Ant. VI. 75.

² McCrindle, 126.

³ The most marked passages are in a copper-plate of A.D. 1094, where the fifth king Jhanjha is mentioned as having built twelve temples to Shambhu, and the tenth king Arikeshari as having, by direction of his father, visited Someshvar or Somnāth, offering up before him the whole earth (Ind. Ant. IX. 37). The Kolhāpur Silāhāras appear to have been tolerant kings, as one copper-plate records grants to Mahādev, Buddha, and Arhat (Jour. B. B. R. A. S. XIII. 17). Compare Mr. Fleet's Kānarese Dynasties, 103.

⁴ Prairies d'Or, II. 85.

⁵ Ind. Ant. IX. 35.

⁶ The text is, '*Bhāryā yasya cha Jhanjharājatanayā shrī Lasthiyavvāyayd.*' A short account of the Chāndor Yādavs is given in the Nāsik Statistical Account, Bombay Gazetteer, XVI. 185.

⁷ The copper-plate records the grant at Shrishthānak or Thāna, of Bhādāne village about eight miles east of Bhiwandi for the worship of Lonāditya residing in (whose

It appears from this plate that during Aparājīt's reign, his Rāshtrakuta overlord Karkarāja or Kakkala was overthrown and slain by the Chālukyan Tailapa, and that Aparājīt became independent some time between 972 and 997.¹

In a copper-plate of A.D. 1094, recording a grant by the fourteenth king Anantdev, Aparājīt is mentioned as having welcomed Gomma, confirmed to Aiyapdev the sovereignty which had been shaken, and afforded security to Bhīllamāmmamanambudha?² The next king was Aparājīt's son Vajjadadev. The next king Arikeshari, Vajjadadev's brother, in a copper-plate grant dated A.D. 1097, is styled the lord of 1400 Konkan villages. Mention is also made of the cities of Shristhānak, Puri, and Hamyaman probably Sanjān.³ The eleventh king was Vajjadadev's son Chhittarājdev. In a copper-plate dated *Shak* 948 (A.D. 1025) he is styled the ruler of the 1400 Konkan villages, the chief of which were Puri and Hamyamam.⁴ The twelfth king was Nāgarjun, the younger brother of Chhittarājdev. After him came Nāgarjun's younger brother Mummuni or Māmvāni, who is mentioned in an inscription dated A.D. 1060 (*Shak* 982).⁵ The fourteenth king was Mummuni or Māmvāni's son Anantpāl or Anantdev, whose name occurs in two grants dated A.D. 1081 and 1096.⁶ In the 1096 grant he is mentioned as ruling over the whole Konkan 1400 villages, the chief

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temple is in) Lavanatata (Lonād), on the fourth of the dark half of *Ashādā* (June-July) *Shak* 919 (A.D. 997), as a *Dakshindyan* gift, that is a gift made on the occasion of the sun beginning to pass to the south. Aparājīt's ministers were Sangalaiya and Sinhapaiya. The inscription was written by Sangalaiya's son Annapai. The grant was settled in Thāna, *Tachcha Shristhānake dhruvam*.

¹ Pandit Bhagvānlāl Indrajī.

² Ind. Ant. IX. 36. Of Gomma and Aiyapdev nothing is known; of the third name only Bhīllam the son-in-law of Jhanjha can be made out.

³ Asiatic Researches, I. 357-367. This grant was found in 1787 while digging foundations in Thāna fort. Arikeshari's ministers were Vāsapaiya and Vārdhapaiya. The grant consists of several villages given to a family priest, the illustrious Tikka-paiya son of the illustrious astrologer Chchhinpaiya, an inhabitant of Shristhānak (Thāna) on the occasion of a full eclipse of the moon in *Kārtik* (October-November) *Shak* 939 (A.D. 1017) *Pingala Samvatsara*. The grant was written by the illustrious Nāgalaiya, the great bard, and engraved on plates of copper by Vedapaiya's son Māndhārpaiya.

⁴ Ind. Ant. V. 276-281. His ministers were the chief functionary *Sarvādhikāri* the illustrious Nāganaiya, the minister for peace and war the illustrious Sihapaiya, and the minister for peace and war for Kārnāta (Kānara) the illustrious Kapardi. The grant, which is dated Sunday the fifteenth of the bright half of *Kārtik* (October-November) *Shak* 948 (A.D. 1026) *Kahaya Samvatsara* is of a field in the village of Nour (the modern Naura two miles north of Bhāndup) in the *tāluka* of Shatshashthi (Sālsette) included in Shristhānak (Thāna). The donee is a Brāhman Amadevaiya the son of Vipranodamaiya, who belonged to the Chhandogashākhā of the Sāmved.

⁵ Jour. B. B. R. A. S. XII. 329-332. In this inscription, which is in the Ambar-nāth temple near Kalyān, he is called Māmvānirājadev and his ministers are named Vinta (paiya), Nāganaiya, Vakadaiya, Jogalaiya, Pādhisena, and Bhāilaiya. The inscription records the construction of a temple of Chhittarājdev, that is a temple, the merit of building which counts to Chhittarājdev.

⁶ The A.D. 1081 grant was found in Vehār in Sālsette and the 1096 grant in Khārepātān in Devgad in the Ratnāgiri district. The Vehār stone was found in 1881 and records a grant by Anantdev in *Shak* 1003 (A.D. 1081), the chief minister being Rudrapai. The inscription mentions Ajapalaiya son of Mātaiya of the Vyādika family and the grant of some *drammas* to *khārdāsān mandlī*? (Pandit Bhagvānlāl). The Khārepātān copper-plates were found several years ago and give the names of all the thirteen Silāhāra kings before Anantdev. Ind. Ant. IX. 33-46.

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of which was Puri and next to it Hanjamana probably Sanján, and as having cast into the ocean of the edge of his sword those wicked heaps of sin, who at a time of misfortune, caused by the rise to power of hostile relatives, devastated the whole Konkan, harassing gods and Bráhmans.¹

The names of six Silāhāra kings later than Anantdev have been made out from land-grant stones. As these stones do not give a pedigree, the order and relationship of the kings cannot be determined.

The first of these kings is Aparāditya, who is mentioned in a stone dated A.D. 1138 (*Shak* 1060).² The next king is Haripáldev, who is mentioned in three stones dated 1149, 1150, and 1153 (*Shak* 1071, 1072 and 1075).³

The next king is Mallikárjun, of whom two grants are recorded, one from Chiplun in Ratnágiri dated 1156 (*Shak* 1078), the other from Bassein dated 1160 (*Shak* 1082). This Mallikárjun seems to be the Konkan king, who was defeated near Balsár by Ámbada the general of the Gujarát king Kumárpál Solanki (A.D. 1143-1174).⁴ Next comes

¹ This account refers to some civil strife of which nothing is known (Ind. Ant. IX. 41). Anantdev's ministers were the illustrious Nauvitaka Vāsāida, Rishibhatta, the illustrious Pádhiśen Mahādevaiya prabhu, and Somanaiya prabhu. The grant is dated the first day of the bright half of *Māgh* (January-February) in the year *Shak* 1016 (A.D. 1094), Bhāv *Samvatsara*. It consists of an exemption from tolls for all carts belonging to the great minister the illustrious Bhābhana *śhreshthi*, the son of the great minister Durgashreshthi of Valipavana, probably Pálpattana or the city of Pál near Mahád in Kolába, and his brother the illustrious Dhanamshreshthi. Their carts may come into any of the ports, Shristhānak, Nágapur perhaps Nágotbna, Shurpárak, Chemuli, and others included within the Konkan 1400. They are also freed from the toll on the ingress or egress of those who carry on the business of *norika* (?)

² This stone, which was found in 1881 at Chánje near Uran in the Karanja petty division, records the grant of a field in Nágum, probably the modern Nágāon about four miles west of Uran, for the merit of his mother Liládevi; and another grant of a garden in Chadija (Chánje) village. This is the Aparāditya 'king of the Konkan,' who is mentioned in Mankha's *Shrikanthacharita* (a book found by Dr. Bühler in Káshmir and ascribed by him to A.D. 1135-1145) as sending Teja-kanth from Shurpárak (Sopára) to the literary congress held at Káshmir, of which details are given in that book. Jour. B. B. R. A. S. XII. Extra Number, 51; cxv.

³ The 1149 stone is built into the plinth of the back veranda of the house of one Jairám Bháskar Sonár at Sopára. It records a gift. The name of the king is doubtful. It may be also read Kurpáldev. The 1150 stone was found near Agáshi in 1881. It is dated 1st *Mārgashírah* (December-January), in the Pramoda *Samvatsara*, *Shak* 1072 (A.D. 1150). Haripál's ministers were Vesupadval, Lakshman prabhu, Padmashivrāul, and Vāsugi nāyak. The grant is of the permanent income of Shrinevadi in charge of a Pattakil (Pátīl) named Rāja, to the family priest Brahmadevbhatt son of Divákar-bhatt and grandson of Govardhanbhatt, by prince Ahavamalla enjoying the village of Vattárak (Vatár) in Shurpárak (Sopára). The witnesses to the grant are Risi Mhátara, head of Vattárak village, Náguji Mhátara, Anantnāyak, and Chángdev Mhátara. Pandit Bhagvánlál. There is another inscription of Haripáldev on a stone found in Karanjon in Bassein. The inscription is of thirteen lines, which are very hard to read. In the third and fourth lines can be read very doubtfully 'the illustrious Haripáldev, the chief of the Mahāmandaleshvaras, adorned with all the royal titles.' The 1153 stone was found near Borivli station in 1882. The inscription is in nine lines, and bears date *Shak* 1075, *Shrimukh Samvatsara* and the name of king Haripál.

⁴ The Kumárpál Charitra (A.D. 1170) which gives details of this defeat of Mallikárjun (see below p. 436) describes Mallikárjun's father as Mahánand, and his capital as Shatánandpur 'surrounded by the ocean' (*Shatánandapure jaladhiveshite Mahánando rája*). Mahánand is an addition to the Silāhāra table, but the form appears doubtful and does not correspond with the name of any of the preceding or succeeding kings. 'Surrounded by the ocean' might apply to a town either in Sálsette or on Sopára island. But the epithet applies much better to a town on Elephanta island

Aparáditya II., of whom there are four land-grant stones, three of them dated, one in 1184 (*Shak* 1106) and two in 1187 (*Shak* 1109), and one undated.¹

The next king is Keshidev, son of Aparárka (Aparáditya II. ?), two of whose land-grant stones have been found, one dated 1203 (*Shak* 1125) the other 1238 (*Shak* 1161).²

The next is Someshvar, two of whose land-grant stones have been found, one dated 1249 (*Shak* 1171) the other 1260 (*Shak* 1182).³

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and the similarity in name suggests that Shatánandpur may be Santapur an old name for Elephanta. See Places of Interest, 81-82. Mallikárjun's Chiplun stone was found in 1880 by Mr. Falle, of the Marine Survey, under a wall in Chiplun (Jour. B. B. R. A. S. XIV. p. xxxv.) It is now in the museum of the Bombay Branch of the Royal Asiatic Society. The writing gives the name of Mallikárjun and bears date *Shak* 1078 (A.D. 1156). His ministers were Nágalaia and Lakshmanaiya's son Anantugi (Pandit Bhagvánlál). The Bassein stone styles the king 'Shri-Siláhára Mallikárjun' (and the date given is *Shak* 1082 (A.D. 1160), Vishva Samvatsara, his ministers being Prabhákar náyak and Anantpai prabhu. The grant is of a field(?) or garden(?) called Shilárvátak in Padháláasak in Katakadi by two royal priests, for the restoration of a temple. Pandit Bhagvánlál.

¹ The 1184 (*Shak* 1106) stone was found in February 1882 about a mile south-west of Lonád in Bhiwndi. Of the two *Shak* 1109 (A.D. 1187) stones, one found near Government House, Parel, records a grant by Aparáditya, the ruler of the Konkan, of 24 *dramma* coins after exempting other taxes, the fixed revenue of one oart in the village of Máhuli (probably the modern Máhul near Kurla) connected with Shatahaathi, which is in the possession of Anantapai prabhu, for performing the worship by five rites of (the god) Vaidyanáth, lord of Darbhávatí. The last line of the inscription shows that it was written by a Káyasth named Válig Pandit (Jour. B. B. R. A. S. XII. 335). The second *Shak* 1109 (A.D. 1187) stone is in the museum of the Bombay Branch of the Royal Asiatic Society. It is dated *Shak* 1109 (A.D. 1187) Vishvávasu Samvatsara, on Sunday the sixth of the bright half of *Chaitra* (April-May). The grantor is the great minister Lakshmannáyaka son of Bháskarnáyaka, and something is said in the grant about the god Somnáth of Suráshtra (Ind. Ant. IX. 49). The fourth stone, which bears no date, was found near Kalambhom in Bassein in 1882. It gives the name of Aparáditya, and from the late form of the letters probably belongs to this king. A fifth stone has recently been found near Bassein. The date is doubtful; it looks like *Shak* 1107 (A.D. 1185). Pandit Bhagvánlál.

² The *Shak* 1125 (A.D. 1203) stone was found in 1881 near Mándvi in Bassein. It records the grant of something for offerings, *naivedya*, to the god Lakshmináráyan in the reign of the illustrious Keshidev. Pandit Bhagvánlál. The *Shak* 1161 (A.D. 1238) stone was found near Lonád village in Bhiwndi in February 1882. It bears date the thirteenth of the dark half of *Mágh* (February-March) and records the grant by Keshidev the son of Aparárka of the village of Brahmapuri, to one Kavi Soman, devoted to the worship of Shompeshvar Mahádev. The inscription describes Brahmapuri as 'pleasing by reason of its Shaiv temples.' A field or hamlet called Májaspalli in Bápgrám, the modern Bábgaon near Lonád, is granted by the same inscription to four worshippers in front of the image of Shompeshvar. Aparárka, Keshidev's father, is probably the Aparáditya (*arka* and *aditya* both meaning the sun) the author of the commentary called *Aparárka* on Yájñavalkya's law book the *Mítákshara*. At the end of the commentary is written: Thus ends the Penance Chapter in the commentary on the Hindu law of Yájñavalkya made by the illustrious Aparáditya of the family of Jimutváhan, the Siláhára king of the dynasty of the illustrious Vidyádhara. Jour. B. B. R. A. S. XII. 335 and Extra Number, 52. Aparárka is cited by an author of the beginning of the thirteenth century. Jour. B. B. R. A. S. IX. 161.

³ The *Shak* 1171 (A.D. 1249) stone was found in Ránvad near Uran. In this stone the Siláhára king Someshvar grants land in Padivase village in Uran to purify him from sins. The *Shak* 1182 (A.D. 1260) stone was found in Chánje also near Uran. It records the grant by the Konkan monarch Someshvar of 162 *pdruṭṭha* (Parthian ?) *dramma* coins, being the fixed income of a garden in Konthalesthán in Chádiche (Chánje) village in Uran, to Uttareshtar Mahádev of Shri-Sthának (Thána). The boundary on the west is the royal or high road, *rájpath*. Someshvar's ministers were Jhampadprabhu, Maináku, Bebalaprabhu, Peramde Pandit, and Pádhihovenaku. Pandit Bhagvánlál.

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Though, with few exceptions, the names of the Thána Siláháras are Sanskrit the names of almost all their ministers and of many of the grantees point to a Kánarese or a Telugu source. They appear to be southerners, and *ayyas* or high-caste Dravidian Hindus seem to have had considerable influence at their court.¹ Káyasths, probably the ancestors of the present Káyasth Prabhus, are also mentioned.

Though their grants are written in Sanskrit, sometimes pure sometimes faulty, from the last three lines of one of their stone inscriptions, the language of the country appears to have been a corrupt Prákrit, the mother of the modern Maráthi.² The same remark applies to the names of towns. For, though inscriptions give such Sanskritized forms as Shri-Sthának, Shurpáarak, and Hanjaman or Hamyaman, the writings of contemporary Arab travellers show that the present names Thána, Sopára, and Sanján were then in use.³

On the condition of the Siláhára kingdom the inscriptions throw little light. The administration appears to have been carried on by the king assisted by a great councillor or great minister, a great minister for peace and war, two treasury lords, and sometimes a (chief) secretary. The subordinate machinery seems to have consisted of heads of districts *ráshtras*, heads of sub-divisions *vishayas*, heads of towns, and heads of villages.⁴ They had a king's high road, *rújpath*, passing to the west of the village of Gomvani a little north of Bhándup, following nearly the same line as the present road from Bombay to Thána; and there was another king's high-road near Uran. At their ports, among which Sopára, Thána, Chaul, and perhaps Nágothna are mentioned, a customs duty was levied. The *dramma* was the current coin.⁵ The Siláháras seem to have been fond of building. The Muhammadans in the beginning of the thirteenth century and the Portuguese in the sixteenth century destroyed temples and stone-faced reservoirs by the score. The statements of travellers and the remains at Ambarnáth, Pelár,

¹ Ind. Ant. IX. 46. This southern element is one reason for looking for Tagar in the Telugu-speaking districts. *Ayya* the Kánarese for master is the term in ordinary use in the Bombay Karnatak for Jangam or Lingayat priests. The *Sarasvat* Bráhmans of North Kánara are at present passing through the stage, which the upper classes of the North Konkan seem to have passed through about 500 years ago, of discarding the southern *ayya* for the northern *ráo*.

² Jour. B. B. R. A. S. XII. 334.

³ Elliot and Dowson, I. 24, 27, 30, 34, 38, 60, 61, 66, 67, 77, 85; Masudi's *Prairies d'Or*, I. 254, 330, 381; III. 47.

⁴ Asiatic Researches, I. 361; Ind. Ant. V. 280; and IX. 38. The name *pattakil* (modern *pátíl*) used in stone inscriptions seems to show that the villages were in charge of headmen.

⁵ *Drammas*, which are still found in the Konkan, are believed by Pandit Bhagvánlál to be the coins of a corrupt Sassanian type which are better known as Gadhia *paisa* or ass-money. Jour. B. B. R. A. S. XII. 325-328. The *Páruttha Drammas* mentioned in note 3, p. 427, seem to be Parthian Drammas. Perhaps they are the same as the coins mentioned by Abu-l-fida as Khurásani dirhems, and by Masudi (*Prairies d'Or*, I. 382) and Sulaimán (Elliot and Dowson, I. 3) as *Tátariya* or *Tahiriyeh* dirhems. General Cunningham (Anc. Geog. 313) identifies these *Tátariya* dirhems with the Scythic or Indo-Sassanian coins of Kabul and north-west India of the centuries before and after Christ, and Mr. Thomas (Elliot and Dowson, I. 4) with the Musalmán dynasty of Tahirides who ruled in Khurásan in the ninth century.

Ātgaon, Párol, Wálukeshvar in Bombay, and Lonád prove that the masonry was of well-dressed close-fitting blocks of stone, and that the sculptures were carved with much skill and richness. Many of them seem to have been disfigured by indecency.¹ Some of the Siláháras seem to have encouraged learning. One of them Aparáditya II. (1187) was an author, and another Aparáditya I. (1138) is mentioned as sending a Konkan representative to a great meeting of learned men in Káshmir.

Musalmán writers supplement the scanty information which local sources supply of Thána under the Siláháras.

The chief local centres of trade were Thána, which is mentioned as a mart by the Arab writers of the ninth and tenth centuries, as a pretty town in the twelfth century, and as the head-quarters of a chief and a place of much traffic and of many ships at the end of the thirteenth century.² Chaul (*Saimur*) is mentioned as a place of trade and a great city in the tenth and eleventh centuries, and as a large and well-built town in the twelfth.³ Sanján was a mart and great city in the tenth century, and large and prosperous in the twelfth.⁴ Sopára was a mart in the tenth and eleventh centuries, and one of the chief marts in India in the twelfth.⁵ The chief ports with which the Thána coast was connected were Kulam or Quilon and Kalikat in Malabár; Broach, Cambay, and Somnáth in Gujarát; Dihval in Sindh; Basráh, Obollah, Siraf, Kis, and Ormuz on the Persian Gulf; Kalatu or Kalhat, Dufar, Shehr, and Aden on the east Arabian coast; Socotra at the mouth of the Red Sea; Jidda within the Red Sea; Zaila, Makdashu, Mombaza, and Quilon on the African coast; and Kalah in the Malay Peninsula, Jáva, Malacca, and China.⁶

The articles that formed the trade of the Thána ports were, of Food, rice grown in the Konkan and sent to the Arabian and African ports;⁷ salt made in the Thána creeks and sent in bags inland to Devgiri and other Deccan centres;⁸ cocoanuts, mangoes, lemons, and betelnuts and leaves grown in Thána and probably sent inland and by sea to Sindh, the Persian Gulf, and the

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¹ Details of these remains are given under Places of Interest. Wálukeshvar in Bombay is the only exception. The remains at Wálukeshvar consist of about sixty richly carved stones, pillar capitals, statues, and other temple remains, one of them about 6' x 3', apparently of the tenth century, which lie near the present Wálukeshvar temple on Malabár Point. The memorial stones or *páliyds*, which are interesting and generally spirited, seem almost all to belong to Siláhára times. The handsomest specimens are near Borivli in Sálsette. Details of the sculptures on memorial stones are given under Places of Interest, Eksar and Sháhápur.

² Al Biruni (1020) Elliot, I. 66; Idrisi (1135) Elliot, I. 89; Marco Polo (1290) Yule, II. 330.

³ Masudi (916) *Prairies d'Or*, II. 85, 86. Ibn Haukal (970) Elliot, I. 38; Idrisi, (1135) Elliot, I. 85.

⁴ Al Istakhir (970) Elliot, I. 27; Idrisi (1135) Elliot, I. 85.

⁵ Masudi (916) *Prairies d'Or*, I. 381; Al Biruni (1020) Elliot, I. 66; Idrisi (1135) Elliot, I. 85.

⁶ These references are taken chiefly from Reinaud's *Abu-l-fida* for the ninth, tenth, eleventh, and twelfth centuries, and from Yule's *Marco Polo* for the thirteenth century. For the Chinese trade with Western India, see Yule's *Cathay*, I. lxxviii. lxxix. For the position of Kalah see Yule's *Cathay*, cxoi. note 2.

⁷ Ibn Haukal (970) Elliot, I. 38; Yule's *Marco Polo* (1290), II. 377, 381.

⁸ Briggs' *Ferishta*, I. 306. The date is 1290.

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Arabian coast;¹ dates from Shehr in Arabia and from the Persian Gulf used locally and sent inland;² honey produced in Thána;³ and wine from Arabia and Persia apparently little used.⁴ Of Spices, pepper, ginger, turbit, cinnamon, and cloves came from Jáva and Ceylon in Chinese ships and from the Malabár coast.⁵ Of articles of Dress, cotton was brought from Khándesh and the Deccan and either worked into cloth or sent raw to Ethiopia.⁶ Good cotton cloth of Konkan or Deccan weaving went to Ceylon, the Straits, and China;⁷ and delicate and beautiful fabrics, probably the muslins of Burhánpur and Paithan, went to Kalikat and probably to Persia and Arabia. Silks were made locally and probably brought from Persia and from China.⁸ There was a large manufacture of laced shoes in Sopára and Sanján, and a great export of excellent leather, chiefly to Arabia.⁹ Of Precious Stones pearls were found in the creeks near Sopára,¹⁰ and were brought from Travankor, from Ceylon, and from Sofála in Africa;¹¹ emeralds, equal to the best in brightness and colour but hard and heavy, were exported from Sanján;¹² coral was brought from the Red Sea;¹³ and ivory was brought from Sofála and Madagascar and used locally and sent to the Persian Gulf.¹⁴ Of Drugs and Perfumes, Thána was famous for the drug *tabáshir*, which was made from the inner rind of the bamboo and sent to all marts both east and west;¹⁵ brown incense, probably the resin of the *gugal*, *Balsamodendron mukul*, perhaps the bdellium of the ancients, was gathered in the Thána forests and probably sent to Arabia and China;¹⁶ white incense was brought from the Arabian coast; sandalwood and ambergris came from Socotra and the African coast;¹⁷ and aloes, camphor, sandal, sapan or brazil wood, lign aloes or eaglewood, and spikenard from Siam, Java, Sumatra, and Borneo, either direct or through Ceylon.¹⁸ Of Tools and House Gear, porcelain came from China for local use

¹ Masudi (916) Reinaud's Memoir Sur. l'Inde, 230; Ibn Haukal (970) Elliot, I. 38; Idriasi (1135) Elliot, I. 85.

² Yule's Marco Polo, II. 377.

³ Ibn Haukal (970) Elliot, I. 38.

⁴ Abu Zaid (880) and Masudi (915) Elliot, I. 7, 20.

⁵ Yule's Marco Polo, II. 325.

⁶ Yule's Marco Polo, II. 330, 364.

⁷ Tennent's Ceylon, I. 590, note 7.

⁸ Yule's Marco Polo, I. 50, 57, 60, 86; II. 186, 189.

⁹ Masudi (916) Prairies d'Or, I. 253-254; Yule's Marco Polo, II. 325, 330.

¹⁰ Idriasi (1135) Elliot, I. 85. Pearls are still found in the Bassein creek. See above, p. 55.

¹¹ In 1020 it was believed that the Ceylon oysters had migrated to Sofála in Africa. Al Biruni in Reinaud's Memoir, 228. In Marco Polo's time the Ceylon fisheries had revived. The chief of Lár, or Thána, was noted for his fondness for pearls. Travels, II. 299.

¹² Masudi Prairies d'Or, III. 47. The Brihatsanhita (A.D. 500) mentions the Sopára diamond. Jour. R. A. S. (N. S.) VII. 125.

¹³ Abu Zaid (880) Elliot, I. 11.

¹⁴ Marco Polo, I. 101; II. 345. Ibn Aluardy (950), Reinaud's Abu-l-fida, ccvii.

¹⁵ Idriasi (1135) Elliot, I. 89. *Tabáshir* from the Sanskrit *tvak* rind and *kshir* fluid, made from the inner rind of the bamboo, is a white substance like sugar or camphor. It was used as a medicine. In Borneo, in the fourteenth century, pieces of *tabáshir* were let in under the skin to make the body woundproof. Oderic in Yule's Marco Polo, II. 208. *Tabáshir* is the first solid food that the Thána Kolis give their children.

¹⁶ Yule's Marco Polo, II. 330, 332.

¹⁷ Yule's Marco Polo, II. 342, 345, 377, 380.

¹⁸ Reinaud's Abu-l-fida, cdxviii; Yule's Marco Polo, II. 229, 325.

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and for export to the Deccan,¹ and swords from the west through Persia.² Of articles used as Money, cauries came from the Maldives and from Sofála in Africa,³ dirhams from Khurásan and dinars from Sindh, gold-dust from Sofála, and gold and silver from Malacca, Sumatra, and China.⁴ Of other Metals, iron was brought from Sofála and made into steel;⁵ copper was brought from Persia and from China in large quantities as ballast,⁶ and lead and tin came from Malacca.⁷ Of Timber, teak and bamboos were sent from Sanján to the Persian Gulf and there used for house-building;⁸ and fancy woods, such as sandal and brazil wood, were brought from Kalah in the Malay Peninsula.⁹ The chief trade in Animals was, towards the close of the period (1290), a great import of horses from the Persian Gulf and from Arabia. No ships came to Thána without horses, and the Thána chief was so anxious to secure them that he agreed not to trouble the pirates so long as they let him have the horses as his share of the plunder. This great demand for horses seems to have risen from the scare among the Hindu rulers of the Deccan caused by the Musalmán cavalry. As many as 10,000 horses a year are said to have been imported.¹⁰ Of Human Beings, women, eunuchs, and boys are said to have been brought by Jews through the Persian Gulf,¹¹ and slaves are mentioned as sent from Sofála in Africa.¹²

The merchants who carried on the Thána trade were local Hindu, Musalmán, and Pársi traders, and Hindus and Musalmáns from Gujarát and from the Malabár coast. There were also foreign Persians and Arabs, Jews, Europeans, and perhaps a chance Chinaman. The fact noticed by several of the Arab writers of the ninth and tenth centuries, that the language of the Thána ports was Lár, seems to show that, as is still the case in Bombay, the trade tongue of the Thána ports was Gujaráti, and the leading traders

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Trade Centres.

Merchants.

- ¹ Reinaud's Abu-l-fida, II. 186, 190. ² Reinaud's Abu-l-fida, lviii.
³ Maldives Al Biruni (1020) in Reinaud's Abu-l-fida, ccclxxxviii.; Sofála Ibn Aluardy (950), Ditto, ccvii.
⁴ Reinaud's Abu-l-fida, ccvii. cdv.; Marco Polo, II. 229, 325.
⁵ Ibn Aluardy (950) Reinaud's Abu-l-fida, ccvii.
⁶ Yule's Marco Polo, II. 325, 330.
⁷ Masudi (916) Reinaud's Abu-l-fida, cdv.; Abu Mohalhal (940) Yule's Cathay, xcvi.
⁸ Ibn Khurdádba (900) Elliot, I. 15; Ouseley's Persia, I. 175. Biláduri, 850 (Elliot, I. 129) mentions that the largest teak tree ever known was sent from Sindán to the Khalif. But it is doubtful whether this Sindán is not the Kutch Sanján and the teak Malabár teak. Idrisi, 1135, (Major's India in XV. Century, xxvi.) calls the Konkan the land of teak, *adg*, and notices, that teak was used for house building in the Persian Gulf. Besides for house-building the bamboos were used for spear handles. They were in great demand among the Arabs, and were known as El-Khatif bamboos from the town of that name on the mainland near Bahrein island. Like the Bahrein cotton and teak, which were famous in Persia and Arabia in the century before Christ, these El-Khatif bamboos were Indian. See Rawlinson in J. R. A. S. XII. (New Series), 225.
⁹ Mohalhal (940) (Yule's Cathay, xcvi.) has Saimuri wood brought to Saimur or Chaul for sale. This may be sandalwood from the Kánara forests, for which Sopára in early times was famous. But the passage is doubtful. It may refer to Timur in the extreme east whose sandalwood was also famous.
¹⁰ Yule's Marco Polo, II. 330. The horses came from Aden, Shehr, Dhafar, and Kalat in east Arabia, and from the islands of Kish and Ormuz in the Persian Gulf. Ditto 276, 377, 380, 381.
¹¹ Ibn Khurdádba (880) Reinaud's Abu-l-fida, lviii.
¹² Ibn Aluardy (950) Reinaud's Abu-l-fida, ccvii.

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Merchants.

were probably Gujarát Vániás.¹ The local Musalmán merchants, settlers chiefly from the Persian Gulf, held a strong position. In 916, when Masudi visited Chaul, there were 10,000 Persian and Arab settlers in that city alone.² The Balhāras or Siláhāras were famous for their kindness to Arabs, allowing them to have mosques and a headman to settle disputes. By the beginning of the tenth century the Pársis seem to have risen to wealth in Sanján, and to have spread and built fire-temples in Chaul. Hindus, as in former periods, freely left their homes and crossed the seas. Hiwen T'sang, about 650, heard that in Saurásthán probably Ctesiphon in Persia, there were several Bráhmaṇ and Buddhist monasteries.³ In the best days of the Bagdád Khalifat (700-900), learned Hindus were much sought for, and many physicians and astronomers were settled at the court of the Khalifs,⁴ and afterwards (1290) at the court of Arghun the Moghal king of Persia.⁵ Indian merchants were settled in Arabia and at Kish in the Persian Gulf.⁶ Of foreign merchants, besides Persians and Arabs, the great carriers at the beginning of the tenth century were Jews. They could speak Persian, Greek, Latin, French, Spanish, and Russian, and passed to India either down the Red Sea or by Antioch and Bagdád through the Persian Gulf.⁷ At the same time, Russian, Spanish, and French merchants also passed through Mesopotamia to India.⁸

Ships.

The ships that carried the trade of the Thána ports were Konkan Gujarát and Malabár vessels, boats built in the Persian Gulf, and perhaps an occasional junk from Java or China.⁹ The Thána or

¹ The close connection in general opinion between Gujarát Vánis and Gujarát Bráhmaṇs, as in the Gujarát phrase Bráhmaṇ-Váni for high-caste Hindus, perhaps explains Marco Polo's (Yule's Edition, II. 298-305) Abraimans from Lár, who were sent to the Madras coast by the king of Lár to get him pearls and precious stones. Their sacred threads (which Gujarát Vánis used to wear), their tenderness of life, their temperance, their trust in omens, and their faithfulness as agents all point to Gujarát Vánis from Thána or from Cambay.

² Masudi's *Prairies d'Or*, II. 85, 86.

³ Reinaud's *Memoir Sur. l'Inde*, 157; Julien's *Mem. Occ.* III. 179.

⁴ Reinaud's *Abu-l-fida*, xlii; Reinaud's *Memoir Sur. l'Inde*, 314, 315; Elliot and Dowson, I. 447.

⁵ Yule's *Marco Polo*, II. 304.

⁶ In *Arabia Chronique de Tabari*, I. 186; Reinaud's *Memoir*, 157; Biláduri (890) Reinaud's *Memoir*, 169. In Kish Benjamin of Tudela (1160) *Major's India in XV. Century*, xlv.

⁷ Ibn Khurdádba (912) Reinaud's *Abu-l-fida*, lviii. Marco Polo (Yule, II. 299) notices, that among the people of Lár it was usual for foreign merchants, who did not know the ways of the country, to entrust their goods to Abraimans, probably Gujarát Váni, agents. These agents took charge of the goods and sold them in the most loyal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleased to give. However unmoral he may be in bargaining, the Gujarát Váni agent is still loyal to his employer.

⁸ Ibn Khurdádba (912) Reinaud's *Abu-l-fida*, lix. About this time (883) the Indian sea and the west coast of India were first visited by Englishmen, Sigheilm or Suithelm bishop of Shireburn, and Athalstan the ambassadors from Alfred the Great (871-900) to the Indian Christians of St. Thomas. Turner (*Anglo-Saxons*, 317) is doubtful whether the ambassadors went by the Red Sea or the Persian Gulf. According to Reinaud (*Memoir Sur. l'Inde*, 210) they probably took ship in the Persian Gulf and sailed to Quilon. Alfred's wealth of spices and other oriental products suggests that religion was not the only motive that prompted this embassy. Compare Pennant's *Outlines of the Globe*, I. 164, and Milburn's *Oriental Commerce*, I. i. On the European connection with West Indian trade in the fourteenth century, see Yule's *Cathay*, I. cxxxii.-cxxxv.

⁹ Tabari (850) Reinaud's *Abu-l-fida*, ccclxxxii.; Yule's *Marco Polo*, II. 149, 183.

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other West Indian ships went to Obollah in the Persian Gulf, to the Arab and African ports, and as far as China. The Arab vessels, some of which were built at Shiráz in the Persian Gulf, were of two kinds, a larger that sailed to Africa, Calcutta, Malacca, and China, and a smaller that went to India.¹ Marco Polo described the ships of the Persian Gulf, perhaps these were the smaller vessels, as wretched affairs with no iron, bound with wooden bolts, and stitched with twine. They had one mast, one sail, one rudder, and no deck. A cover of hides was spread over the cargo, and on this horses were put and taken to India. It was a perilous business voyaging in one of these ships, and many were lost.² Great Chinese junks occasionally visited the Thána ports.³ The war ships shown in the Eksar memorial stones of the eleventh or twelfth century are high-peaked vessels with one mast and nine or ten oars aside.⁴

The chief sailors were Hindus, Arabs, and Chinese. European travellers had no high opinion of their skill or courage as seamen. According to John of Monte Corvino (1292) the Persian Gulf mariners were few and far from good. If a ship made her voyage it was by God's guidance, not by the skill of man.⁵ Though all made voyages across the sea, they preferred as much as possible to hug the coast.⁶

Besides storms the Indian seas were full of dangers. Whales, water-spouts, and the giant bird the Ruk kept seamen in unceasing alarm.⁷ But the worst of all dangers was from pirates. During the greater part of this period the sea swarmed with pirates. In the eighth and ninth centuries, Sangárs, Kerks, and Meds sallied from the coasts of Sindh, Cutch, and Káthiáwár, and ravaged the banks of the Euphrates and even the coasts of the Red Sea as far as Jidda.⁸ In the seventh century the islands of Bahrein in the

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Pirates.

¹ Reinaud's Abu-l-fida, cdxii.

² Yule's Marco Polo, I. 102; John of Monte Corvino (1292) Yule's Cathay, I. 218; Reinaud's Abu-l-fida, cdxiii.

³ It is possible (Yule's Ed. I. liii.) that Marco Polo's fleet of thirteen Chinese ships passed the stormy months of 1292 (May-September) in Bombay harbour. Polo has left the following details of the ships. They were made of a double thickness of firwood, fastened with good iron nails, and daubed with lime, chopped hemp, and wood oil. They could carry from 5000 to 6000 baskets of pepper. They were divided into some thirteen water-tight compartments, and were fitted with from fifty to sixty cabins in which the merchants lived greatly at their ease. They had large sweeps each pulled by four men and four regular and two extra masts. They had twelve sails and one rudder. The crew varied from 200 to 300 men. Yule's Marco Polo, I. 33; II. 194, 197.

⁴ Details of the Eksar memorial stones are given under Places of Interest, Eksar.

⁵ Yule's Cathay, I. 218.

⁶ The Chinese ships in the seventh and eighth centuries coasted along Western India, by Diu in Káthiáwár, and Diul in Sindh to the Euphrates mouth. Yule's Cathay, I. lxxviii.

⁷ Sulaimán in Reinaud's Abu-l-fida, cccclxxix. The Ruk is mentioned by several writers (see Yule's Marco Polo, II. 351). Polo heard that the Ruk lived in the land south of Madagascar, that its quills were twelve feet long, and the stretch of its wings thirty yards. Ditto, 346.

⁸ Beladuri (890) Reinaud's Memoir Sur. l'Inde, 181, 200, 283; Elliot, I. 119. The Persians complained of Indian pirates in the sixth century. Ind. Ant. VIII. 335. This apparent increase in the hardihood of Indian pirates and seamen is perhaps the result of the waves of Central Asian invaders, Skythians, Baktrians, Parthians,

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Balháras.

Persian Gulf were held by the piratical tribe of Abd-ul-Kais,¹ and, in the ninth century (880), the seas were so disturbed that the Chinese ships carried from 400 to 500 armed men and supplies of naphtha to beat off the pirates.² Towards the close of the thirteenth century Marco Polo found Bombay harbour haunted by sea-robbers.³ From the Malabár and Gujarát ports numbers of corsairs, as many as a hundred vessels, stayed out the whole summer with their wives and children. They stretched, five or six miles apart, in fleets of from twenty to thirty boats, and whenever one caught sight of a merchant vessel, he raised a smoke, and all who saw, gathered, boarded, and plundered the ship, but let it go hoping again to fall in with it.⁴ Socotra was still frequented by pirates, who encamped there and offered their plunder for sale.⁵

While its local rulers were the Siláháras, the overlords of the Konkan, to whom the Siláháras paid obeisance during the latter part of the eighth and the ninth centuries, were the Ráshtrakutas of Málkhet, sixty miles south-east of Sholápur.⁶ Their power for a time included a great part of the present Gujarát where their headquarters were at Broach.⁷ The Arab merchant Sulaimán (A.D. 850) found the Konkan (Komkam) under the Balhára, the chief of Indian princes. The Balhára and his people were most friendly to Arabs. He was at war with the Gujar (Juzr) king, who, except in the matter of cavalry, was greatly his inferior.⁸ Sixty years later Masudi (916) makes the whole province of Lár, from Chaul (Saimur) to Cambay, subject to the Balhára, whose capital was Mankir (Máلكhet) the 'great centre' in the Kánarese-speaking country about 640 miles from the coast.⁹ He was overlord of the Konkan (Kemker) and of the whole province of Lár in which were Chaul (Saimur), Thána, and Supára, where the Láriya language was spoken. The Balhára was the most friendly to Musalmáns of all Indian kings. He was exposed to the attacks of the Gujar (Juzr) king who was rich in camels and horses. The name Balhára was the name of the founder of the dynasty, and all the princes took it on succeeding to the throne.¹⁰ When Masudi (916) was in the Konkan, the province of

and Huns, who from about B.C. 100 to A.D. 550 passed south to the sea coast. Reinaud's Memoir Sur. l'Inde, 104, 124. In 835 fleets of Jaths harassed the mouths of the Tigris. The whole strength of the Khalifs had to be called out against them. Reinaud's Memoir Sur. l'Inde, 200.

¹ Elliot and Dowson, I. 422.² Reinaud's Abu-l-fida, cdxiii.; Reinaud's Memoir Sur. l'Inde, 200.³ Yule's Marco Polo, II. 330.⁴ Yule's Marco Polo, II. 325. The Gujarát pirates seem to have been worse than the Malabár pirates. They purged the merchants to find whether they had swallowed pearls or other precious stones. Ditto, 328.⁵ Yule's Marco Polo, II. 341.⁶ Like the Siláháras the Ráshtrakutas seem to have been a Dravidian tribe. Ráshtra is believed (Dr. Burnell in Fleet's Kánarese Dynasties, 31-32) to be a Sanskrit form of Ratta or Reddi the tribe to which the mass of the people in many parts of the Deccan and Bombay Karnátak belong.⁷ Ind. Ant. VI. 145.⁸ Sulaimán in Elliot, I. 4.⁹ Prairies d'Or, I. 254, 381.¹⁰ Prairies d'Or, I. 254, 383; II. 85; Elliot and Dowson, I. 24, 25. Tod (Western India, 147, 160) held that Balhára meant the leaders of the Balla tribe, whose name appears in the ancient capital Valabhi (A.D. 480), probably the present village of Valleh about twenty miles west of Bhávnagar in Káthiáwár. Elliot (History, I. 354) has adopted Tod's suggestion, modifying it slightly so as to make Balhára stand for the Ballabhi, or

Lár was governed by Jhanja the fifth of the Siláhára rulers.¹

For fifty years more (950) the Ráshtrakutas continued overlords of the Konkan, and of Lár as far north as Cambay.² Soon after the beginning of the reign of Mulráj (943-997), the Chaulukya or Solanki ruler of North Gujarát, his dominions were invaded from the south by Bárap, or Dváráp, the general of Tailap II. (973-997) the Deccan Chálukya who afterwards (980) destroyed the power of the Ráshtrakutas. Bárap established himself in South Gujarát or Lát, and, according to Gujarát accounts, towards the close of Mulráj's reign, was attacked and defeated, though after his victory Mulráj withdrew north of the Narbada. In this war Bárap is said to have been helped by the chiefs of the islands, perhaps a reference to the Thána Siláháras.³ It appears from a copper-plate lately (1881) found in Surat, that, after Mulráj's invasion, Bárap and four successors continued to rule Lát till 1050.⁴

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Gujarát Solankis,
943-1150.

Ballabh, Rái. Reinaud (Memoir Sur l'Inde, 145) explained Balhara by Malvárí lord of Málwa, and Mr. Thomas has lately adopted the view that Balhára is Bara Rái, or great king, and holds that his capital was Monghir in Behár (Numismata Orientalia, Vol. III.) The objection to these views is, as the following passages show, that the two Arab travellers who knew the country of the Balhárás, Sulaimán (850) and Masudi (915), agree in placing it in the Konkan and Deccan. Sulaimán (Elliot and Dowson, I. 4) says the Balhára's territory begins at the Komkam or Konkan. Masudi says (Prairies d'Or, I. 177, 381), the capital of the Balhára is Mankir, the sea-board Saimur or Chaul, Sopára, and Thána, and again (I. 383) the Balhára's kingdom is called the Konkan (Kemker). Again the Balhára of Mankir ruled in Sindán, Sanján in north Thána, and the neighbourhood of Cambay in Gujarát (Ditto, I. 254; III. 47. This Gujarát power of the Ráshtrakutas at the opening of the tenth century is proved by local inscriptions. Ind. Ant. VI. 145). Finally Lár, or the North Konkan coast, was under the Balhára, and Masudi in 916 (H. 304) visited Saimur, or Chaul, one of the chief of the Balhára towns (Ditto, II. 85), which was then under a local prince named Jandja. This is the Siláhára Jhanja. (See above, p. 424). Idrisi (1135) is the only authority who places the seat of Balhára power in Gujarát (Jaubert, I. 176; Elliot, I. 87, 88). The Anhilvada sovereigns had before this (Rás Málá, 62) adopted the title of King of Kings, *rája of rájás*, and Idrisi seems to have taken for granted that this title was Balhára, which Ibn Khurdádaba (912), who never was in India, had, by mistake, translated king of kings (Elliot, I. 13). The true origin of the title Balhára, that it was the name of the founder of the dynasty, is given by Masudi (Prairies d'Or, I. 162), and neither Sulaimán (850), Al Istakhir (951), nor Ibn Haukal (970), all of whom visited India, translate Balhára, king of kings (see Elliot, I. 4, 27, 34). The details of the Balhára kings given by Sulaimán, Masudi, Al Istakhir, and Ibn Haukal, show that their territory began from the Konkan and stretched across India, and that their capital was Mankir, inland in the Kánarese (Kiriáh) speaking country. These details point to the Ráshtrakutas of Málikhet, who were overlords of the Konkan from about 750 to 970. At the same time the Ráshtrakutas seem to have no claim to the title Balhára. As far as present information goes the name never appears as one of the titles of the dynasty, not even as a title of one of the kings. Dr. Bühler (Ind. Ant. VI. 64) has suggested that the proper form of Balhára is Bhattáraka or lord; but so extreme a change seems hardly possible. It seems more likely that Balhára, or Al Balhára as it is written, should be read Al Siláhára, the difference between the two words disappearing in a manuscript written without diacritical points. The Siláháras were then the rulers of the Konkan, and, as Masudi states, the title Siláhára is the name of the founder of the dynasty. None of the Musalmán writers, who mention the Balhára, seems to have visited either the Siláhára or the Ráshtrakuta capital. To strangers, whose informants were coast-town merchants, confusion between the local rulers and their Deccan overlords was not unnatural. This identification of Balhára with Siláhára has been suggested by Pandit Bhagvánlál Indrají.

¹ Prairies d'Or, II. 85. Jhanja (see above, p. 424) is the fifth Siláhára king.

² See Al Istakhir (950) and Ibn Haukal (943-976) in Elliot, I. 27, 34.

³ Ind. Ant. V. 317; VI. 184; Rás Málá, 38, 46.

⁴ The kings are Bárappa, who is described as having obtained Latdesh; (2) Agniráj (Gongiráj?), who freed and reconquered the land encroached on by his enemies;

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*Gujarát Solankis,
943-1150.*

Between the overthrow of the power of Málkhet (A.D. 970) and the establishment of the overlordship of Gujarát (A.D. 1151), the Siláhára rulers of the North Konkan claim independence, and, during part at least of this time, Thána was the capital of the Konkan.¹ Between the death of Mnlráj (997) and the succession of Bhimdev I. (1022-1072), the power of Gujarát did not increase. But Bhimdev took the title of Rája of Rájás, and spent most of his reign in spreading his power northwards and in a great contest with Visaldev of Ajmir.² Neither Bhimráj nor his successor Karan (1072-1094) advanced his borders to the south. Nor does Sidhráj (1094-1143), the glory of the Gujarát Chálukyas, though he spread his arms over so much of the Deccan as to fill with fear the chief of Kolhápúr, seem to have exercised control over the Konkan. Idrisi (1135), whose details of Anhilvada (Nahrwára) seem to belong to Sidhráj's reign, calls him King of Kings.⁴ He shows how wealthy and prosperous Gujarát then was,⁵ but gives no information about the extent of Sidhráj's power. Idrisi's mention of Thána (Bana) seems to show that it was unconnected with Gujarát, and this is borne out by the account of Kumár Pál's (1143-1174) invasion of the Konkan. Hearing that Mallikárjun (a Siláhára) king of the Konkan, the son of king Mahánand who was ruling in the seagirt city of Shatánand, had adopted the title of Grandfather of Kings, *Rájapitámaha*, Kumár Pál sent his general Ámbad against him.⁶ Ámbad advanced as far as the Káveri (Kalvini) near Navsári, crossed the river, and in a battle fought with Mallikárjun on the south bank of the river, was defeated and forced to retire. A second expedition was more successful. The Káveri was bridged, Mallikárjun defeated and slain, his capital taken and plundered, and the authority of the Anhilvada sovereign proclaimed. Ámbad returned laden with gold, jewels, vessels of precious metals, pearls, elephants, and coined money. He was received graciously and ennobled with

(3) Kirtiráj, who became the king of Látdeś; (4) Vatsaráj, the opening part of whose reign and the closing part of whose father's reign were occupied in foreign wars; (6) Trilochanpál (1050) the grantor, whose reign also was disturbed by wars. There are three copper-plates, the middle plate inscribed on both sides and the outer plates on the inner sides. They are well preserved and held by a copper-ring bearing upon it the royal seal, stamped with a figure of the god Shiv. The date is the fifteenth of the dark half of *Paush* (January-February) *Shak* 972 (A.D. 1050). The plate states that the king bathed at Agastitirth, the modern Bhagvadádi twenty miles north-west of Surat, and granted the village of Erathána, modern Erthán, six miles north-east of Olpád in Surat. Mr. Harilál H. Dhruva. A list of references to Lát Deśh is given in Bombay Gazetteer, XII. 57 note 1.

¹ Rashid-ud-din in Elliot, I. 60. This independence of the Siláháras is doubtful. In an inscription dated 1034 Jayasimha the fourth western Chálukya (1018-1040) claims to have seized the seven Konkans. Bom. Arch. Sur. Rep. III. 34; Fleet's Kánarese Dynasties, 44.

² Rás Málá, 62, 70-75.

³ Rás Málá, 138.

⁴ Idrisi calls the ruler of Nahrwála Balhára. He says the title means King of Kings. He seems to have heard from Musalmán merchants that Sidhráj had the title of King of Kings, and concluded that this title was Balhára which Ibn Khurdádha (912) had translated king of kings, apparently without reason. Jaubert's Idrisi, I. 177; Elliot, I. 75, 93.

⁵ Compare Rás Málá, 188, 189, 192; Tod's Western India, 156.

⁶ Rás Málá, 145. For the mention of the Siláháras as one of the thirty-six tribes subject to Kumár Pál, see Tod's Western India, 181, 188.

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Mallikárjun's title of Grandfather of Kings.¹ The Konkan is included among the eighteen districts, and the Siláháras are mentioned among the thirty-six tribes who were subject to Kumár Pál. But Gujarát power was shortlived, if the Siláhára ruler of Kolhápúr is right in his boast that in 1151 he replaced the dethroned kings of Thána.²

During at least the latter part of the thirteenth century the North Konkan seems to have been ruled by viceroys of the Devgiri Yádavs, whose head-quarters were at Karnála and Bassein. Two grants dated 1273 and 1291, found near Thána, record the gift of two villages Anjor in Kalyán and Vávla in Sálsette (called Shatshasthi in the inscription), by two Konkan viceroys of Rámchandradev (1271-1309) the fifth Yádav ruler of Devgiri. Two stone inscriptions dated 1280 (S. 1202) and 1288 (S. 1210), recording gifts by Rámchandradev's officers have also recently (1882) been found near Bhiwndi and Bassein.³

In the thirteenth century, while the Devgiri Yádavs held the inland parts of the district, it seems probable that the Anhilvada kings kept a hold on certain places along the coast.⁴ At the close of the thirteenth century Gujarát, according to Rashid-ud-din (1310), included Cambay, Somnáth, and Konkan-Thána. But his statements

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Siláháras.

*Davgiri Yádavs,
1270-1300.*

¹ The title 'Grandfather of Kings, *Rájapitámaha*,' occurs along with their other titles in three Siláhára copper-plates (As. Res. I. 359; Jour. R. A. S. [O. S.], V. 186; Ind. Ant. IX. 35, 38). Mr. Wathen suggests, 'Like a Brahmadeva among Kings,' that is 'First among Kings,' and Mr. Telang, while translating the phrase as 'The grandfather of the king,' suggests the same meaning as Mr. Wathen. The Kumár Pál Charitra, which gives a detailed account of this invasion, has the following passage in explanation of the term *Rájapitámaha*: 'One day while the Chálukya universal ruler (Kumár Pál) was sitting at ease, he heard a bard pronounce *Rájapitámaha* as the title of Mallikárjun king of the Konkan' (in the verse), 'Thus shines King Mallikárjun who bears the title *Rájapitámaha*, having conquered all great kings by the irresistible might of his arms and made them obedient to himself like grandsons.'

² J. B. B. R. A. S. XIII. 16. The local Bimbákhyán, or Bimb's story, and the traditional rule of Bimb Rája at Bombay-Máhim seem to be founded on the conquest of the coast tract by the Solanki rulers of Gujarát in 1150. The stories have been lately re-written, the names changed to suit modern Maráthá names, and much of the value of the stories destroyed. The people generally believe that Bimb was a prince of Paithan near Ahmadnagar. But this seems to be due to a confusion between Paithan and Patan or Anhilvada Patan, the Solanki capital of Gujarát. In the Population Chapter reasons have been stated for holding that the Prabhus, Páchkalahis, and Palshi Bráhmans are of Gujarát or part-Gujarát origin. The question is doubtful, as some of the references to Bhim, in copies of local grants, belong to the latter part of the thirteenth century (1286-1292), when the Devgiri Yádavs were the overlords of the North Konkan. The position of Bimbsthán, apparently the old name of Bhiwndi, is also in favour of a Deccan Bimb. A good account of the old legends is given in Trans. Bom. Geog. Soc. I. 132-136.

³ J. R. A. S. [O. S.], II. 388; V. 178-187. The text of one of the inscriptions runs, 'Under the orders of Shri Rám this Shrikrishnadev governs the whole province of the Konkan.' This would show that the Yádavs had overthrown the Siláháras and were governing the Konkan by their own viceroys about 1270. How long before this the Yádavs had ceased to hold the Konkan as overlords and begun to govern through viceroys is not difficult to determine, as the Siláhára Someshvara calls himself king of the Konkan in 1260. For the Bhiwndi (Kálvár) and Bassein stones recently found, see Places of Interest, Appendix A.

⁴ Rás Málá, 188, 189. They seem to have had considerable power at sea. Bhimdev II. (1179-1225) had ships that went to Sindh, and Arjundev (1260) had a Musalmán admiral. Tod's Western India, 207; Rás Málá, 161.

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are confused,¹ and, according to Marco Polo, in his time (1290) there was a prince of Thána, who was tributary to no one. The people were idolators with a language of their own. The harbour was harassed by corsairs, with whom the chief of Thána had a covenant.² There were other petty chiefs on the coast, *náiks*, *rájás* or *ráis*, who were probably more or less dependent on the Anhilvada kings.

SECTION II.—MUSALMÁNS (1300-1500).

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1300-1500.

Early in the fourteenth century the Turk rulers of Delhi forced their way into Thána from two sides. From the north Alp Khán (1300-1318),³ who established the power of Alá-ud-din Khilji (1297-1317) in Gujarát, came south as far as Sanján, then a place of wealth and trade, and, after a sturdy and at first successful resistance, defeated the chief of Sanján and his warlike subjects the Pársis.⁴ The conquest of Sanján probably took place between 1312 and 1318. Up to 1309 the south of Gujarát, of which Navsári was the centre, had been under the Yádav king Rámchandra of Devgiri, and after his death it remained under his son Shankar, till he refused to pay tribute and was killed in 1312.⁵ In 1318, when Harpáldev, Shankar's son-in-law, refused to acknowledge Musalmán supremacy, a Gujarát force seems to have taken Navsári, as mention is soon after made (1320) of the appointment to Navsári of Malik-ul-Tujár, the chief of the merchants.⁶ After the fall of Devgiri (1318) the Emperor Mubárik I. (1317-1321), in the short season of vigour with which he opened his reign, ordered his outposts to be extended to the sea, and occupied Máhim near Bombay and Sálsette.⁷ The strong Musalmán element in the coast towns probably made this an easy conquest, as no reference to it has been traced in the chief Musalmán histories.⁸

¹ Elliot, I. 67. In another passage of the same section he makes Konkan-Thána separate from Gujarát.

² Yule's Marco Polo, II. 330. 'More than two hundred years later Barbosa complains of the same piratical tribe at the port of Thána. 'And there are in this port (Tanamayambu) small vessels of rovers like watch-boats, which go out to sea, and, if they meet with any small ship less strong than themselves, they capture and plunder it, and sometimes kill their crews.' Barbosa's East Africa and Malabar, 69.

³ The conqueror of Gujarát (1298) was Ulugh Khán or Great Khán (Elliot and Dowson, III. 43); the governor of Gujarát (1300-1318) was Alp Khán (Ditto, 208).

⁴ A translation of the poetical Pársi account is given in Jour. Bom. Br. Roy. As. Soc. I. 167-191. The Pársis generally refer their defeat to a general of Mahmud Begada's (1459-1513) about 150 years later. But the completeness of Alp Khán's conquest of Gujarát, the fact that Mahmud Begada had no distinguished general of the name of Alp Khán, and that Abu-l-fida (1300-1320) mentions Sanján as the last town in Gujarát (Elliot and Dowson, I. 403), seem to show that the conqueror of the Pársis was Alá-ud-din's general Alp Khán.

⁵ In 1306, when the Daulatabad king agreed to pay tribute, Alá-ud-din Khilji gave him the title of Rái Rayan and added Navsári to his possessions. Briggs' Ferishta, I. 369.

⁶ Forbes' Rás Mála, 224.

⁷ Murphy in Bom. Geog. Soc. Trans. I. 129. Ferishta (Briggs, I. 389) notices that in 1318 Mubárik ordered a chain of posts to be established from Devgiri to Dvára-Samudra. The power of the Musalmáns on the Thána coast is shown by the issue in 1325, at Daman, of gold *mohars* and *dinárs* to mark the accession of Sultán Mahmud Tughlik. Bird's Mirát-i-Ahmadi, 169.

⁸ Malik Káfur, in his expedition to the Malabar coast in 1310, found Musalmáns who had been subjects of Hindus. They were half Hindus and not strict in their religion, but, as they could repeat the *kalima*, they were spared. Amir Khusru in Elliot and Dowson, III. 90.

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That the Turk rulers of Delhi did conquer the coast and establish a garrison at Thána, is shown by the accounts of the French friars Jordanus and Odericus, who were in Thána between 1321 and 1324.¹ The friars state that the Saracens, or Muhammadans, held the whole country, having lately usurped the dominion. They had destroyed an infinite number of idol temples and likewise many churches, of which they made mosques for Muhammad, taking their endowments and property.² Under the Emperor of Delhi, Thána was governed by a military officer or *malik*, and by a religious officer or *kázi*.³ Stirred by the *kázi* the military governor murdered four Christian friars, and for this cruelty was recalled by the Emperor and put to death. The two travellers have recorded many interesting details of Thána. The heat was horrible, so great that to stand bareheaded in the sun for a single mass (half an hour), was certain death. Gold, iron, and electrum were found in the country, other metals were imported. The country was full of trees, the jack, the mango, the cocoa palm, the fan or brab palm and the forest palm, the banian tree with its twenty or thirty trunks, a stupendous *carob* tree perhaps the *baobab* *Adansonia digitata*, and a tree, apparently the teak, so hard that the sharpest arrow could not pierce it. There was plenty of victual, rice, much wheat, sesamum, butter, green ginger in abundance, and quantities of sugarcane. There were numerous black lions, leopards, lynxes, rhinoceroses, and crocodiles, monkeys and baboons, bats (the fruit-eating bat or flying-fox) as big as kites, and rats (the bandicoot) as big as dogs. There were no horses, camels, or elephants, and only a few small worthless asses. All the carrying, riding, and ploughing was done by oxen, fine animals with horns a good half pace in length, and a hump on the back like a camel. The oxen were honoured as fathers and worshipped by some, perhaps by most. The people were pagans, Hindus and Pársis, who worshipped fire, serpents, and trees, especially the basil plant. There were also Saracens or Musalmáns, most jealous of their faith; scattered Nestorian Christians, kindly but ignorant and schismatic; and Dumbriś, a class of drudges and load-carriers who had no object of worship and ate carrion and carcasses.⁴ The men and women were black, clothed in nothing but a strip of cotton tied round the loins and the end flung over the naked back. Their food was rice gruel butter and oil, and their drink milk and very intoxicating palm wine. The fighting was child's play. When they went to the wars they went naked with a round target, a frail and paltry affair, and holding

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¹ Jordanus seems to have been in Thána and Sopára between 1321 and 1324, and Oderic about 1322. The dates are discussed in Yule's *Cathay*, I. 68. The details in the text are taken from Yule's *Jordanus and the Travels of Oderic*, and the letters of Jordanus in Yule's *Cathay*, I. 57-70 and 225-230. Some account of the great Christian movement of which these Thána missions formed a part is given in Appendix B.

² Jordanus' *Mirabilia*, 23.

³ *Malik* was a favourite title among the Khiljis who had adopted Afghan ways. Many local governors bore the title of *Malik* (Briggs' *Ferishta*, I. 292, 391). The Emperor of Delhi appears as *Dal Dili*. Oderic's meaning is explained by Yule (*Cathay*, I. 58), in whose opinion both Jordanus and Oderic are careful and correct writers.

⁴ Yule (*Mirabilia*, 21) makes Jordanus' *Dumbriś* be *Doms*. One division or clan of the *Náśik* *Mhárs* is called *Dombs*; and Steele (*Deccan Castes*, 117) mentions *Dombáris* as tumblers and rope-dancers chiefly found in the *Karnátak*.

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a kind of spit in their hands. They were clean in their feeding, true in speech, and eminent in justice, maintaining carefully the privileges of every class as they had come down from old times. The pagans were ready to hear a preacher and open to conversion; the Saracens were full of hate for Christian teachers, killing four and imprisoning and ill-treating a fifth. Among the pagans, when a woman was married, she was set on a horse and the husband got on the crupper and held a knife pointed at her throat. They had nothing on, except a high cap on their head like a mitre, wrought with white flowers, and all the maidens of the place went singing in a row in front of them till they reached the house, and there the bride and bridegroom were left alone, and when they got up in the morning they went naked as before. The noble and rich dead were burnt, and their wives burnt with them with as much joy as if they were going to be wedded. Most of the dead were carried with great pomp to the fields and cast forth to the beasts and birds, the great heat of the sun consuming them in a few days.¹ There was trade with Broach, the Malabár coast, the Persian gulf, and Ethiopia. The coast was infested with pirates.

Under the strong rule of Muhammad Tughlik (1325-1350) the Musalmáns probably maintained their supremacy in the north Konkan,² but their interest in this part of their dominions was small. The route taken by the traveller Ibn Batuta (1343) shows that, at this time, the trade between Daulatabad and the coast did not pass to the Thána ports, but went round by Nandurbár and Songad to Cambay.³ At this time two important Hindu chiefs held territory on the direct route between Daulatabad and the coast, Mándev chief of Báglán,⁴ and the chief of Jawhár, who, in 1341, was recognised by the Delhi court as the lord of twenty-two forts and of a country yielding a yearly revenue of £90,000 (Rs. 9,00,000).⁵ Some parts of the Thána coast may in name have remained subordinate to Gujarát. But the connection with the Deccan seems to have been very small. In 1350, when the new or Moghal nobles were summoned into Daulatabad, none came from the Konkan.⁶ Shortly after, when the Bahmanis

¹ In the Population Chapter (p. 251) this exposition of the dead has been taken as a proof of Persian or Pársi influence. It is however worthy of note that in Jáva a sect of Hindus are said (1818) to expose their dead to the air as an offering to the sun. *As. Res.* XIII. 137.

² Briggs' *Ferishta*, I. 413; *Rás Mála*, 225. According to one of the local Konkan stories, about 1350, a Nawáb of Vadnagar, that is Gujarát, defeated the Hindu chief of Máhim.

³ Lee's *Ibn Batuta*, 162-164; Yule's *Cathay*, II. 415. Ibn Batuta (1343) mentions one Amir Husain flying to an infidel prince named Burabrab, perhaps Bohrijirai, who dwelt in the lofty mountains between Daulatabad and Konkan-Thána. Elliot and Dowson, III. 619.

⁴ Briggs' *Ferishta*, I. 437; compare II. 321-323.

⁵ *Bom. Gov. Sel.* (New Series), XXVI. 14; Aitchison's *Treaties*, IV. 321. The Mackenzie Manuscripts (Wilson's Mackenzie Manuscripts, I. cvi) mention a ferryman (Koli?) chieftain named Jayaba (apparently a southern or un-Sanskrit chief), who defeated and deposed the nephew of Gauri Rája and became master of the Konkan from Junnar to Ankola in Kánara. Jayaba extended his power above the Sahyádris, but was checked by the Musalmáns. Seven princes descended from Jayaba ruled the Konkan. This family of chiefs has not been identified. Their head-quarters were probably either in central or south Konkan, not in Thána.

⁶ Briggs' *Ferishta*, I. 437.

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established themselves as independent rulers and moved the capital of the Deccan from Daulatabad south to Kulbarga, their connection with the north Konkan grew still fainter. Though they held Navsári to the north and Chaul to the south, they seem to have had little concern with the lands now under Thána.¹ In 1380, when orphan schools were founded in their leading towns, no mention is made of any of the Thána ports.² Musalmán supremacy can have been little more than a name. It appears from a stone dated A.D. 1464, that the Hindu chief of Bhiwndi had power to make land-grants.³

In the fifteenth century the interest of the Musalmáns in the North Konkan revived. The establishment of a separate dynasty of Gujarát kings, at the close of the fourteenth century, added much to the vigour and strength of the Musalmáns on the northern frontier. Mosaffar (1390-1412), the founder of the Gujarát dynasty, and his grandson and successor Ahmad I. (1413-1441), brought most of the Gujarát chiefs to subjection and ranked high among the rulers of Rajputána and of Western India. In 1429, apparently as a regular outpost and not as a new possession, they had a garrison under a captain, Kutb Khán, at Máhim near Bombay, and another garrison overruling Thána. Apparently at both places, certainly at Máhim, there was a friendly, probably a tributary, Hindu chief or *rái*. The whole coast from Navsári to Bombay, though apparently under Hindu chiefs who were independent enough to make grants of land, was sufficiently under Musalmán control to enable their army to pass unopposed from Gujarát to Máhim.⁴ About the same time Sultán Ahmad Bahmani (1422-1435), king of the Deccan, made vigorous efforts to bring the Konkan under his control. In 1429 the Bahmani minister Malik-ul-Tujár led a strong force into the Konkan, and secured a rich booty, including several elephants and camel-loads of gold and silver. Malik-ul-Tujár seems to have spread his master's power to the shore of the mainland, and, in 1429, on the death of the Gujarát commandant Kutb Khán, he seized on Máhim and Sálsette. Hearing of this insult, the strong and warlike Ahmad Sháh of Gujarát gathered a fleet of seventeen sail from Diu, Gogha, and Cambay, and

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¹ In 1357 Hasan the founder of the Bahmani dynasty is (Briggs' Ferishta, II. 295) mentioned as visiting Navsári. About the same time, when the Bahmanis distributed their territory into four provinces, the north-west province is described (Briggs' Ferishta, II. 295) as the tract comprehending Chaul on the sea-coast and going between Junnar, Daulatabad, Bir, and Paithan.

² The towns named are Kulbarga, Bidar, Kándhár, Elichpur, Daulatabad, Chaul, and Dábul. Briggs' Ferishta, II. 350.

³ To illustrate the relations between the local Hindu chiefs and their Musalmán overlords may be compared the mention of the *rái* of Máhim in 1429 (see text, p. 441); Varthema's statement in 1500 that the king of Chaul, then part of Mahmud Begada's dominions, was a pagan (Badger's Edition, 114); the position of the apparently Hindu chief of Thána, in 1528, when his territory in Bombay was invaded by the Portuguese (see below, p. 450); and the grant of Tegnapatam to the English in 1691, under the seal of a local Hindu chief and by a *kaul* from the Subha of the Karnátak (Bruce's Annals, III. 120).

⁴ A Devnágari land-grant stone has been found at Sanján dated A.D. 1432 (S. 1354), and another at Koprád, about ten miles north of Bassein, dated A.D. 1464 (S. 1386). The Koprád stone has the special interest of giving a Musalmán date (H. 864) and several Musalmán names. Details are given under Places of Interest, Koprád and Sanján.

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sent it to Máhim along with a land army under his youngest son Zafar Khán and his general Malik Iftikár Khán. The joint force attacked Thána by land and sea, and compelled the Deccan general to retire to Máhim. Here he was joined by a force under Alá-ud-din, the son of the Deccan monarch, and strengthened his position by throwing up a wattled stockade along the shore of the creek. After waiting some days the Gujarát troops took heart, assaulted the stockade, and, after a severe struggle, drove the Deccanis to Bombay, where they were again routed and withdrew to the mainland. Reinforced from the Deccan, they came back and attacked Thána, but were once more defeated and compelled to retire.¹ Among the plunder the Gujarát troops secured some beautiful gold and silver embroidery.² A year or two later (1432) Ahmad of Gujarát arranged a marriage between his son and the daughter of the chief of Máhim.³ An attempt of the Deccan king to take the place of Gujarát as overlord of Báglán proved as complete a failure as his attack on Thána and Bombay.⁴

After this, several expeditions, Dilávar Khán's in 1436, Malik-ul-Tujár's in 1453, and Mahmud Gawán's in 1469, were sent from the Deccan to conquer the Konkan.⁵ They seem to have been almost entirely confined to central and southern Konkan, the present districts of Kolába and Ratnágiri. Much of the country was overrun and many chiefs were forced to pay tribute, but almost the only permanent posts were at Chaul and Dábhól.⁶ The inland parts continued to be held by Hindu rulers, of whom the *rás* of Máhuli in Thána, Ráiri or Ráygad in Kolába, and Vishálgad in Ratnágiri were perhaps the chief.⁷ About 1465 Mahmud Begada increased Gujarát power in north Thána, marching between the Konkan and Gujarát, taking the extraordinary hill-fort of Bavur, perhaps Bavára for Bagváda, and from that advancing to Dura (?) and Párnála, apparently Párnara, defeating the infidels, and forcing the chief to give up his forts. The chief threw himself on Mahmud's mercy, and on paying tribute his land was restored.⁸

About 1480 the Bahmanis divided their territory into eight provinces. By establishing Junnar as the head of one of the provinces the Deccan was brought into closer relations with the north Konkan.⁹ A few years later (1485), in the decay of Bahmani rule, one Bahádur Khán Geláni, the son of the governor of Goa, seized Dábhól and other places in the south Konkan, and proclaimed himself king of Dariábár, or the sea coast.¹⁰ In 1484 he harassed the Gujarát harbours,¹¹ and, in 1490, sent his slave, Yákut an Abyssinian, with twenty ships to lay Máhim or Bombay waste.¹² Yákut seized many

¹ Briggs' Ferishta, II. 412-414; IV. 28-30; Watson's Gujarát, 36; Rás Málá, 269.

² This was probably the fine embroidered muslin for which Burhánpur was famous.

³ Watson's Gujarát, 36.

⁴ Briggs' Ferishta, II. 424, 436, and 483.

⁵ Watson's Gujarát, 36.

⁶ Briggs' Ferishta, II. 483.

⁷ Nairne's Konkan, 26.

⁸ Briggs' Ferishta, IV. 51. Bagváda is a well-known hill-fort about fifteen miles south of Balsár; Párnara is also a fort of importance about ten miles north of Bagváda. Dura is not identified; Briggs suggests Dharampur.

⁹ Briggs' Ferishta, II. 502; Grant Duff's Maráthás, 29.

¹⁰ Briggs' Ferishta, III. 10.

¹¹ Briggs' Ferishta, II. 539.

¹² Briggs' Ferishta, IV. 71.

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ships belonging to Gujarát, and the fleet sent by Mahmud Begada to drive him out of Máhim was destroyed by a tempest.¹ Mahmud Begada then wrote to Mahmud Bahmani, explaining that Gujarát troops could not reach Bahádur Khán without passing through Deccan lands, and urging him to punish Bahádur. The leading Bahmani nobles, Adil Khán and Ahmad Nizám Sháh, who were both planning to establish themselves as independent rulers, were jealous of Bahádur's attempt to bring the coast into his hands. They gladly joined Mahmud Bahmani, and, in 1493, Bahádur was attacked near Kolhápur, defeated, and slain. Máhim and the Gujarát ships were restored to Mahmud Begada.²

During this time (1485-1493) Ahmad Nizám, the son of the Bahmani prime minister, was placed by his father in charge of the province of Daulatabad. He made Junnar his head-quarters and took many Poona and Thána forts, among them Manranjan or Rájmáchi and Máhuli.³ In 1490 he increased his power in the Konkan by taking Danda-Rájpuri,⁴ and, about the same time, on hearing of his father's assassination at the Bidar court, he declared himself independent of the Bahmani kings.⁵ Meanwhile Mahmud Begada was strengthening his hold on the Konkan, and, about 1495, divided his dominions into five parts, of one of which Thána was the head.⁶ Some years later (1508) Mahmud Begada still further increased his power. He effected his designs against Bassein and Bombay, established a garrison at Nágothna, and sent an army to Chaul.⁷ At this time, when Gujarát power was at its highest, according to the Mirát-i-Ahmadi, Daman, Bassein and Bombay were included within Gujarát limits.⁸ And among the ports which yielded revenue to the Gujarát kings were Agáshi, Danda near Kelva-Máhim, Sorab perhaps Sopára, Bassein, Bhiwndi, Kalyán, Bombay, and Panvel.⁹ The claim of the Gujarát historian to so large a share of the north Konkan coast is supported by the Italian traveller Varthema, who, in 1502, placed Chaul in Gujarát.¹⁰ So, also, the early Portuguese accounts, though they make the Bet or Kalyán river the border line between Gujarát and the Deccan,¹¹ notice that in 1530 there was a Gujarát governor of Nágothna, and that in 1540 there were Gujarát commandants of the hill-forts of Karnála in Panvel and of Sánkshi in Pen.

Of the trade of the Thána ports during the two hundred years between the Muhammadan conquest and the arrival of the Portuguese information is scanty. For the first forty years of this period Thána was the port of the Musalmán rulers of Daulatabad.

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*Trade.*¹ Rás Mála, 290.² Briggs' Ferishta, II. 543.³ Briggs' Ferishta, III. 190-191.⁴ Briggs' Ferishta, III. 198-199.⁵ Briggs' Ferishta, III. 191-192.⁶ Briggs' Ferishta, IV. 62.⁷ Bird's Mirát-i-Ahmadi, 214.⁸ Bird's Mirát-i-Ahmadi, 110, 111. Bird gives Danda-Rájpuri in Janjira, but perhaps Danda near Kelva-Máhim was meant.⁹ All of these ports were not necessarily under Gujarát, as in the same list are included Dábhól, Goa, Kalikat, Kulam or Quilon, and the Máldives. Ditto 129, 130.¹⁰ Badger's Varthema, 114.¹¹ Faria y Souza (Kerr's Voyages, VI. 83) says 'The river Bate, falling into the sea near Bombaim, divides the kingdoms of Gujarát and Deccan.'

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Then, when the Bahmanis (1347) moved their capital to Kulbarga, trade passed south to Chaul and to Dábhól in Ratnágiri. Towards the end of the fifteenth century, though some traffic continued from Máhim and Thána through the Tal pass to Burhánpur, the trade of the north Konkan ports was further reduced by their conquest by the Ahmadabad kings. The establishment of Ahmadnagar as a separate kingdom, a few years before the close of the fifteenth century (1496), again raised Chaul to the rank of a first class port. During this period Persia was prosperous, and a great trade centered in the ports of the Persian Gulf. The constant demand for horses kept up a close connection between the Thána and east Arabian ports, and there was a considerable trade with the Zanzibar coast.¹ The great wealth and power of Venice, and the capture of Constantinople by the Turks (1453), turned the commerce between Europe and Asia to the Red Sea route, but in India the bulk of the Red Sea trade settled in the Malabár ports.² There is little trace of direct trade between Thána ports and Ceylon, the Eastern Archipelago, or China. This trade seems also to have centered in Malabár. The chief Thána ports during these two hundred years were Thána, a considerable town and a celebrated place of trade, Chaul a centre of trade, Sopára a place of consequence, and Máhim a port and centre of trade.³ The chief ports which had dealings with the Thána coast were Quilon and Kalikat in Malabár, Cambay in Gujarát, Ormuz in the Persian Gulf, Dhafar in east Arabia, Aden Jidda and Æthiopia in the Red Sea, and the African ports.⁴ Compared with the previous period, the chief changes in the articles of trade were the apparent increase in the export of rice, wheat, and betelnut and leaves to the Persian and Arab coasts; in the export of fine Deccan-made muslins; in the import of the rich silks of Venice, the brocades and cloth of gold of Persia, and the satins of China; and in the import of woollen cloth, camlets, mirrors, arms, gold and silver ornaments, and other articles from Venice.⁵ Of articles of Food, rice, green ginger, sugarcane, butter, and sesamum oil were produced in Thána and sent probably to the Arab and African ports.⁶ Wheat was exported probably to Ormuz

¹ Vasco da Gama, 1497, found the people of Corrientes in East Africa clothed in cotton, silk, and satin. At Mozambique Moorish merchants from the Red Sea and India exchanged Indian goods for Sofála gold. In the warehouses were pepper, ginger, cotton, silver, pearls, rubies, velvets, and other Indian articles. Mombaza had all Indian commodities, and Melinda had Indian wares and Indian merchants. Stevenson's Sketch of Discovery, 340-341.

² In the fifteenth century the revenues of Venice and the wealth of its merchants exceeded anything known in other parts of Europe. In 1420 its shipping included 3000 trading vessels with 17,000 sailors, 300 large ships with 8000 sailors, and 45 galleasses or caracks with 11,000 sailors. Robertson's India, 141, 347.

³ Thána Jordanus and Odericus (1320) Yule's Cathay, I. 57, 230; Abu-l-fida (1330) Yule's Marco Polo, II. 331; Chaul, or Chivil, Nikitin (1474) India in XV. Century, 8; Sopára, Jordanus (1323) Yule's Cathay, I. 227; Máhim (1429) Briggs' Ferishta, IV. 29.

⁴ References chiefly from Jordanus (1323) Yule's Cathay, I. 130; Ibn Batuta (1342) Lee's Edition and in Yule's Marco Polo and Reinaud's Abu-l-fida; Nicolo Conti (1420), Abd-er-Razzak (1442) and Santo Stefano (1496) in India in XV. Century.

⁵ Robertson's India, 137.

⁶ Oderic (1320) Yule's Cathay, I. 57.

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and Arabia ;¹ palm wine and palm sugar were produced in abundance, and there were jacks, mangoes, sweet and sour limes, and cocoanuts ;² betelnuts and leaves were grown on the Konkan and Malabár coasts and sent in large quantities to the Arab ports and to Ormuz.³ Of Spices, pepper ginger and cardamoms came from the Malabár coast, cinnamon from Ceylon, cubebs nutmegs mace and cardamoms from Java, and cloves from Sumatra. These spices were sent to the Deccan, and probably to Africa, Arabia, and Persia.⁴ Of articles of Dress, cotton cloth made in Thána,⁵ and gold and silver embroidered muslins and fine gauze from Burhánpur and other Deccan cities were sent to Persia, Arabia, Africa, and China, where one cotton coat was worth three silk coats ;⁶ velvet was made in Thána,⁷ and silks were brought from the Deccan, China, Persia, and Europe, interchanged, and exported to Africa and Arabia ;⁸ woollen cloth came from Europe by the Red Sea.⁹ Of Precious Stones, diamonds ' the best under heaven ' were sent from India, and pearls and rubies from Abyssinia, Persia, and Ceylon. Æthiopia was rich in precious stones, and coral came from the Red Sea. There was a large demand for pearls and other precious stones in Africa.¹⁰ Of Metals, silver came from China and probably through the Red Sea from Germany and went to Sofála ;¹¹ tin was brought from Sumatra and probably through the Red Sea from England ;¹² gold, iron, and electrum were not imported.¹³ Of Timber, bamboos were exported and brazil-wood was brought from the Malabár coast.¹⁴ Of Drugs and Perfumes, incense and myrrh came from Arabia, alum from Asia Minor, ambergris from Africa, aloes wood camphor and benzoin from Sumatra and Java, musk myrrh and rhubarb from China, and *tabáshir* or bamboo-sugar was still made in Thána and exported.¹⁵ Of Tools and House Gear, ' noble earthenware full of good qualities ' came from China and probably went to the Deccan

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¹ Jordanus' Mirabilia (1320), 12-21.² Jordanus' Mirabilia, 16.³ Abd-er-Razzak (1440) India in XV. Century, 32.⁴ Oderic (1320) Yule's Cathay, I. 77 ; Jordanus' Mirabilia (1320), 31 ; John of Monte Corvino (1330) in Yule's Cathay, I. 213 ; and Ibn Batuta (1340) in Yule's Cathay, II. 472.⁵ Abu-l-fida (1327) in Yule's Marco Polo, II. 331.⁶ To Arabia and Persia (1413) Jour. Beng. A. S. V-2, 461 ; to China, Ibn Batuta (1340) in Yule's Cathay, II. 480 ; to Africa (1498) Vincent's Commerce, II. 246.⁷ Giovanni Botero (1580) in Yule's Marco Polo, II. 331.⁸ From Venice rich silks, Robertson's India, 137 ; from Persia, damasks and satins, Abd-er Razzak (1440) India in XV. Century, 30 ; Deccan, Chinese, and Persian silks, were sent to Africa (1498) Vincent's Commerce, II. 246.⁹ Robertson's India, 137.¹⁰ Indian diamonds, Jordanus (1320) Mirabilia, 20 ; Persian and Ceylon, pearls, ditto 30, 45 ; and Abyssinian pearls, Santo Stefano (1495) India in XV. Century, 4.¹¹ Silver from China, Ibn Batuta (1340) in Yule's Cathay, II. 357 ; from Germany, Robertson's India, 138 ; to Sofála, Vincent's Commerce, II. 246.¹² Tin from Sumatra, Oderic (1320) in Yule's Cathay, I. 85 ; from England, Robertson's India, 137.¹³ Jordanus' Mirabilia (1320), 23 ; Nicolo Conti (1420) India in XV. Century, 30, mentions the import of Venetian ducats.¹⁴ Abu-l-fida (1327) in Yule's Marco Polo, II. 331, 371 ; Oderic (1320) in Yule's Cathay, I. 77-78.¹⁵ Myrrh from Arabia, Jordanus (1320) Mirabilia, 45 ; alum from Turkey, ditto 57 ; ambergris, ditto 43 ; aloes wood from Java, Ibn Batuta (1340) in Yule's Cathay, II. 469-470, 472 ; musk and myrrh from China, ditto 357 ; rhubarb, Jordanus' Mirabilia, 47 ; *tabáshir* Abu-l-fida (1327) in Yule's Marco Polo, II. 331, 371.

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and to the Persian Gulf,¹ and mirrors, arms, gold and silver ornaments, glass, and other articles came from Venice.² Of Animals, many horses were brought from Ormuz and from Aden.³ Of Human Beings, soldiers of fortune came from Khurásán and Abyssinia, and negro slaves from Africa.⁴

Barbosa's (1500-1514) details of the course of trade at Chaul are of special value, as what he says is probably true of the trade of the Thána ports from the earliest times. The system must have been much the same in Thána during the time of the Khalifs of Baghdád (700-1000); in Kalyán during the times of the Sassanians (300-600); in Chaul during the times of the Egyptian Greeks (B.C. 100-A.D. 200); and perhaps at Sopára at the time of Solomon (B.C. 1000). The great centre of foreign trade was not necessarily a large city. There were perhaps few inhabitants except during December January February and March when vessels from all parts of Asia thronged the port, and, when, from the Deccan and from Upper India, came great caravans of oxen with packs like donkeys, and, on the tops of the packs, long white sacks laid crosswise, one man driving thirty or forty beasts before him. The caravans stopped about a league from the city, and there traders from all the cities and towns in the country set up shops of goods and of cloth. During those four months the place was a fair, and then the merchants went back to their homes till the next season.⁵

Among the merchants who carried on trade in the Thána ports were Hindus, Musalmáns, Egyptians, and a small but increasing number of Europeans.⁶ Hindus continued to travel and trade to foreign ports, being met in Ormuz, Aden, Zanzibar, and Malacca.⁷ There would seem to have been little change in the style of ships that frequented the Thána coast. Of the local or Indian ships some were very great, but they were put together with a needle and thread without iron and with no decks. They took in so much

¹ Jordanus' Mirabilia (1320), 48; Ibn Batuta (1340) in Yule's Cathay, II. 478.

² Robertson's India, 137. It seems probable that, during the fifteenth century, fire-arms were introduced from Venice into India through Egypt. Like *bindika* or bullet in Egypt (Creasy's Ottoman Turks, I. 233 note 1), the Indian word *banduk* or gun seems to be a corruption of Binikia, that is Vinikia or Venetian. The Portuguese (1498) found the Indian Moors or Musalmáns as well armed as, sometimes better armed than, themselves. The knowledge of fire-arms did not come from the far east, as the Javanese words for fire-arms are European, *sasapung* a musket being the Dutch *snaphan*, and *salingar* a match-lock being the Portuguese *espingarda*. See Crawford's Archipelago, I. 227; II. 171-172.

³ Ibn Batuta (1340) in Yule's Marco Polo, II. 373. The Russian, Athanasius Nikitin (1470) brought horses from Ormuz through Chaul to Junnar in Poona. He says horses are not born in India, and are fed on peas, boiled sugar, and oil. India in XV. Century, 10.

⁴ Nikitin (1470) India in XV. Century, 9, 10, 12; Vincent's Commerce, II. 122.

⁵ Stanley's Barbosa, 69-71.

⁶ Alexandrian merchants in Thána, Oderic (1320) in Yule's Cathay, I. 60; Marignoli (1347); Nicolo Conti (1400-1440), a Venetian; Athanasius Nikitin (1470), a Russian; Santo Stefano (1496), a Genoese.

⁷ Hindus at Ormuz, Abd-er-Razzak (1442) India in XV. Century, 6; at Aden, Ibn Batuta (1340) in Yule's Marco Polo, II. 376; at Melinda, (1498) Barros in De Gama's Three Voyages, 137 note 1; at Malacca, Abu-l-fida (1327) Madras Journal of Literature and Science (1878), 213. Abu-l-fida (1320) notices the great number of Indian plants at Dafar on the east coast of Arabia. Veteris Geographiæ Scriptores, III. 51.

water that men had always to stand in the pool and bail.¹ The Arab ships in the Red Sea had timbers sewn with cords, and sails of rush mats; those at Aden were plank-sewn and had cotton sails.² The Persian Gulf boats were very frail and uncouth, stitched with twine and with no iron.³ The Chinese ships, though it is doubtful if any came further than the Malabár coast, were much the same as those described by Marco Polo.⁴ The European travellers speak slightly of the skill of the eastern sailors. 'Weather such as our mariners would deem splendid is to them awfully perilous. One European at sea is worth a hundred of them.'⁵ The Indian seas continued cursed with pirates. The Indian ships were armed against them with archers and Abyssinian soldiers.⁶ In the fifteenth century Abd-er-Razzak, 1440, notices pirates in the Persian Gulf and at Kalikat,⁷ and, about thirty years later, Nikitin complains that the sea was infested with pirates neither Christians nor Musalmáns, who prayed to stone idols and knew not Christ.⁸ During this century the Musalmán kings of Ahmadabad made several expeditions against the pirates of Dwárka in Káthiáwár, of Balsár in south Surat, and foreign corsairs from the Malabár coast.⁹

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In 1498, when the whole coast line from Goa to Bassein had lately passed to Bijápur and Gujarát, the Portuguese rounded the Cape of Good Hope and appeared on the Kalikat coast. Their object was to treat all Indian ships as friends and all Indian rulers as allies.¹⁰ Their only rivals were the Moors of Mecca, and the Arab and Egyptian merchants who had then the monopoly of the trade between Europe and Asia. The first Gujarát ships that were taken by the Portuguese were restored unharmed and with a friendly message.¹¹ After Goa was ceded (1511), in spite of constant quarrels, the Portuguese are honourably mentioned by Musalmán historians as keeping

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¹ Jordanus' *Mirabilia* (1320) 16, 54. Abu-l-fida (1320) notices that Indian ships came and set sail from Aden. *Veteris Geographiæ Scriptores*, III. 53. Ibn Batuta (1340) found large Indian ships at Aden. Yule's *Cathay*, II. 399. The 'junk' with 700 people which took Oderic from Kochin to China (1323) seems, but this is doubtful, to have been an Indian ship. Yule's *Cathay*, I. 73.

² Santo Stefano (1495) *India in XV. Century*, 4.

³ John of Monte Corvino (1292) in Yule's *Cathay*, I. 218; Oderic (1323) in Yule's *Cathay*, I. 57.

⁴ Jordanus' *Mirabilia* (1320) 55; Oderic (1320) in Yule's *Cathay*, I. 124; Ibn Batuta (1340) in Yule's *Cathay*, II. 417, an excellent account; Nicolo Conti (1430) *India in XV. Century*, 27.

⁵ Jordanus (1320) *Mirabilia*, 55. An exception is made in favour of the Kalikat seamen 'sons of Chinamen,' who were so brave that no pirate dare attack them. Abder-Razzak (1442) *India in XV. Century*, 19.

⁶ Ibn Batuta (1340) Reinaud's *Abu-l-fida*, cdxvii. When an Abyssinian was on board passengers had nothing to fear from pirates.

⁷ Abder-Razzak in *India in XV. Century*, 7, 18.

⁸ Nikitin in *India in XV. Century*, 11.

⁹ Briggs' *Ferishta*, IV. 60-61; Ditto 65; Watson's *Gujarát*, 43.

¹⁰ The early Portuguese showed Hindus much forbearance. Dom Manuel often wrote, 'Strive to keep on good terms with Hindus.' *Commentaries of Albuquerque*, III. 247.

¹¹ In 1502 Vasco da Gama's orders were that the ships of Cambay were to be let pass as friends. Da Gama's *Voyages*, 376.

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their agreement with the Bijápur kings.¹ With the Nizám Sháh or Ahmadnagar dynasty the Portuguese continued faithful allies, never attacking them except on three occasions and on each occasion in self-defence.² Mahmud Begada, the Gujarát king, was too staunch a Musalmán to be on friendly terms with a Christian power, and he was too successful a sea captain to admit the Portuguese claim to rule the sea. He entered into an alliance with the Mameluke Soldan of Egypt³ and the Zamorin of Kalikat to unite in driving the Portuguese from the Indian seas. Timber was sent from Bassein to Mecca to help the Egyptians to build a fleet,⁴ and, in 1507, an Egyptian fleet of twelve sail and 1500 men under Amir Husain arrived in the Cambay gulf. On their arrival Mahmud sent his fleet along with the Egyptian vessels down the coast, and himself led an army by land to help the fleets, should the Portuguese be found in any of the Gujarát ports.⁵ The result was the defeat of the Portuguese at Chaul, a loss that was soon after (2nd February 1509) redeemed by the destruction off Diu of the joint Gujarát, Kalikat, and Egyptian fleets.⁶ In 1507 the Portuguese seem to have tried to raise the Hindu chiefs on the Thána coast against Mahmud Begada, as Mahmud is described as settling disturbances at Bassein and effecting his designs against Bassein and Bombay.⁷ In January 1509, on their way to Diu, the Portuguese took a ship in Bombay harbour and got supplies from the fort of Máhim, from which the garrison fled.⁸ On the return of the victorious Portuguese fleet the governor of Chaul agreed to pay a yearly tribute.⁹ A few years later (1514) the southern boundary of Gujarát had shrunk from Chaul to Bombay.¹⁰

At this time the Thána ports seem to have been places of little trade. The commerce between the Deccan and the sea either centred in Chaul and Dábhól, or passed by land to Surat and Ránder,

¹ Briggs' Ferishta, III. 34. Ferishta says, 'The Portuguese, observing their treaty, have made no further encroachment on the Adil Sháhi territory.'

² In 1530 when the Gujarát kings forced Ahmadnagar to break with the Portuguese (Bird's Mirát-i-Ahmadi, 237, and Faria in Kerr, VI. 231); in 1572 when the Bijápur Ahmadnagar and Kalikat kings joined against the Portuguese (Briggs' Ferishta, III. 254); and in 1594 when the Ahmadnagar kings attempted to fortify Korle hill at the mouth of the Chaul river. (Da Cunha's Chaul, 60).

³ Faria in Kerr, VI. 111. Kausu-al-Gauri, known as Campson Gauri (1500-1516), who was killed near Aleppo by Selim, emperor of the Turks.

⁴ Part of the Egyptian fleet was made at Suez from timber brought from Dalmatia, Faria in Kerr, VI. 111; Mickle's Lusad, I. cxx.

⁵ Forbes' Rás Málá, 291; Bird's Mirát-i-Ahmadi, 215.

⁶ Faria in Kerr, VI. 119. Among the spoil were many Latin, Italian, and Portuguese books, probably the property of Christian galley slaves.

⁷ Briggs' Ferishta, IV. 74, 75. According to the Rás Málá the Europeans were anxious to occupy part of the Gujarát coast. Rás Málá, 290, 291.

⁸ Faria in Kerr, VI. 117.

⁹ Faria in Kerr, VI. 120. In 1510 some Portuguese were shipwrecked at Nabanda and taken to Chámpáner. The Gujarát and Bassein minister wrote a friendly letter to Albuquerque (Commentaries, II. 212). In 1512 a Gujarát ambassador visited Goa. Albuquerque made three demands, that they were to employ no Turks, that their ships were to trade only with Goa, and that the Portuguese were to be allowed to build a fort at Diu. Commentaries, III. 245.

¹⁰ About 1514 Barbosa (Stanley's Barbosa, 68, 69) describes Chaul as eight leagues south from the borders of Gujarát or Cambay.

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which were great places of trade in all classes of merchandise.¹ Bassein was a good seaport where much merchandise changed hands, but all apparently came from the Malabár coast. Bombay, Máhim, and Thána were mixed into one, Tanamayambu, a sea-port at the end of Cambay or Gujarát. It had a fortress and a pleasant Moorish town with many rich gardens, great Moorish mosques, and Gentile temples. It had little trade and was pestered with pirates, who went out to sea, and if they met with any ships less strong than themselves, captured and plundered them sometimes killing the crews.²

In 1516, Dom João de Monoy entered the Báandra creek and defeated the commandant of Máhim fort, and, in the same year, a Portuguese factory was established at Chaul. In 1521 an order came from Portugal to build forts at Chaul and at Diu. A fleet started for Diu, but their request to be allowed to build a fort was refused, and the place was so strongly fortified that the fleet sailed to Ormuz without attacking it.³ The Portuguese were more successful at Chaul, where, on the promise that he would be allowed to import horses, Burhán I., king of Ahmadnagar, gave them leave to build a fort.⁴ Malik Eiaz sent the Gujarát fleet from Diu to blockade the Chaul river, and stop the building of the fort. In this he was helped by the Musalmán governor of Chaul. But though the Portuguese fleet suffered severely, the building was pushed on, and, in 1522, Malik Eiaz was forced to withdraw.⁵ The fort was finished in 1524, and, after that, the Portuguese fleet was able to sail freely in the Bombay harbour.⁶ In 1526 a Portuguese factory was established at Bassein.⁷ In February 1528 the Gujarát fleet of eighty barks, under a brave Moor named Alisháh (Alexiath), appeared at the mouth of the Chaul river and did much damage to the Ahmadnagar territory and to Portuguese trade. Against the Gujarát fleet, Sampayo the Portuguese viceroy, sailed with forty vessels, carrying 1000 Portuguese soldiers and a large force of armed natives. The viceroy took command of the sailing ships and placed Heitor de Sylveira in charge of the row-boats. On reaching Chaul, one João de Avelar, with eighty Portuguese, was sent to help the Ahmadnagar king. A thousand natives were given him, and with their help he scaled a fort belonging to the king of Cambay, which till then had been thought impregnable. He slew the garrison and delivered the fort to the Nizám.

On leaving Chaul for Diu, 'on the day after Shrove Tuesday,' Sampayo came unexpectedly on the Cambay fleet in Bombay harbour. After a furious cannonade the Portuguese boarded the enemy and

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¹ Stanley's Barbosa, 66, 67. Surat was a city of very great trade in all classes of merchandise, a very important seaport whose customs-house yielded a large revenue to the king of Gujarát. Ravel or Ránder was a rich and agreeable place, trading with Bengal, Pegu, Sumatra, and Malacca, with large fine ships and the best supply of Chinese goods. Chaul was a place of great commerce and Dáhol a place of very great trade. Ditto 69, 72.

² Stanley's Barbosa, 68-69. According to Faria, Chaul belonged to Nizám Sháh in 1508. Kerr, VI. 111.

³ Faria in Kerr, VI. 180.

⁵ Da Cunha's Chaul and Bassein, 36-37.

⁷ Da Cunha's Chaul and Bassein, 171.

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⁴ Faria in Kerr, VI. 191, 192.

⁶ Da Cunha's Chaul and Bassein, 39.

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Alisháh fled, hoping to escape by the Máhim creek. But the Portuguese had stationed boats at Bándra, and all Alisháh's vessels but seven were taken. Of the seventy-three prizes thirty-three were fit for work and were kept; the rest were burned. Besides the vessels many prisoners were made, and much artillery and abundance of ammunition were taken.¹ After the victory Sampayó went back to Goa, leaving Heitor de Sylveira with twenty-two row-boats to harass the Gujarát coasts. Sylveira remained some time on the pleasantly-wooded island of Bombay or Máhim. It had much game and plenty of meat and rice, and proved so agreeable a resting-place that his men gave it the name of Boa Vida or the Island of Good Life.² After resting his men in Bombay, Sylveira went up the river Nágothna, landed, and burnt six Gujarát towns. On his way back to his boats he was attacked by the commandant of Nágothna, but beat him off with loss. Sylveira next went to Bassein, which he found well fortified and defended with cannon. He entered the river at night and stormed the fortifications. Next day he was met by Alisháh at the head of 3500 men. But he drove them off with great slaughter, and plundered and burnt the city of Bassein.³ Terrified with these exploits, the lord of the great city of Thána agreed to become tributary to the Portuguese, and Sylveira returned to Chaul.⁴ In

¹ Faria in Kerr's *Voyages*, VI. 209, 210. This summary of Faria's account of the battle of Bombay seems to differ in some particulars from the account in De Barros' *Asia* (Decada, IV. part I. 208-210, Lisbon Ed. of 1777). According to De Barros the Portuguese caught sight of the Gujarát fleet off a promontory. As Sylveira drew near, the Gujarát fleet retired behind the promontory, and he sent some ships to guard the mouth of the Bándra river. When Sylveira drew near, the Gujarát ships set sail and ran into the river, and when they found that the mouth of the river was occupied, they tried to reach Máhim fort, but, before they reached Máhim, they were surrounded and captured by the Portuguese boats which had been sent to guard the mouth of the creek. This account is not altogether clear. Apparently what happened was, that when the Gujarát boats saw the Portuguese, they drew back from the Prongs Point into the Bombay harbour, and when the Portuguese fleet attacked them, they fled up the harbour 'to the mouth of the river (that is the Bombay harbour or east mouth of the Máhim creek) not daring to try their fortune in the open sea.' The Portuguese captain learned from his local pilots that the Gujarát fleet probably meant to retreat through the Bándra creek, and accordingly sent boats to guard its mouth. The Gujarát fleet entered the creek by Sion, and, on nearing Máhim, saw the Portuguese boats blocking the entrance of the creek. To avoid them they made for the Musalmán fort of Máhim, at the south end of the present Bándra causeway, but the Portuguese saw their object and coming up the creek cut them off. De Barros' account has been supposed ('Lateen' in *Times of India*, 21st April 1882) to favour the view that the fight was not in the harbour, but in the open sea off Malabár point. To this view the objections are, that when the Gujarát fleet retired behind Colába point on catching sight of the Portuguese, they must have gone into Back Bay a dangerous and unlikely movement. That if they came out again to fight, they must have seen the Portuguese boats being sent on to Bándra, and that when, in their flight, the Gujarát fleet found the mouth of the Bándra creek blocked, they could not have attempted to take shelter in Máhim. The attempt to take shelter in Máhim, when the mouth of the creek was found to be blocked, shows that the Gujarát fleet was leaving not entering the Bándra or Máhim river.

² Dom João de Castro *Primeiro Roteiro*, 70.

³ This capture of Bassein was deemed a great exploit, as the entrance to the river was very difficult. Dom João de Castro *Primeiro Roteiro*, 110.

⁴ Faria in Kerr, VI. 209, 211. Da Cunha's Chaul and Bassein, 170. This previous agreement, not the unimportance of Bombay, seems to be the reason why Bombay is not mentioned in the Bassein treaty of 1533. Apparently this lord of Thána was a Hindu chief, not a Musalmán governor. In the outlying parts of their territory the Gujarát kings seem to have made free use of Hindu governors, probably tributary chiefs. In 1503 the governor of Chaul was a Hindu (Badger's *Varthema*, 114), and in 1514 the governor of Surat was a Hindu. (Stanley's *Barbosa*, 66).

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1530 Antonio de Sylveira, on his way back from plundering Surat and Ránder, destroyed the towns of Daman and Agáshi, at the latter place burning 300 of the enemies' ships.¹ In the same year the Portuguese made a successful raid into the Ahmadnagar-Konkan, as Burhán Nizám had been forced by his superior Bahádur Sháh of Gujarát to join with him in a campaign against the Portuguese.²

In 1531 a great Portuguese fleet, collected by Nuno da Cunha for the capture of Diu, was reviewed in Bombay harbour and a parade was held on the Bombay esplanade. From Bombay the fleet of 400 sail with 3600 Portuguese soldiers and 1450 Portuguese seamen, 2000 Kánara and Malabár soldiers, 8000 slaves, and about 5000 native seamen, sailed to Daman. They found it deserted, and, passing north, took the pirate stronghold of Little Bet in the south of Káthiáwár, and advanced to Diu, but failed to make any impression on its fortifications. Nuno returned to Goa, leaving Antonio de Saldanha with sixty sail to plunder the Cambay ports. On his way south Antonio destroyed Balsár, Tárápur, Kelva-Máhim, and Agáshi.³ In 1532 Nuno da Cunha ordered Diogo de Sylveira to plunder the Gujarát coasts, and himself advanced, with 150 vessels manned by 3000 Portuguese soldiers and 200 Kánarese, against Bassein, whose fortifications were being strengthened. Though Bassein was garrisoned by 12,000 men, the Portuguese dashed against the fort, took it by assault, and razed its walls. Thána and Bándra were forced to pay tribute, the coast towns between Bassein and Tárápur were burnt, and an attempt was made to take the fort of Daman.⁴ Nuno da Cunha again urged the king of Gujarát to let the Portuguese build a fort at Diu. But again the negotiations failed. Soon after this a quarrel between Humáyun king of Delhi and Bahádur of Gujarát gave the friendship of the Portuguese a special importance. As Bahádur continued to refuse to allow the Portuguese to build a fort at Diu, Nuno entered into negotiations with Humáyun and again pillaged the Gujarát coast and took Daman. After the loss of Daman, to win them from their alliance with Humáyun, Bahádur (1533) made a treaty with the Portuguese, ceding Bassein and its dependencies, and agreeing that Gujarát ships bound from Cambay to the Red Sea should touch at Bassein and pay dues; that no Cambay ships should sail without a Portuguese pass; that no war ships should be built in Gujarát; and that no alliance should be made with the Turks.⁵ In 1535, defeated by Humáyun and apparently ruined, Bahádur, on promise of their active assistance, agreed to let the Portuguese build a fort at Diu. Bahádur had written for help to the Sultán of Turkey. But, as time pressed, he did not wait for his answer, but made a treaty with the Portuguese. Under the new agreement the centre of trade was Diu not Bassein, and the fort at Diu was to be built on the site

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¹ Faria in Kerr, VI. 221.² Bird's Mirát-i-Ahmadi, 237; Briggs' Ferishta, III. 219; Faria in Kerr, VI. 231.³ Faria in Kerr, VI. 223.⁴ Faria in Kerr, VI. 225.⁵ Faria in Kerr, VI. 227. When Bahádur, in the next year, allowed the Portuguese to build a fort at Diu, several of these humiliating terms were cancelled. Faria gives 1534.

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which seemed best to the Portuguese Governor-General.¹ In return for this concession the Portuguese did their best to help Bahádúr to regain his kingdom. They repelled a Moghal attack on Bassein, and a body of 500 Portuguese were most useful in helping Bahádúr to free Gujarát from the Moghals. In 1535 the Portuguese built a fort at Bassein, and the Diu fort was pressed on and finished.

When his affairs were again prosperous Bahádúr repented of having allowed the Portuguese to build at Diu, and invited the Sultán of Turkey and the chief of Aden to attack the Portuguese. In 1536 Bahádúr came to Diu, and, to tempt Nuno da Cunha the Portuguese governor to enter the city, paid his ship a visit. Treachery was planned on both sides, and, when Bahádúr was landing, a scuffle arose and he and the Portuguese governor of Diu were slain. Two years later, tempted by the great value of a jewelled belt which he had received from Bahádúr, the Sultán of Turkey sent a great expedition to take Diu.² His admiral Sulaimán besieged the port for two months (September - November 1538). But the heroic defence of the Portuguese garrison, and the well-founded suspicion of the Gujarát Musalmáns, that if the Turks took Diu they would keep it, forced him to retire defeated.³ After the withdrawal of the Turks a treaty of peace was concluded between the Portuguese and the king of Gujarát.⁴ In 1540 Mahmud Sháh III. of Gujarát besieged Bassein, but failed to take it, and, in the same year, Burhán Nizám of Ahmadnagar took from their Gujarát commandants the forts of Karnála in Panvel and of Sangaza or Sánkshi in Pen. The Gujarát commandants applied for help to the Portuguese who retook the forts. They held them for a short time, but, finding them costly, handed them to Ahmadnagar.⁵

In 1546 the Portuguese gained great honour by the second famous defence of Diu. So completely did they defeat the whole strength of Gujarát, that in 1548 Mahmud Sháh made overtures for peace and concluded a treaty much in favour of the Portuguese.⁶ In 1556 the great hill fort of Asheri and the important station of Manor on the Vaitarna river were taken by the Portuguese.⁷ In 1560 Changiz Khán, one of the leading Gujarát nobles, in return for help in taking Surat, ceded to the Portuguese the belt of coast from the Vaitarna to Daman.⁸ Sidi Bofeta, the commandant of Daman, refused to surrender the fort. But a Portuguese force took the forts

¹ Faria (Kerr, VI. 236) gives 21st September 1536 as the date of the treaty. Apparently it should be 1535, as, according to the Musalmán historians, Humáyun took Chámpáner in April 1535. Bird's *Mirát-i-Ahmadi*, 249. In the hope of being the first to carry the news of this treaty to Portugal, one Diogo Botelho of Diu sailed in a boat 16½ feet long, nine feet broad, and 4½ deep, manned by his own slaves with three Portuguese and two others. After a time the slaves mutinied and were all killed. Botelho persevered and reached Lisbon safe. The bark was destroyed that it might not be known that so small a boat could travel to India. Faria in Kerr, VI. 237. There seems to be some doubt about the length of this craft. See Vasco da Gama's *Three Voyages*, Introduction xxii.; and Baldæus (1660) in Churchill, III. 531.

² Faria in Kerr, VI. 238.

³ Faria in Kerr, VI. 247, 252. When Sulaimán withdrew only forty of the garrison were able to fight.

⁴ Faria in Kerr, VI. 255.

⁵ Faria in Kerr, VI. 368.

⁷ Nairne's *Konkan*, 44.

⁶ Faria in Kerr, VI. 403.

⁸ Watson's *Gujarát*, 56.

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of Daman and Párnera as well as the island of Balsár. Daman was strongly garrisoned and was highly valued as a guard to the district of Bassein.¹ In the same year (1560) a body of 3000 Moghal horse attacked Daman, but were driven off with the loss of their baggage.² They seem to have seized Párnera and to have remained there till they were driven out in 1568.³ In 1569 the Portuguese attacked the Jawhár Kolis, and passed through their country as far east as the foot of the Sahyádris.⁴ In 1570 the kings of Ahmadnagar, Bijápur, Kalikat, and Achin in Sumatra formed a great league against the Portuguese. Mortaza of Ahmadnagar, who was stirred to great exertions by the hope of securing Chaul, Bassein, and Daman, led a mighty army against Chaul. The siege was pressed with vigour and with great loss of life, but, such was the courage and skill of the defence, that after wasting several months Mortaza was forced to retire. The Bijápur attack on Goa was equally unsuccessful and the Portuguese gained much honour and respect.⁵ From Chaul, Mortaza sent a body of 5000 horse to ravage the Portuguese territories in Thána, but the Portuguese drove them off and invaded Ahmadnagar territory, attacking Kalyán and burning its suburbs. In 1581 Portugal was conquered by Spain and its eastern possessions passed to the Spaniards without a struggle. In 1583, on his final conquest of Gujarát, the Emperor Akbar attempted to win back Bassein and Daman. But the Portuguese met the Moghals with so vigorous a defence that they were forced to retire.⁶ A favourable treaty was afterwards concluded, partly by the good offices of a Portuguese lady who was an inmate of Akbar's household. In the same year the Portuguese ravaged the Koli country, but suffered considerable loss from the activity of the enemy who, they said, jumped from tree to tree like monkeys.⁷ In 1594 the Ahmadnagar king attacked Chaul or Revdanda, and detached a body of horse to ravage Bassein.⁸

Though, for fifty years more, they lost none of their Thána possessions, the power of the Portuguese began to wane at the close of the sixteenth century. In 1597 the Dutch, 'the scourge of Portuguese pride,' appeared in Indian seas.⁹ In 1609 the governor of Musalmán Chaul attacked and harassed the Portuguese at sea.¹⁰ Two years later Malik Ambar, the Ahmadnagar minister, sent an army to take Bassein and Sálsette but failed.¹¹ In 1612, in consequence of an injury done to their fleet at Surat the Moghals besieged Daman, Bassein, and Chaul, desolated the country, and had to be bought off.¹² In the same year the naval fame of the Portuguese received a serious blow by the defeat of a great Portuguese fleet

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¹ Faria in Kerr, VI. 413; Faria gives 1558.

² Faria, in Kerr, VI. 421.

³ Faria, in Kerr, VI. 422.

⁴ Nairne's Konkan, 45.

⁵ Faria in Kerr, VI. 423, 437. According to Ferishta (Briggs, III. 254) the siege of Chaul failed because the Ahmadnagar officers were bribed by presents of wine.

⁶ Faria in Kerr, VI. 442.

⁷ Nairne's Konkan, 45.

⁸ Briggs' Ferishta, III. 284. Ferishta gives 1592, the Portuguese 1594. Da Cunha's Bassein, 59, 61.

⁹ Faria in Kerr, VI. 475.

¹⁰ Nairne's Konkan, 47.

¹¹ Da Cunha's Chaul and Bassein, 64.

¹² Nairne's Konkan, 36.

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by four English ships at the mouth of the Tapti.¹ In 1614 the Portuguese concluded a favourable treaty with the Emperor Jahángir. And for the next thirty-five years, though they suffered serious loss in other places, the Portuguese continued to hold their Thána possessions without loss in area and apparently with an increase of wealth.² In 1640 Portugal made itself independent of Spain, and, for a few years, fresh interest was shown in its eastern possessions.

During the sixteenth century hardly any references have been traced to the inland parts of south and east Thána. Except the forts of Karnála and Sánkshi, which remained under Gujarát till the middle of the century, south and east Thána were under the Ahmadnagar kings, several of the hill-forts being held by local tributary chiefs. These districts, of which Kalyán was the head, passed to the Moghals when Ahmadnagar was taken in 1606. They were soon after recovered by Malik Ambar, the Ahmadnagar minister, who held them till his death in 1626, and is said to have surveyed the land and improved the revenue system. After Malik Ambar's death the south of Thána or Kalyán was kept by the Moghals for ten years and then made over to Bijápur. During all this time the wild north-east, apparently as far south as about Bhiwandi and the hill fort of Máhuli, was held by the Rája of Jawhár and other Koli chiefs. The Kolis had three leading towns, Tavar to the north of Daman, Vazen perhaps Vásind, and Darilá apparently Dheri near Umbargaon, a considerable town of great stone and tiled houses.³

In 1534, when Bassein and Sálsette were ceded to the Portuguese, they found the land guarded by stockades and fortified posts. Besides the land revenue which was taken in kind,⁴ there was a miscellaneous cash revenue from cesses on cocoanut oil, opium, cotton, palm spirits, vegetables, fish, sugarcane, and betel-leaf, and on butchers, dyers, fishermen, and shepherds.⁵ In 1538, four years after it came under Portuguese management, Bassein is described as a difficult river, with an excellent beach for small boats in the stormy season.. The town was large, the resort of many people and nations. The land was level, and the soil rich and strong. In the rains it was under water and walking was impossible. There were great groves of trees, and many reservoirs and lakes notable for their flights of steps and for their buildings and carvings.⁶ Sálsette

¹ Faria in Kerr, VI. 499. Of the English ships one was of 200 tons, one of 300, one of 500, and one of 650. The Portuguese had sixty small war boats, a pinnace of 120 tons, two ships of 200 tons, and six great ships of from 400 to 800 tons. Kerr's Voyages, IX. 204. Details of the fight are given in the Surat Statistical Account, Bombay Gazetteer, II. 76-77.

² The revenue of Bassein is said to have risen from Xeraphins 172,920 in 1696 to Xs. 194,748 in 1709, Xs. 310,770 in 1718, and Xs. 914,125 in 1729. F. N. Xavier's Dicionario, 1848, p. 10. The Xeraphim is probably the silver Xeraphim about equal to half a rupee. Da Cunha's Chaul and Bassein, 87.

³ Nairne's Konkan, 45.

⁴ Collecção de Monumentos Ineditos, V.

⁵ Authorities in Da Cunha's Chaul and Bassein, 158.

⁶ Dom João de Castro Primeiro Roteiro, 112. After its formal cession in 1533, Bombay was rented in perpetuity to Garcia d'Orta, a Lisbon physician, known for his Dialogues on Indian Simples and Drugs. He paid a yearly quit-rent of about £71 12s. (1432; *pardões*). He mentions his island as Bombaim and Mombaim in his Dialogues, and notices a mango tree that yielded two crops a year. He lived in India from 1534 to 1572. Dr. G. Da Cunha.

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was famous for the ruins of the great and beautiful city of Thána, and the mighty cave temple of Kanheri. The island was very rich and well provided with food, and with poultry and small and big game. In the hills was plenty of timber for ships and galleys.¹ Though terribly ruined by the ravages of the Portuguese and of the Gujarát kings, Thána was a great city, with 900 gold-lace looms and 1200 white-cloth looms. The low pleasantly-wooded island of Bombay had much game and plenty of meat and rice ; its crops were never known to fail.²

Whatever damage they may have done when they first conquered the country, the Musalmáns seem, long before the Portuguese came, to have ceased to interfere with the religion of the Hindus. The Portuguese found many sacred ponds and fine temples near Bassein, and De Castro is full of the beauty of the buildings at Thána whose stones and bricks were fitted without mortar.³

On their transfer to the Portuguese in 1534, the Thána coast was made a separate charge and placed under a General of the North, the second layman in India whose head-quarters were at Bassein. Lands were granted in estates of a varying number of villages to Portuguese officers and soldiers, who paid a quit-rent originally in cash, but afterwards partly in cash and partly in grain. Many of the villages near Bassein and Sopára were originally granted by the Viceroy Dom João de Castro about 1538. About twelve years later, it was found that the produce of some of the villages had been fraudulently under-estimated and a slight increase in the rents was made. The state revenue seems to have been a very small share of the produce. The receipts are returned as varying from £676 (Rs. 6760) and 2482 *mudás* of rice in 1539 to £4897 (Rs. 48,970) in 1547.⁴

From 1560, when they had gained the whole coast from Daman to Karanja, the Portuguese divided their Thána territories into two parts, Daman and Bassein. Under Daman were four districts, Sanján, Dáhannu, Tárápur, and Máhim ; under Bassein were seven districts, Asheri, Mañor, Bassein proper or Saiván, Sálsette, Bombay, Belápur or Shábáz, and Karanja. These divisions included *thánádáris* or village groups under an officer styled *thánádár*, towns or *kasbes*, custom-houses or *mándvis*, villages or *aldeas*, hamlets or *sarredores* the Marátha *saditors* meaning cut off or divided, and wards of towns or large villages called *pacarias* the Maráthi *pákhádis* meaning a dividing lane. There were also lands or *terras*, and gardens or *hortas*, the modern *oarts*. Of the seven divisions of the Bassein territory, Asheri had thirty-eight villages

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¹ Dom João de Castro Primeiro Roteiro, 70, 72.

² Dom João de Castro Primeiro Roteiro, 70.

³ Dom João de Castro calls them *meskitas* or mosques. But the details given below show that many of the buildings were temples. See Da Cunha, 185.

⁴ The figures are compiled from the *Collecção de Monumentos Ineditos*, V. 139-153. The returns have been reduced from *fedas* into rupees, on the basis of thirty *fedas* to a *pardão* and two *pardãos* to a rupee. The *mudás* varied so greatly, that it is impossible to ascertain what quantity of rice they represent. The details are given in Appendix C.

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and six part-villages or *pákhádis*.¹ Manor had forty-two villages and a hamlet, or *sadotor*. Saiván or Saibana, on the left or south bank of the Tánša about fifteen miles north-east of Bassein, was the head-quarters of six petty divisions. These were the town of Bassein with sixteen wards or *pákhádis* and eight gardens; the town of Agáshi, apparently, known as the Kasbe, with twenty wards or *pákhádis* and ten gardens; the sub-division or *pargana* of Salga with eighteen villages and three lands or *terras*; the division of Hera or Virár with twenty villages; the division of Káman, six miles east of Bassein, with twenty-five villages and two hamlets or *sadotors*; and the division of Anjár or Anjore, on the Bassein creek near the mouth of the Kámvádi, with eighteen villages and seven hamlets or *sadotors*. Sálsette had two divisions, the isle of Sálsette with one *pargana* and ninety-nine villages, and the town of Thána with eight wards or *pákhádis*. The island of Belápur, or Shábáz or Sabayo, had three sub-divisions, Panechan or Panchnad to the east of the Persik hills with thirty villages, Kairana the coast strip from opposite Thána to opposite Trombay with seventeen villages, and Sabayo or Shábáz, now called Belápur, with seventeen villages². The island of Karanja or Uran included the town or *kasbe* of Karanja, the land of Bendolá or Bhendkula, and the three islands of Náve or Hog Island, Sheve, and Elephanta.³

Though subject to occasional inroads from Gujarát, the Koli chiefs of Jawhár, the Moghals, and Ahmadnagar, the Portuguese territory was fairly free from attacks by land or sea. Internal order was well preserved. The only notice of riot or rebellion was in 1613 (13th April), when fighting went on in Karanja and other towns for several days and many Portuguese were killed.⁴

On the cession of Sálsette and Bassein, in 1533, the Portuguese built places of special strength at Bassein, Asheri, Tárápur, Máhim, Daman, and Chaul; they raised royal fortifications at the head-quarters of each sub-division; they guarded the entrances to their territories with forts and stockades; they armed several of their colleges and monasteries; and, in each village, the proprietor built a watch-tower or moated grange.⁵ The hill of Asheri, which wanted little help from art, was strongly guarded from the time of its capture in 1556. The present fortifications of Bassein belong

¹ Da Cunha's Chaul and Bassein, 206. Interesting details of the settlement of the land revenue at Goa in 1510 are given in the Commentaries of Albuquerque, II. 127. *Thándár* is there (p. 126) explained by the Arab-Portuguese word *Almozarife*. Both words closely correspond to the English Collector or Superintendent.

² Da Cunha's Chaul and Bassein, 206.

³ Da Cunha, 201.

⁴ Da Cunha, 203. The Karanja riot was soon quelled by the brave Captain Fernão de Sampayo da Cunha. Mickle's *Lusiad*, I. cciii., mentions tumults among the Portuguese in Chaul, Bassein, Tárápur, and Thána.

There are one or two references to local Hindu chiefs in alliance with the Portuguese. In 1617 the friendship of the Jaeda (Yádav) chief of Sárçeta, apparently Sávtá six miles east of Dáhanu, was so important that the Portuguese allowed him to perform his own rites when he came to Daman. O. Chron. de Tis. IV. 22. There was also Vergi and his Bagulos, apparently Bohri and his Bágánis. O. Chron. de Tis. IV. 22.

⁵ O. Chron. de Tis. I. 29, 35.

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to about the close of the sixteenth century,¹ and the beautiful fort of Thána was not begun till about 1730, and was unfinished when Sálsette was taken by the Maráthás in 1739.² Of creek-bank defences the most notable were four wooden stockades at Sopára made by General Luis de Mello Pereira, soon after the cession of Bassein (1534).³ Of fortified custom-houses or factories the chief was at Manor,⁴ and fortified religious houses are mentioned at Yerangal near Versova, and at Bándra in Sálsette.⁵

In the north-east, south of Asheri and Manor, a line of forts, along the east or left bank of the Vaitarna, guarded Kelva-Máhim from the raids of the Koli chiefs of Jawhár. Of this line of forts traces remain in the villages of Haloli, Sákda, Dhaisar, and Párgaon.

South of the Tánsa river, the fort of Mándvi about fifteen miles north-east of Bassein and the stockaded post at the sub-divisional town of Saiván, five miles east of Mándvi, guarded the rich lands of Sopára and Bassein from attacks along the left or south bank of the Tánsa valley. The Tungár and Kámandurg range, running south from Mándvi, protected the eastern frontier as far as the valley of the Kámvádi or Bhiwndi river and the Bassein creek. The entrance to Bassein along the right or north bank of this creek was blocked by a line of forts, Kámbe about two miles west of Bhiwndi, then Ju-Nándikna, Gava (Gaunna of the maps), Phiringpáda, Paigaon, Navgad or Sassu-Navghar, and the striking fortified hillock near the sub-divisional town of Káman. Further south there was a fortlet named Santa Cruz, on the river bank opposite Kalyán, and in the mainland across from Thána are remains of mansions or granges which seem to have been fortified. Another row of watch-towers guarded the coast from Shirgaon, fifty miles south to Dántivra at the mouth of the Vaitarna.⁶

Under the General of the North, these forts were commanded by officers, of whom the chief were the captains of Bassein, Daman, Chaul, and Sálsette. Besides them, between the Vaitarna and Karanja, were fourteen commandants of forts and stockaded posts.⁷

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Army.

¹ There was a fort at Bassein from the time of its conquest in 1534; but the present fortifications are not older than about the close of the sixteenth century. Nairne's Konkan, 46. Gemelli Careri (1695) noticed that they were still unfinished. Churchill's Voyages, IV. 191.

² Sálsette was never well defended. There were coast forts at Dhárávi and Versova, a small watch-tower at Bándra, and at Thána three small fortlets, one to the north of the city a square fort with two bastions named Reis Magos, and two round towers to the south, St. Pedro and St. Jeronimo. In 1728 complaints were made of the defenceless state of the island, and the present beautiful fort was begun. But, according to an English writer (Grose, I. 48-51), from the greed of the Jesuits, it was never finished. See Da Cunha's Bassein, 200.

³ Da Cunha's Chaul and Bassein, 159. See Places of Interest, Sopára.

⁴ In 1728 Manor is described as not worthy to be called a fort. O. Chron. de Tis. I. 58.

⁵ Nairne's Konkan, 60. In 1673 the Jesuit college at Bándra had seven guns mounted in front and a good store of small arms. Fryer's New Account, 71.

⁶ Two miles south of Shirgaon fort is Máhim fort, half a mile further the Phadke tower, a mile more the Madla tower, another mile the Alibág fort and Pán tower, further south is the Danda fort, and near Danda the Tánkicha tower. South of this, almost every village, Usarni, Mathana, Yedvan, Kori, and Dántivra has its fort. A little inland are forts at Kartála, Chatalo, and Viráthan. Mr. W. B. Mulock, C.S.

⁷ Nairne's Konkan, 50.

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Army.

Navy.

The captains and commandants were chosen from certain noble families who had a right to the posts. The commands were usually held for a term of three years; but this was not always the case, as the captain of Karanja is mentioned as holding the command for life.¹ Under the captain in all important places, the garrison consisted of a certain number of Portuguese soldiers, some native troops, and some slaves.² To guard the open country nine flying companies, or *volantes*, were enlisted, and afterwards, as the Moghals and Maráthás grew more troublesome, fresh companies of sepoys were formed. There were also two troops of horse, one at Bassein the other at Daman.³ Finally, there was a militia, the owners of every village supplying a few men.⁴ At sea the Portuguese early established their supremacy and forced Indian traders to take their passes. The coast was guarded by a line of forts, and companies were named from the Goa army-corps to man country boats.⁵

To keep the rule of the sea was no easy task. In 1570 there were two centres of hostile shipping, one on the Malabár coast the other in the Persian gulf. Some writers describe these rivals of the Portuguese as peaceful traders. A few may have been driven from trade by Portuguese exactions. But the bulk of them were pirates and rovers, who not only seized Portuguese ships and ships carrying Portuguese passes, but landed and pillaged the Portuguese coasts.⁶ So dangerous were they that (1570) the Portuguese had to keep two fleets to act against them, the fleet of the north and the fleet of the south.⁷ In the beginning of the seventeenth century after the arrival of the Dutch (1597) and the English (1609), the Portuguese ceased to be the first naval power. Till 1624 they continued strong enough to force native craft to carry their passes. But with the English capture of Ormuz in 1623 and the Dutch

¹ Da Cunha's Chaul and Bassein, 203. Of the post of captain, Fryer (1673) says: 'The several capitaneos are triennial, which are the alternate governments entailed on the families of the conquerors, and therefore made circular. Every one in his course has his turn to make in some place or other for three years, and upon these they can borrow or take up money as certain as upon their hereditary estates, the next incumbent being security for the payment.' New Account, 73.

² In Asheri, in the sixteenth century, there is said to have been a garrison of about 700 including women and children. The Europeans were chiefly pardoned criminals. In 1720 there were 150 men and three corporals. (Details are given under Asheri in Places of Interest). In 1634 the Bassein garrison was 2400 strong, of whom 400 were Europeans, 200 Native Christians, and 1800 slaves. O. Chron. de Tis. III. 243. The Thána garrison, in 1634, was a captain, eight soldiers, and four guns. Da Cunha's Chaul and Bassein, 181. The Karanja garrison, in 1634, included a captain, six soldiers, one bombardier, and five messengers. Da Cunha's Chaul and Bassein, 202. Native soldiers, or *pics*, are mentioned as early as 1534. Do Couto, IV. 96, in Nairne's Konkan, 51. The Saiván stockade had a captain, twenty-nine Europeans, and 530 natives and slaves. Da Cunha, 158. ³ O. Chron. de Tis. I. 29-35.

⁴ In Karanja the owners of villages and others interested in the defence of the island kept up a force of 100 armed men. Da Cunha's Chaul and Bassein, 203. In every village the proprietor was bound to have a body of twenty or thirty men trained in the use of arms. O. Chron. de Tis. I. 29-35.

⁵ O Chron. de Tis. I. 29-35.

⁶ Fryer (New Account, 63) describes the Malabárs (1673) as not only seizing cattle, but depopulating whole villages by their outrages, either destroying them by fire and sword or compelling to a worse fate, eternal and intolerable slavery.

⁷ Nairne's Konkan, 56. In 1728 there were twenty-one armed boats at Bassein, carrying from sixteen to eighteen pieces of ordnance. Da Cunha's Chaul and Bassein, 209.

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capture of Kochin in 1663, the claim of supremacy at sea was given up.¹

At Bassein, besides the General of the North the captain and the garrison, there was a factor, a collector or *thánádár*, a magistrate or *ouvidor*, a police superintendent or *meirinho*, a sea bailiff, a commissary of ordnance *almoxarife dos almozens*, a king's solicitor, an administrator of intestates, a chief of the night-watch, and a master-builder.² Besides at Bassein, there were collectors, or *thánádárs*, at Thána, Agáshi, Bándra, and Karanja.³ There was also occasionally at Bassein a special appeal judge, called a *veador* or overseer, who heard appeals from all the magistrates or *ouvidors* of the north coast. In Bassein and Chaul criminal and civil cases were settled by magistrates, who were subordinate to the captain of the fort and were often forced to decide as the captain pleased.⁴ From the decision of the magistrate in early times an appeal lay to the Supreme Court or *Relação* at Goa. Afterwards, about 1587, one of the bench of six or eight judges, or *desembargadores*, was appointed to Bassein. These judges, besides appeals, heard important civil and criminal suits. The cases were conducted by native pleaders, who are said not to have had much knowledge of law.⁵

Of the Portuguese land system the available details are given in the Land Administration Chapter. The chief peculiarity was the grant of large areas of land, at from four to ten per cent of the regular rental, to landlords or *fazendeiros*. These landlords were

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Administration.**Land System.**

¹ Nairne's Konkan, 58. In 1638 Mandelalo noticed that the Portuguese came out from Bassein to the English ship in which he was sailing, and asked the captain to take a bark to Goa as they feared the Dutch who were roaming about. Da Cunha's Bassein and Chaul, 229. The English granted passes to native shipping at least as early as 1734 (see below, p. 497), and perhaps as far back as 1690 (Hamilton's New Account, I. 216).

² The Bassein details were, the captain £128 15s. (*reis* 600,000), his staff, a *ndik*, fifteen peons, and two servants £3 2s. (*reis* 14,400), four torch-bearers and oil £12 7s. (*reis* 57,600), three water-bearers and one umbrella-carrier £3 2s. (*reis* 14,400); the factor £43 (*reis* 200,000), his staff, two clerks £21 10s. (*reis* 100,000), two torch-bearers and oil £6 4s. (*reis* 28,800), and 20 peons 19s. (*långds* 60); the collector or *thánáddr* £43 (*reis* 200,000), his staff, 20 peons £18 15s. (*långds* 1200), 4 musketeers £5 (*långds* 336), a *ndik* 18s. (*pardos* 24), a private 7s. (*vintens* 84), a clerk £6 8s. (*reis* 30,000), and guard of five £2 12s. (*reis* 12,072); a translator £3 2s. (*reis* 14,400), a writer £2 6s. (*reis* 10,800), and a cooper £3 12s. (*reis* 16,800); the magistrate or *ouvidor* £21 10s. (*reis* 100,000), his five messengers 5s. (*långds* 15); the police superintendent £21 10s. (*reis* 100,000), and his ten constables 9s. (*långds* 30); the sea bailiff on £2 11s. (*reis* 12,000); the commissary of ordnance, *almoxarife dos almozens*, £6 8s. (*reis* 30,000), and his clerk £2 11s. (*reis* 12,000); the king's solicitor £4 6s. (*reis* 20,000); the administrator of intestates £3 17s. (*reis* 18,000), and his clerk £3 17s. (*reis* 18,000); the chief of the night-watch £5 8s. (*reis* 25,200); and the master-builder £3 18s. (*reis* 18,000). Da Cunha's Chaul and Bassein, 218, 221, 222. The Thána details were, a manager or *thánáddr* £6 8s. (*reis* 30,000), and five peons; a magistrate or *ouvidor* £21 10s. (*reis* 100,000) and five peons; a police superintendent or *meirinho* on £3 18s. (*reis* 18,000) and eight peons; a jail-keeper on £2 11s. (*reis* 12,000) and two peons; and a customs-clerk on £4 6s. (*reis* 20,000). Da Cunha's Chaul and Bassein, 181-182.

³ Da Cunha's Chaul and Bassein, 222. In a letter to the king of Portugal in 1548 Simao Botelho complains of the *thánádárs* as costly, useless, and oppressive. In his opinion there should only be two at Thána and Karanja, with a third at Agáshi in war time. Col. de Mon. Ined. V. 7-8.

⁴ Nairne's Konkan, 48. According to Gemelli Careri, who was himself a lawyer, there were no doctors of civil law in the Portuguese territory. The few native lawyers were bad advocates. Churchill, IV. 192.

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Land System.**Religion.**

generally soldiers or other Portuguese who deserved well of the state. The grant was nominally for three lives. But, at least in later times, the holder seems to have generally succeeded in having the grant renewed.¹

No right in the land was conceded to the husbandmen or tenants. They seem to have been treated as part of the estate and not allowed to leave it.² Besides the villages tilled by their tenants, large landholders generally set apart some of their land as a home farm, and worked it by slaves most of them Africans.³ Lands not granted on quit-rents were let from year to year, by the heads of villages, or *māhtārās*, to husbandmen who paid partly by a share of the crop and partly by money cesses.⁴ These lands were under the supervision of state factors or *veadors*. Towards the close of the seventeenth century (1688), about one-half of the revenue of the province of Bassein was drawn from quit-rents.⁵ The rest was partly land revenue collected from peasant-holders, partly the proceeds of cesses.⁶

From the beginning to the close of their rule in Thána, with ebbs and flows of zeal and of success, the conversion of the people to Christianity continued one of the chief objects on which the Portuguese spent their energy and their wealth. In 1534 Goa was made the see of a bishop, and, about the same time, when the Gujarát king ceded Bassein and Sálsette, the great Franciscan Antonio do Porto devoted himself to the spread of Christianity.⁷

¹ Gemelli Careri in Da Cunha's Chaul and Bassein, 200, 201. Land-grants to the church were permanent. Ditto, 201.

² In 1664, the articles under which Bombay was ceded to the English, stipulate that Kurambis, Bhandáris, and other people of Portuguese villages were not to be allowed to settle in Bombay, but were to be forthwith given to their masters. Bom. Geog. Soc. Trans. III. 69. In 1675 Fryer (New Account, 71) speaks of the gentry as like petty monarchs, holding the people in a state of villainage. In 1695 Gemelli Careri (Churchill, IV. 197) speaks of the owners of villages as to all intents and purposes like the feudal lords of mediæval times.

³ Great numbers of house slaves were brought from Africa and spread at low prices all over the Portuguese territories. Gemelli Careri in Churchill, IV. 203. Hamilton (1680-1720) notices that a good store of Mozambique negroes was brought to India. They were held in high esteem by the Indian Portuguese, who made them Christians and sometimes raised them to be priests (New Account, I. 10). Hamilton also notices (Ditto, I. 24) the import of slaves from Ethiopia. In driving off the Maskat Arabs from Diu in 1670 African slaves are noted (Ditto, 140) as behaving with great gallantry. At the fall of Bassein (1739) negroes are mentioned in the stipulations about the release of prisoners. Jervis' Konkan, 130.

⁴ Gemelli Careri says, 'Peasants that hold in fee pay an imposition according to what they are worth every four months to the king's factors or treasurers.' Churchill, IV. 198.

⁵ MS. Records in Nairne's Konkan, 49.

⁶ The chief cesses were on stone, salt-pans, fishers, liquor, and shops. A list is given in Reg. I. of 1808, and a summary in the Land Administration Chapter. One cess was a money commutation for supplying a certain number of horses. The commutation for an Arab horse was Rs. 132, and for a country horse Rs. 89. MS. Records in Nairne's Konkan, 49.

⁷ Except two monks of the order of the Blessed Trinity who came with Vasco da Gama in 1498 but were killed before making any converts the Franciscans were the first monks to come to India. Eight of them came in 1500. The Dominicans were next, arriving in 1513, but they were never so powerful or so successful as the Franciscans. The rise of the Jesuits dates from the arrival of St. Francis Xavier in 1542. A fourth religious body, the Hospitallers, came to India about 1681, but never rose to power. Da Cunha's Chaul and Bassein, 99, 227. Gemelli Careri mentions a fifth body the Recolets at Tárápur: these were a branch of Franciscans. Churchill IV. 198.

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Between 1534 and 1552 he destroyed 200 temples, made over 10,000 converts, built twelve churches, and, by founding orphanages and monasteries, secured a supply of native priests.¹ Up to 1542 the work of conversion was almost solely carried on by the Franciscans. In 1542 the great St. Francis Xavier landed at Goa, and, with the help of a large body of Jesuits who arrived in the following year, Christianity spread rapidly. St. Xavier took much interest in Bassein. He established a Jesuit seminary in 1548, sent missionaries to Thána and Chaul in 1552, and thrice visited Bassein in 1544, 1548, and 1552.² Between 1570 and 1590 the Jesuits were most successful in Bassein. They took pains to make Bráhmans and other high-caste converts, knowing that if the Bráhmans became Christians, many of the lower classes would follow their example, and they made the baptism of converts an occasion of great splendour and rejoicing. With these encouragements the number of converts rose from 1600 in 1573 to 9400 in 1588.³ At Thána, about 1560, Gonsala Rodrigues, the superior of the Jesuit monastery, did much to spread Christianity by buying young children and collecting orphans. In three years he baptised from 5000 to 6000 souls.⁴ From a special grant this Father founded a Christian village in the waste and wooded but well-watered valley of Vehár. Ground was bought and divided into holdings, and, in a few years, there was a population of 3000. They had 100 bullocks and ploughs, and an ample store of field tools all held in common. The villagers had religious teaching every day, and, in the evening, joined in singing the Christian doctrines. Close to the village was a famous shrine to a three-headed god, which pilgrims from Gujarát and from Kánara used to visit. This temple came into the possession of the Christians, the idol was broken, and the temple enlarged and dedicated to the Christian Trinity. The devil, jealous of the Christians, did what he could to mar their success. He appeared and frightened the people, and possessed some of them. The evil spirits would not be exorcised till they were

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¹ Among the temples destroyed by Antonio do Porto some were at Agáshi, some at Bassein, and some at Thána. At most of the old places of pilgrimage, especially at the sacred pools or *tirths*, temples were thrown down. Some of the pools were filled with earth. At others, as at one famous pool between Bassein and Agáshi, the pool was converted, a chapel built to Our Lady of Healing, and the pilgrimage and cure-working continued. Among Antonio do Porto's reforms was the conversion of the Great Cave (III.) at Kanheri into a church of St. Michael, and the Bráhmans' caves at Mandapeshvar into a church of Our Lady of the Conception. Da Cunha's Chaul and Bassein, 163, 185, 191. Among the churches built were several by Antonio do Porto at Thána and Bassein, and there were three on Karanja. Of his orphanages one was at Agáshi, one of 130 boys at Thána, one of 300 boys at Vehár, and one at Mandapeshvar with 100 orphans (Ditto 159, 188, 192, 202). Of asylums or *misericórdias* there was one in almost every settlement (Ditto 93, 102, 226). Among the converts the two most interesting were the heads of the Hindu monastery at Kanheri. They seem to have been Buddhists. After conversion one was called Paulo Rapozo and the other Francisco de Santa Maria. They were treated with much respect, and Francisco converted several of the other monks to Christianity. Paulo Rapozo was presented with three villages which he left to the college of Mountpezier or Mandapeshvar. Ditto 191.

² Nairne's Konkan, 52.

³ Da Cunha's Chaul and Bassein, 234.

⁴ Oriente Conquistado, 2nd Ed. p. 85. The lower Hindus sold their children to Musalmáns and Christians. A child at the breast cost as much as a goat in Portugal: two sick children were bought for 1s. (8 *ans.*). Ditto, p. 50.

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whipped out with scourges. The place was unhealthy and the village had to be moved to a higher site.¹ While the Jesuits were so successful in Bassein and in Thána, Manuel Gomes a Franciscan made (1575-1590) so many converts in Sálsette, about 6000 in Bándra alone, that he gained the name of the Apostle of Sálsette, and won for his order the high post of Christian Fathers in all the villages of Sálsette and Karanja.²

During the seventeenth century the conversion of Hindus, and the building of churches and monasteries was continued, and the church, especially the Jesuits, grew in wealth and power.³ In 1634 there were sixty-three friars at Bassein, thirty of them Franciscans, fifteen Jesuits, ten Dominicans, and eight Augustines.⁴ The parts about Bassein were thickly peopled with Christians, and the city was studded with Franciscan, Dominican, and Jesuit chapels.⁵ At Thána there was a cathedral and many churches.⁶ In 1664 the Jesuits suffered by the transfer of Bombay to the English. But the church was richer and more powerful than ever. In 1673 there were, in Thána, seven churches and colleges, and in Bassein six churches, four colleges, and two convents.⁷ All the people in Sálsette were Christians,⁸ and the Bándra Jesuits lived sumptuously, most of Sálsette being theirs.⁹

Persuasion seems to have been the chief means of conversion. Two hundred years earlier, in 1320, three or four Latin friars, in spite of Musalmán persecution, found the Hindus and Pársis ready to listen and be converted. The zeal of the early Portuguese friars, their generous gifts of alms, and their kind care of orphans, made many believe that the new faith was better than the old faith, and, in later times, other converts were won by the splendour of the Christian churches and the pomp of the Christian ceremonies. Converts, especially high caste converts, were treated with honour and distinction, and, for the first fifteen years after conversion, the poorer class of Christians were freed from the payment of tithes and first fruits.¹⁰ The fact that the people of Bándra remained Hindus till about 1580, seems to show that the earlier conversions were the result of persuasion and encouragement, not of force. At the same time, from before the middle of the sixteenth century, the persuasion and encouragement to become Christians were accompanied by rules discouraging and suppressing Hinduism. In 1546 the king of Portugal ordered idols to be broken, idol-makers and performers of Hindu rites to be punished, and mosques to pay tribute.¹¹ These orders were not enforced and were renewed in

¹ Oriente Conquistado, 2nd Ed. p. 32.

² Da Cunha's Chaul and Bassein, 196. The duties of the Christian Father, or Pater Christianorum, were to further Christianity, to foster Christians, and to gather others to Christ. (Ditto 102). The Jesuits held this office in Goa and Kochin, and the Dominicans in Chaul and Diu. Ditto.

³ Among seventeenth century churches were three in Thána built in 1605, the Jesuit college of St. Anne's in Bándra begun in 1620, and the chapel of Mount Mary, also at Bándra, probably about 1640.

⁴ Da Cunha's Chaul and Bassein, 241.

⁵ Da Cunha's Chaul and Bassein, 182.

⁶ Fryer's New Account, 73.

¹⁰ Nairne's Konkan, 55.

⁵ Da Cunha's Chaul and Bassein, 101.

⁷ Nairne's Konkan, 54.

⁹ Fryer's New Account, 70.

¹¹ Nairne's Konkan, 55.

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1555. Feasts and ceremonies, and Bráhmaṇ preachings washings and burnings were forbidden;¹ any one found with idols was to be sent to the galleys and his property forfeited. These orders were for a time evaded by the grant of licenses, but they seem to have been enforced in 1581.²

In 1560 the Inquisition was established in Goa, and by 1580 agents of the Inquisition, called commissaries, were at work in Chaul, Bassein, and Daman, collecting offenders and sending them for trial and punishment to Goa.³ During the seventeenth century the power and wealth of the church increased. In 1673 they are said to have held most of Sálsette.⁴ In 1695 the revenue of the church was said to be greater than the revenue of the king,⁵ and in 1720 the power of the church was so great that they supervised the General of the North and made his government both uneasy and precarious.⁶ The wealth of the church came partly from fines, tithes, first fruits, and state grants of money, but chiefly from gifts of land made both by the King and by private persons.⁷

On the whole Portuguese rule did good to the country. Till the middle of the seventeenth century order was well kept and life and property were fairly safe, large areas of salt waste and salt marsh were reclaimed, tillage was spread, and better and richer crops were grown. The country was covered with fine buildings; the church was rich and bountiful; the nobles and landlords were wealthy and prosperous, and the tenants, though they had little freedom, seem to have been well off. In 1630, Goez wrote that the persecution of the Portuguese had driven the people into the neighbouring territories, and that between Bassein and Daman the greater part of

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¹ Nairne's Konkan, 55.

² Nairne's Konkan, 55. The view that during the sixteenth century there was practical freedom from religious persecution in Portuguese territory is supported by Fulke Greville's remark in 1599, that at Goa people of all nations were allowed to live after their own manners and religion, only in matters of justice they were ruled by Portuguese law. Bruce's Annals, I. 126. This tolerance seems to have lasted till much later times, as Baldeus about 1662 (Churchill's Voyages, III. 545) notices that Kanarins, Moors, and Pagans of all nations, and Hamilton, about 1700 (New Account, I. 251), notices that many Gentoos, lived in Goa. Careri (Churchill's Voyages, IV. 203) about the same time states that most of the merchants in Goa were idolators and Muhammadans who lived by themselves and had no public use of their religion.

³ Dellon in 1683 gives an account of the cruelties practised at the Goa Inquisition. Compare Hough's Christianity in India, I. 212-237. The Goa Inquisition was closed in 1774; it was again opened in 1779, and was finally suppressed in 1812. Da Cunha's Chaul and Bassein, 235.

⁴ Fryer's New Account, 70. Fryer (1673) is one of the few English writers who takes the side of the priests. 'All had now bowed to the cross, had they not been prevented by unhappy pretenders who preferred merchandise and private piques to the welfare of religion. It is morally probable, had not the Dutch and we interfered, all might have been Christians in these parts of the world.' New Account, 75.

⁵ Gemelli Careri in Churchill, IV. 198.

⁶ Hamilton's New Account, I. 180.

⁷ Half of the property of a man found with idols went to the church. Nairne's Konkan, 55. Of money grants the vicar of Karanja got £9 (*reis* 42,000); orphanages and monasteries got cash grants; the Christian Fathers were paid by the state, an old mosque fund was made over to the church. There were many grants of lands, and, unlike land grants to private persons, lands given to the church belonged to it for ever. Da Cunha's Chaul and Bassein, 102, 187, 201, 203, 235.

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*Inland
Thána.*

the land was untilled.¹ If this account is correct the districts soon recovered their prosperity. In 1634 the island of Karanja was so well managed that its surplus revenue was used to help to spread religion in and out of India.²

During the sixteenth and the first part of the seventeenth centuries, the wild north-east of Thána remained under the Koli chiefs of Jawhár, and, except for a year or two at the beginning of the seventeenth century, the south-east or Kalyán district remained under Ahmadnagar.³ On Malik Ambar's death, in 1626, Kalyán passed to the Moghals. In 1632 Sháhji, Shiváji's father, in the name of a child of the Ahmadnagar family, seized Násik, Trimbak, Sangamner, Junnar, and Kalyán. In 1635 a Moghal officer was sent to recover the Konkan from Sháhji, and forced him to take refuge in the hill-fort of Máhuli, and at last to surrender.⁴ In 1636, as Adil Khán of Bijápur agreed to pay tribute, the Konkan was made over to him, and in the following year (1637) Sháhji entered the service of Bijápur.⁵ For ten years the province of Kalyán, which is represented as stretching from the Vaitarna to the Nágothna river, remained under Bijápur.⁶ The places specially noticed as ceded to Bijápur are Jival or Chaul, Bábal or Pábal perhaps the port of Panvel, Danda-Rájpuri, and Chákan in west Poona.⁷ In 1648, by the capture of Kalyán, Shiváji began the series of aggressions, which, after a century of disorder, ended in the Maráthás gaining the whole of Thána, except the island of Bombay and some tracts in the wild north-east.⁸ Kalyán town was retaken by the Moghals about 1661;⁹ but Shiváji seems to have continued to hold part of the Kalyán district, as in 1663 he collected a force near Kalyán, and, in 1666, seems to have had an officer whom he styled governor of Kalyán.¹⁰

Trade.

In the North Konkan ports, the sixteenth and the first half of the seventeenth centuries, between the arrival of the Portuguese and the establishment of the English at Bombay, was on the whole a time of declining trade. At the beginning of the sixteenth century, Chaul and Thána, especially Chaul, were great centres of foreign trade, having direct dealings westwards with the Persian Gulf, the Arabian coast, Egypt, and the African coast; south with Ceylon; and east with Chittagong, Achin in Sumatra, and Malacca.¹¹ In the latter

¹ Calcutta Review, V. 271, in Da Cunha's Chaul and Bassein, 143. 'Tarápur was very rich, the best and most prosperous of the Daman districts.' Do Couto, VIII. 28, 208 in Nairne's Konkan, 44.

² Da Cunha's Chaul and Bassein, 203.

³ Musalmán writers include the north-east of Thána in Bágán, which, according to their accounts, stretched to the sea. See Elliot and Dowson, VII. 66.

⁴ Elliot and Dowson, VII. 59.

⁵ Elliot and Dowson, VII. 35, 52, and 57.

⁶ Grant Duff's Maráthás, 63. A line from Bhiwandi to Máhuli is perhaps nearer the actual limit. Baldeus (1666) puts the north boundary of Bijápur at Dauno (Dáhanu), thirty miles from Daman where the Bijápur and Moghal territories divided Malabar and Coromandel coast. Churchill's Voyages, III. 540.

⁷ Elliot and Dowson, VII. 256, 271.

⁸ Nairne's Konkan, 62.

⁹ Grant Duff's Maráthás, 86.

¹⁰ Jervis' Konkan, 92.

¹¹ Albuquerque (1500) mentions Chaul vessels trading to Malacca. Commentaries, III. 200. The crew were Moors, the lading from Malacca was pepper, silk, sandalwood, and wood aloes. Ditto 200. The chief export to Malacca was cloth. Ditto 69.

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part of the sixteenth century their old share of the commerce with Europe left the North Konkan ports for Goa and for Diu in south Káthiáwár. Still Bassein, Máhim, Thána, and Chaul maintained a large coasting traffic with the Malabár, Gujarát, and Sindh ports, and a considerable foreign trade with the Persian Gulf, the Arabian and African coasts, and, to some extent, with Ceylon and the east. In the seventeenth century the direct European trade, centering in Surat in the hands of the British and the Dutch, passed more completely from the Konkan ports, and in the decay of Portuguese power the foreign trade with Persia, Arabia, Africa, and the east declined.¹ There remained little but a coasting traffic, chiefly north with Surat and south with Goa.

Under the Portuguese, foreign trade was a monopoly of the king. Most of the local sea trade was in the hands of free-traders or interlopers, whom the Portuguese government tried to put down.² The Bassein timber trade was chiefly carried on by the captains of forts and other government officers.³

During this period the chief local marts were Chaul, Thána, Máhim, and Bassein; and among places of less importance were Panvel, Kalyán, Bhiwandi, Kelva-Máhim, Agáshi, Tárápur and Bombay.⁴ The chief marts with which the Thána ports were connected were, in India, Cambay Diu and Surat in Gujarát, and Diul-Sindhi in Sindh; Goa, Kalikat, Kochin, and Kulam on the Malabár coast; and Chittagong on the Bay of Bengal. Of foreign marts there were Ormuz and Maskat in the Persian Gulf, and Shehr Julfar and Kalat on the Arabian coast; Socotra and Aden at the mouth of the Red Sea; Mocha Jidda and the Abyssinian coast on the Red Sea; Zaila, Quiloa, Brava, Mombaza, Melinda, Megadozo, and Sofála in East Africa; Colombo in the south; and, in the east, Malacca and Achin.⁵ The articles of trade between the Konkan coast and these different marts were, of Food, rice, pulse, vegetables, cocoanuts, and

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Trade.

¹ The Portuguese lost Ormuz in the Persian Gulf in 1622, Maskat in 1650; and the east African ports between 1624 and 1698. Hamilton's New Account, I. 60, 103; Badger's Varthema, cx.

² Nairne's Konkan, 56.

³ In 1581 the king complained of the slackness of officers in their duties, and because they made everything second to the gains of trade. Da Cunha's Chaul and Bassein, 144.

⁴ Chaul, 1502, a great place of trade, Badger's Varthema, 114, and Linschoten's (1590) Navigation, 20. Thána, 1538, an emporium and chief town in decay (Dom João de Castro Primeiro Roteiro, 70-75) exports rice (Frederick (1583) Harris, II. 344), has trade and manufactures (1627, O Chron. de Tis. III. 258). Máhim, 1514, a place of small trade, Barbosa, Stanley's Edition, 68; 1554, has direct trade with Arabia, Mohit Jour. Ben. As. Soc. V-2, 461; Bassein, 1500, Gujarát port, Bird's Mirát-i-Ahmadi, 129; 1514, a great place of trade, Barbosa, 68; 1526, a Portuguese factory; 1534, a Portuguese capital; 1583, a chief place of trade, Fitch in Harris, I. 207; 1590, a great place of trade, Linschoten's Navigation, 20; 1607, a great place of trade, Pyard de Laval (Portuguese Edition), II. 226; 1654, the English Company beg Cromwell to grant them Bassein. Bruce's Annals, I. 488. Of the smaller places, Panvel, Kalyán, and Bhiwandi are mentioned as Gujarát trade centres about 1500. Bird's Mirát-i-Ahmadi, 129. Kelva-Máhim was destroyed by the Portuguese in 1530; Agáshi, also twice destroyed, was a great ship-building centre in 1530, and was flourishing in 1540; Do Couto, IV. 99; Tárápur was destroyed in 1530, and was rich in food supplies in 1627. O Chron. de Tis. III. 258; Bombay is mentioned by Linschoten (1590) and by Baldæus (1660) in Churchill, III. 540.

⁵ Badger's Varthema, 1500, Commentaries of Albuquerque, 1500, Stanley's Barbosa, 1514, Mohit (1554) Jour. Ben. As. Soc. V-2; Davis' Voyage (1598) Kerr's Voyages, II. and VI. Baldæus (1660) Churchill's Voyages, III. 513-516.

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betelnuts, which were sent from the Thána ports to Gujarát, Malabár, Persia, Arabia, and Africa; cocoanuts, betelnuts, and palm-sugar, which were brought to the Konkan ports from the Malabár coast;¹ dates and raisins which came from the Persian Gulf and the Arabian coast;² and Spanish wines and cases of strong waters which were brought from Europe.³ Of Building Materials, large basalt columns and pillars 'as fine and hard as granite' were sent from Bassein to Goa;⁴ and great quantities of the finest teak were sent to Goa, Gujarát, Sindh, and occasionally to the Persian Gulf and the Red Sea.⁵ Of articles of Dress, cotton cloth made in the district, coloured cloth, gauze, and muslins embroidered with silver and gold, brought by land from Burhánpur and Masulipatam, were sent to the Malabár coast, Diu, Persia, Arabia, and Africa.⁶ There was a considerable local manufacture of silks

¹ 1500, immense quantities of grain barley and vegetables grown in the Konkan, Badger's Varthema, 114; 1500, rice sent to the Malabár coast, Kerr's Voyages, II. 419; 1500, wheat to Africa, Vasco da Gama's Three Voyages, 129; 1514, arecas and coconuts sent to and from the Malabár coast, wheat rice millet and sesamum sent to Gujarát and Sindh, rice and cocoanuts to Ormuz, rice to Dhafar and Shehr in Arabia, rice and cocoanuts to Aden, rice millet and wheat to Africa, Stanley's Barbosa, 13, 30, 42, 68; 1583, corn and rice grown in the Konkan, Fitch in Harris, I. 207; 1585, rice grown in the Konkan, Caesar Frederick Hakluyt, II. 344; 1590, rice peas and vegetables grown in the Konkan, Linschoten, 20; 1627, provisions sent to Surat, O. Chron. de Tis. III. 258. 1510, Stanley's Barbosa, 41-42, mentions that much rock-salt was sent from Ormuz to India. Salt is not likely to have been in demand on the Thána coast.

² 1514, dates and raisins brought from Ormuz, Shehr, and Aden: Stanley's Barbosa, 28, 31, 33, 42.

³ Bruce's Annals, I. 308, Pyrard (1607). All the churches and sumptuous palaces in Goa are built of Bassein stone. Da Cunha's Chaul and Bassein, 140. The early Portuguese were greatly struck with the basalt columns of Dhárávi in west Salsette. In 1538 Dom João de Castro wrote: Opposite Bassein is a mine of obelisks, a wonderful display of the power of nature. There is an infinite number of them arranged with such order and agreement that they seem to be organ pipes. Some of the pillars are four-sided, some five-sided, and some eight-sided. Each is so polished and perfect that it seems wrought by the hand of Phidias or other excellent workman. All stand very straight. Some touch, but each is self-contained, none springing out of or resting on another. They are about six feet broad. How long they are, it is impossible to say, for the only interest people take in them is in breaking not in measuring them. They stand from thirteen to sixteen cubits out of the ground, and apparently run underground as deep as the sea. If so the smallest obelisks would be ninety feet high. Had the hill held a mine of ore it would have been levelled with the plain; had the obelisks been pearls, at great danger to life the bottom of the sea would have been scoured for them. But because they are simply wonderful, men are too timid, too lazy to find out about them. Primeiro Roteiro, 112.

⁴ Pyrard de Laval, Portuguese Edition, II. 226; French Edition, 165.

⁵ 1514, planks and bamboos sent to Sindh, Stanley's Barbosa, 49, 50; 1510-1530, timber sent from Bassein to help the Egyptians and Turks to build fleets. Nairne's Konkan, 31; 1583, great export of timber from Bassein, Caesar Frederick Hakluyt, II. 344; 1607, ditto Pyrard de Laval, II. 226; 1634, commandants of forts do great trade in timber, O. Chron. de Tis. I. 33.

⁶ Local Trade, 1500, cotton stuffs in great abundance, Badger's Varthema, 114; sent to Kochin, Three Voyages, 364, and to Africa, ditto 287; 1514, cotton stuffs coarse and fine sent to Diu, to Ormuz, to Shehr and Dhafar in Arabia, to Aden, and to the African ports, Barbosa, 11-18, 28, 30-31, 42-60; 1538, gold cloth and plain cloth, Primeiro Roteiro, 70-75; 1585, black and red cloth, Frederick in Hakluyt, II. 344; 1590, Linschoten's Navigation, 20; 1627, cotton cloth, O. Chron. de Tis. III. 258. Inland Trade, 1554, muslins from Kandhár (in the Deccan), Daulatabad, Burhánpur, and Paithan came to Máhim and were sent to Arabia, Mohit in Jour. Ben. As. Soc. V-2, 461; 1660, chintz was brought from Masulipatam through Golkonda, Chándor, and Násik, and sent to Goa for Europe and to Persia and Arabia, Thevenot in Harris, II. 362. Very fine cloth from Khándesh, some painted, others with a mixture of silver and gold, used for veils, scarves, and handkerchiefs, ditto 373, 384. Apparently fine muslins came by sea from Bengal, Barbosa, 179.

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and velvets,¹ and silk stuffs, brocades, and coloured silks were brought through the Persian Gulf, the Red Sea, and round the Cape of Good Hope.² Of Woollens, blankets were made in Thána,³ and rugs, scarlet woollens, coarse camlets, and Norwich stuffs were brought from Europe round the Cape, and by the Red Sea and the Persian Gulf.⁴ There was an export of sandals and an import of Spanish shoes.⁵ Among miscellaneous articles of dress brought from Europe were gloves, belts, girdles, beaver hats, and plumes of feathers.⁶ Of Personal Ornaments, jewels, pearls, and strings of agate beads went from Chaul to the Arabian coast,⁷ and turquoises, pearls, and lapis lazuli came to the Konkan from the Persian Gulf;⁸ ivory came from Abyssinia and was a great article of trade at Chaul;⁹ and cut and branch coral came from Europe.¹⁰ Of Spices, in which there was a great trade,¹¹ pepper came from the Malabár coast and Sumatra, cinnamon from Ceylon, camphor from Borneo, and cloves from the Moluccas, partly direct partly through the Malabár ports. These spices were used locally, sent inland, or re-exported to Persia and Arabia.¹² Of Drugs, opium is mentioned as brought from Burhánpur in Khándesh and from Aden.¹³ Of dyes, indigo was brought from Burhánpur,¹⁴ madder from Arabia,¹⁵ dragon's blood from Socotra,¹⁶ vermilion from Ormuz, Aden, and Europe,¹⁷ and pigeon's dung from Africa.¹⁸ Of Perfumes, rose-water was brought from Ormuz and Aden.¹⁹ Of Metals, gold was brought from Sofála and Abyssinia in Africa, and in ingots and coined from Europe;²⁰ silver, copper, brass, and lead came from Europe;²¹ and quicksilver from Ormuz and Aden, and

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1500-1670.

Trade.

¹ 1580, Thána the seat of a great velvet manufacture, Yule's Marco Polo, II. 330, 331; 1583, a great traffic in silk and silk cloths, Fitch in Badger's Varthema, 113; 1620, silk, O. Chron. de Tis. III. 258.

² 1502, coloured silks from Europe by the Cape, Vasco da Gama's Three Voyages, 344; 1514, through Ormuz, and from Europe through Mecca and Aden, Barbosa, 27, 42; 1614, rich velvets and satins from Europe, Stevenson's Sketch of Discovery, 402-403; 1631, silk stockings and ribbons, Bruce's Annals, I. 308.

³ 1585, blankets made in Thána, Cæsar Frederick in Hakluyt, II. 344.

⁴ 1500, by the Cape, rugs and scarlet cloth, Vasco da Gama's Three Voyages, 344; 1510, from Europe through Mecca, woollens and camlets, Stanley's Barbosa, 28; and from the west, through Ormuz, scarlet woollens and coarse camlets, ditto 42; 1614, by the Cape, Norwich stuffs, Stevenson, 402.

⁵ Sandals exported, 1585, Fitch in Badger's Varthema, 113. Spanish shoes imported, 1631, Stevenson, 406.

⁶ 1614 and 1631, Stevenson, 402-406; Bruce's Annals, I. 308.

⁷ 1510, Stanley's Barbosa, 28-31.

⁸ Stanley's Barbosa, 42.

⁹ Stanley's Barbosa, 18; Fitch in Badger's Varthema, 113.

¹⁰ Vasco da Gama's Three Voyages, 344. Emeralds and other precious stones set in enamel are also mentioned as coming from Europe, 1614. Stevenson, 402-403.

¹¹ 1585, Fitch in Badger's Varthema, 113.

¹² 1500, Badger's Varthema, 124; Vasco da Gama's Three Voyages, 364; 1514, Stanley's Barbosa, 31, 42, 68, 203; 1512, Kerr's Voyages, VI. 66.

¹³ Burhánpur, 1660, Thevenot in Harris, II. 373-384; Aden, 1510, Stanley's Barbosa, 28, and Kerr's Voyages, II. 524.

¹⁴ Thevenot in Harris, II. 373-384.

¹⁵ Badger's Varthema, 85.

¹⁶ Stanley's Barbosa, 30.

¹⁷ Stanley's Barbosa, 28, 42; Vasco da Gama's Three Voyages, 344.

¹⁸ Stanley's Barbosa, 79.

¹⁹ Badger's Varthema, 11, 181; Stanley's Barbosa, 28, 42.

²⁰ Stanley's Barbosa, 5, 11; 1628, Kerr's Voyages, II. 402, 516; Terry (1618) in Kerr's Voyages, IX. 392.

²¹ Silver, Terry in Kerr's Voyages, IX. 392; copper, Stanley's Barbosa, 27, Vasco da Gama's Three Voyages, 344; brass and lead, Kerr, II. 517. Great quantities of copper were sent inland and worked into cooking pots, Barbosa, 70. Lead was one of the first articles imported by the English, Bruce's Annals, I. 129.

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*Trade.**Ships.*

round the Cape from Europe.¹ Of articles of Furniture and Hardware, desks and blackwood tables inlaid with ivory were made in Thána,² and arras hangings, large looking-glasses, figures in brass and stone, cabinets, pictures, fine basins and ewers, drinking and perspective glasses, swords with inlaid hilts, saddles, fowling pieces, toys, and knives were brought from Europe.³ Of Animals, dogs were brought from Europe,⁴ horses from the Persian Gulf and the Arab coast,⁵ and elephants from Ceylon.⁶ Pilgrims were carried to Mecca and slaves were brought from Abyssinia.⁷

The chief changes in the merchants were the disappearance of the Chinese, and the decrease of Arabs and Turks, and, to some extent, of local Musalmáns. Of new comers there were the Portuguese, and, occasionally, though they had few direct dealings with the north Konkan, English, Dutch, French, and Danes. In the beginning of the sixteenth century many Moorish merchants are noticed at Chaul, and trading from Chaul to the Malabár coast.⁸ Hindus, as in previous periods, are found at long distances from India. A ship with a Hindu captain is met in the Red Sea;⁹ and the Portuguese and Dutch found Hindus in the Persian Gulf, in Mocha, in the African ports, in Malacca, and in Achin in Sumatra.¹⁰

During this period the Thána coast was famous for its ship-building. Between 1550 and 1600 great ships built at Agáshi and Bassein made many voyages to Europe,¹¹ and, in 1634, the English had four pinnaces built for the coast trade, two at Daman and two at Bassein.¹² The Portuguese historian Gaspar Correa gives a fuller description than any previous writer of the craft which were built at this time in the Konkan ports. The local boats in ordinary use were of two kinds, one which had the planking joined and sewn together with coir thread, the other whose planks were fastened with thin nails with broad heads which were rivetted inside with other broad heads fitted on.

¹ Ormuz, Stanley's Barbosa, 42; Aden, ditto 28; the Cape, Vasco da Gama's Three Voyages, 344; much of the quicksilver went inland, Stanley's Barbosa, 70.

² 1627, O. Chron. de Tis. III. 258.

³ 1614, Stevenson, 402-403; Bruce's Annals, I. 308.

⁴ 1614, Stevenson, 402.

⁵ 1510, Stanley's Barbosa, 25, 42; Commentaries of Albuquerque, I. 63, 83.

⁶ Stanley's Barbosa, 167.

⁷ 1618, Terry in Kerr's Voyages, IX. 392; 1500, Badger's Varthema, 86; 1510, Stanley's Barbosa, 18.

⁸ 1500, Badger's Varthema, 114, 151.

⁹ 1612, Downton in Kerr's Voyages, VIII. 426. In the Persian Gulf near Maskat, Albuquerque's Commentaries, I. 100.

¹⁰ In Africa, Stanley's Barbosa, 13, Castanheda in Kerr's Voyages, II. 378, Vasco da Gama's Three Voyages, 137, note 1; in Achin, Davis' Voyage (Ed. 1890), 143. Albuquerque (1510) found large numbers of Hindus who seem to have been chiefly southerners 'Quilons and Chitims' in Malacca. They were governed by a Hindu in accordance with Hindu customs (Com. III. 146; compare Barbosa, 193, 194). There were Hindu rulers in Jáva and Sumatra. (Ditto, III. 73, 79, 151-161). Four Malabárs went with Vasco da Gama (1500) to Portugal and came back to Kalikat; on their return the Zamorin would not see them as they were only fishermen. Kerr's Voyages, II. 406. In 1612 (Kerr's Voyages, VIII. 476) Sarris got a letter from the Sháhbandar of Mocha in the Banian language and character; and in 1660 Baldaeus (Churchill, III. 513-515) mentions Banian temples at Mocha. In 1603 Benedict Goes found Bráhmans at Gialalabath south of the Oxus; the king of Bokhára allowed them to levy a toll. Yule's Cathay, II. 559. In 1637 Olearius (Voyages, 200) found 12,000 Indian merchants in Ispahan in Persia, apparently Hindus.

¹¹ Do Couto, IV. 99. Pyrrard, French Edition, II. 114. No place had better timber than Bassein. Ditto, 115.

¹² Bruce's Annals, I. 334.

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The ships sewn with coir had keels, those fastened with nails were flat-bottomed; in other respects they were alike. The planks of the ship-sides went as high as the cargo, and above the planks were cloths thicker than bed-sacking and pitched with bitumen mixed with fish and cocoanut oil. Above the cloths were cane mats of the length of the ship, woven and very strong, a defence against the sea which let no water pass through. Inside, instead of decks, were chambers for the cargo covered with dried and woven palm-leaves, forming a shelving roof off which the rain ran and left the goods dry and unhurt. Above the palm-leaves cane mats were stretched, and on these the seamen walked without doing any harm. The crew were lodged above; no one had quarters below where the merchandise was stored. There was one large mast and two ropes on the sides, and one rope at the prow like a stay, and two halliards which came down to the stern and helped to hold the mast. The yard had two-thirds of its length abaft and one-third before the mast, and the sail was longer abaft than forward by one-third. They had only a single sheet, and the tack of the sail at the bow was made fast to the end of a sprit, almost as large as the mast with which they brought the sail very forward, so that they steered very close to the wind and set the sails very flat. They had no top-masts and no more than one large sail. The rudder, which was very large and of thin planks, was moved by ropes which ran along the outside of the ship. The anchors were of hard wood, and they fastened stones to the shanks so that they went to the bottom. They carried their drinking water in square and high tanks.¹

Of Gujarát boats the ordinary deep-sea traders were apparently from 100 to 150 tons burden.² Besides these, there were in the sixteenth century some great vessels from 600 to 1000 tons burden,³ and in the seventeenth century, in the pilgrim traffic between Surat and Mocha, still larger ships were used, from 1400 to 1600 tons and able to carry 1700 passengers.⁴

Goa was also a great ship-building place. In 1508 the Portuguese found that the carpenters and calkers of the king of Bijápur had built ships and galleys after the model of the Portuguese,⁵ and in 1510 twelve very large ships were built after the model of the *Flor de la Mar*.⁶

¹ Vasco da Gama's Three Voyages, 239-242. A full account of the Portuguese shipping about 1600 is given in Pyrard, II. 118.

² In 1612, Downton in Kerr's Voyages, VIII. 426.

³ In 1510 Albuquerque found a beautiful fleet at Ormuz rigged out with flags, standards, and coloured ensigns. One of them was 600 tons and another 1000 tons, with many guns and fire-arms, and with men in sword-proof dresses. She was so well fitted that she required nothing from the king's magazine. She had three great stone anchors. Com. I. 105; II. 122.

⁴ 1618, Terry in Kerr's Voyages, IX. 391, 392. One reason for building such large ships was that they might put to sea in the stormy months and avoid the Portuguese. 'The Gujarátis load their great ships of 900, 1200, and 1500 tons at Gogha, and steal out unknown to the Portuguese.' These ships were called Monsoon Junks (Kerr's Voyages, IX. 230). They are described as ill-built like an overgrown lighter broad and short but exceeding big (Terry's Voyage, 130). The scantlings of the Rahimi of 1500 tons were length 153 feet, breadth 42 feet, depth 31 feet. Kerr's Voyages, VIII. 487. Part of the crew in these big vessels were often Dutch. Baldaeus in Churchill, III. 513.

⁵ Com. of Alb. II. 82.

⁶ Com. of Alb. II. 87.

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Ships.

According to Varthema (1500) the Kalikat boats were open and of three or four hundred butts in size. They were built without oakum, as the planks were joined with very great skill. They laid on pitch outside and used an immense quantity of iron nails. The sails were of cotton, and at the foot of each sail was a second sail which they spread to catch the wind. Their anchors were of stone fastened by two large ropes.¹ One of these Kalikat vessels is mentioned of 140 tons, with fifty-two of a crew, twenty to bail out water and for other purposes below, eight for the helm, four for the top and yard business, and twenty boys to dress provisions.² Very large boats are mentioned as trading to the Coromandel coast.³

Many foreign ships visited the Thana ports. In the beginning of the sixteenth century, Maskat was a great ship-building place. In 1510 Albuquerque found two very large ships ready to launch and a fleet of thirty-four ships great and small.⁴ The establishment of Portuguese power in the Persian Gulf seems to have depressed the local seamen, as in the beginning of the seventeenth century the Persian Gulf boats are described as from forty to sixty tons, the planks sewn with date fibre and the tackle of date fibre. The anchor was the only bit of iron.⁵ The Red Sea ships were larger and better built and were managed with great skill.⁶ In the beginning of the sixteenth century large junks from Java and Malacca came to the Coromandel and Malabar coasts, and may occasionally have visited Chaul.⁷

The greatest change in the shipping of this period was the introduction of the square-rigged Portuguese vessels. They caused much astonishment at Anjidiv; the people had never seen any ships like them.⁸ The vessels in Vasco da Gama's first fleet (1497-1500) varied from two hundred to fifty tons.⁹ The size was

¹ Badger's Varthema, 152-154. Of these larger ships the flat-bottomed were called Sambuchis and those with keels Capels. Sambuchis seem to be *Sambuks* and Capels the same as Caravels, round lateen-rigged boats of 200 tons. (Com. of Alb. I. 4). Of smaller boats there were *praus* of ten paces, all of one piece with oars and a cane mast; *almadias* also all of one piece with a mast and oars; and *katars* two-prowed, thirteen paces long, and very narrow and swift. These *katars* were used by pirates (Ditto). A few years later Barbosa (p. 147) describes the ships of the Moors of Kalikat, as of about 200 tons, with keels but without nails, the planks sewn with mat cords, well pitched, the timber very good. They were without decks, but had divisions for stowing the merchandise separately.

² 1612, Downton in Kerr's Voyages, VIII. 425.

³ 1500, Vasco da Gama's Three Voyages, 339. They carried more than 1000 measures of rice of 105 pecks each.

⁴ Commentaries, I. 71, 81, 82.

⁵ John Eldred in Kerr's Voyages, VIII. 6.

⁶ One is mentioned in 1500 of 600 tons and 300 fighting men and bands of music with seven elephants (Kerr's Voyages, II. 412); another in 1502 had 700 men (Vasco da Gama's Three Voyages, 315); another in the same year had 300 passengers (Kerr's Voyages, II. 435-436).

⁷ Stanley's Barbosa, 193; Albuquerque's Commentaries, III. 63. So skilful were the Java boat-builders that Albuquerque (1511) brought sixty of them to Goa. Ditto, III. 168.

⁸ 1498, Kerr's Voyages, II. 388. What astonished the people was the number of ropes and the number of sails; it was not the size of the ships. Vasco da Gama's Three Voyages, 145, 149.

⁹ The details were, the San Gabriel, the San Raphael, the Birrio, and a transport for provisions called a naveta (Lindsay's Merchant Shipping, II. 4). The size of these boats is generally given at from 100 to 200 tons (Kerr's Voyages, II. 521). But

soon increased to 600 and 700 tons¹ a change which had the important effect of forcing foreign trade to centre at one or two great ports. Of smaller vessels the Portuguese had caravels and galleys.² Before the close of the sixteenth century the size of the European East Indiamen had greatly increased. As early as 1590, the Portuguese had ships of 1600 tons; in 1609 the Dutch had ships of 1000 tons; and in 1615 there was an English ship of 1293 tons.³ Hindu captains and sailors are mentioned,⁴ but the favourite seamen were Arabs and Abyssinians.⁵ A great advance had been made in navigation. The Musalmáns of Mozambique (1498) used Genoese compasses, and regulated their voyages by quadrants and sea charts;⁶ the Moors were so well instructed in so many arts of navigation that they yielded little to the Portuguese.⁷ Trade was still harassed by pirates, though they seem to have been less formidable than they had been in the fifteenth century or than they again were in the seventeenth century. Before the pirates were put down by the Portuguese, Bombay harbour, Goa, and Porka on the Kalikat coast were noted centres of piracy.⁸

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Mr. Lindsay thinks they were larger between 250 and 300 tons register. The picture he gives shows the *Sau Gabriel* to have been a three-masted vessel with a high narrow poop and a high forecastle. The Gujarát *batela* and the Arab *botel* seem from their name (Port. *batel* a boat) and from the shape of their sterns to have been copied from Portuguese models. See Appendix A.

¹ The 1502 fleet was one 700, one 500, one 450, one 350, one 230, and one 160-ton ships, Kerr's Voyages, II. 521; in the 1503 fleet was one 600-ton ship. Ditto, V. 510.

² In 1524 Vasco da Gama brought out some caravels which were fitted with lateen rigging in Dábhól. Three Voyages, 308. Of galleys Dom João de Castro (1540) notices three kinds: *bastardos* from 20 to 300 tons, 130 soldiers and 140 men decked, with sails and 27 benches of three oars; *subtis*, 25 benches of three oars, the crew and size the same as *bastardos*; and *fustas*, smaller with 17 benches of two oars. Primeiro Roteiro, 275.

³ In 1592 a Portuguese carack of 1600 tons was caught and taken as a prize to Dartmouth. It was 165 feet long, 46 feet broad, and 31 feet draught. Its main mast was 121 feet long and its main yard 106 feet. It had seven stories, one main orlop, three close decks, one forecastle, and a spar deck. Milburn's Oriental Commerce, I. 306. In 1600 Pyrard (Voyage, French ed. II. 114) mentions a Portuguese carack of 2000 tons. In 1616 a Portuguese carack of 1600 tons had a brilliant fight with four English vessels. Low's Indian Navy, I. 25-27. The first English fleet in the east included one ship of 600 tons with 200 men, one of 300 tons with 100 men, one of 260 tons with 80 men, one of 240 tons with 80 men, and one of 100 tons with forty men. Bruce's Annals, I. 129. Up to 1600 there was no English ship over 400 tons. Milburn's Oriental Commerce, I. IX. In 1615 the English East India Navy included one ship of 1293 tons, one of 1100, one of 1060, one of 900, one of 800, and others of 600. Stevenson, 150. The first Dutch fleet in the east (1598) included the Hope 250 tons, the Charity 160 tons, the Faith 160 tons, the Fidelity 100 tons, and the Good News 75 tons. Kerr's Voyages, VIII. 65. In 1604 the Dutch had ships of from 600 to 800 tons. Milburn's Oriental Commerce, II. 369. In 1609 they had three ships of 1000 tons each. Middleton in Kerr's Voyages, VIII. 349.

⁴ 1612, Dounton in Kerr's Voyages, VIII. 426. Albuquerque (1508) found the Hindus of old Goa a maritime race and more inured to the hardships of the sea than any other nation. Com. II. 94.

⁵ 1590, Linschoten in Vincent, II. 261.

⁶ Kerr's Voyages, II. 318. According to De Castro (1540, Kerr's Voyages, VI. 310) a good *Lascarin* must be an Abyssinian.

⁷ Vasco da Gama's Three Voyages, 138. In 1498 one of the pilots who took Vasco da Gama from Melinda in Africa to Kalikat was a Moor of Gujarát. Three Voyages, 137, 138. In 1504 a Moor of Cannanur was so acquainted with his trade, that he took Albuquerque straight from Cannanur to Mozambique. Com. I. 17. In Socotra Albuquerque found a Moor with an elaborate chart of Ormuz. Ditto, 52.

⁸ Bombay Harbour, 1514, Stanley's Barbosa, 69; Goa, 1500, Vasco da Gama's Three Voyages, 244; Porka, 1500, Badger's Varthema, 154. In 1514, the Bombay pirate boats were small vessels like watch-boats, which went out to sea plundering and sometimes killing the crew of any weak boat they met. Stanley's Barbosa, 69.

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1500 - 1670.

*Bombay,
1664.*

In November 1664, the island of Bombay passed from the Portuguese to the English. The English had for years been anxious to gain a station on the Konkan coast.¹ In June 1661, as part of the dower of his sister Katherine, the King of Portugal ceded the island and harbour of Bombay, which the English understood to include Sálsette and the other harbour islands.² In March 1662 a fleet of five men-of-war, under the command of the Earl of Marlborough, with Sir Abraham Shipman and 400 men accompanied by a new Portuguese Viceroy, left England for Bombay. Part of the fleet reached Bombay in September 1662 and the rest in October 1662. On being asked to make over Bombay and Sálsette to the English, the governor contended that the island of Bombay had alone been ceded, and on the ground of some alleged irregularity in the form of the letters or patent, he refused to give up even Bombay. The Portuguese Viceroy declined to interfere, and Sir Abraham Shipman was forced to retire first to Suváli at the mouth of the Tápti, and then to the small island of Anjidiv off the Kárwár coast. Here, cooped up and with no proper supplies, the English force remained for more than two years, losing their general and three hundred of the four hundred men. In November 1664, Sir Abraham Shipman's successor Mr. Humfrey Cooke, to preserve the remnant of his troops, agreed to accept Bombay without its dependencies, and to grant special privileges to its Portuguese residents.³ In February 1665, when the

In 1498, the Goa pirate craft are described as small brigandines filled with men, ornamented with flags and streamers, beating drums, and sounding trumpets. Kerr's Voyages, II. 387. Some pirate boats caught at Goa, in 1500, had small guns and cannon, javelins, long swords, large wooden bucklers covered with hides, long light bows, and long broad-pointed arrows. Vasco da Gama's Three Voyages, 252. There was already a European element in the Goa pirates. Ditto, 244.

¹ In 1625 the Directors proposed that the Company should take Bombay. Accordingly, in 1626, the President at Surat suggested to the Dutch a joint occupation of the island, but the Dutch declined, and the scheme was abandoned (Bruce's Annals, I. 273). In 1640 the Surat Council brought Bombay to notice as the best place on the west coast of India for a station (Ditto, I. 366), and, in 1652, they suggested that Bombay and Bassein should be bought from the Portuguese (I. 472). In 1654, in an address to Cromwell, the Company mentioned Bassein and Bombay as the most suitable places for an English settlement in India (I. 488). In 1659 the Surat Council recommended that an application should be made to the King of Portugal to cede some place on the west coast, Danda-Rájpuri, Bombay, or Versova (Ditto, I. 548). Finally, at the close of 1661 (7th December), in a letter which must have crossed the Directors' letter telling of the cession of Bombay, the President at Surat wrote (Ditto, II. 111) that, unless a station could be obtained which would place the Company's servants out of the reach of the Moghal and Shiváji and render them independent of the overbearing Dutch, it would be more prudent to bring off their property and servants, than to leave them exposed to continual risks and dangers.

It was its isolated position rather than its harbour that made the English covet Bombay. Then and till much later, Bombay harbour was by many considered too big. In 1857, in meeting objections urged against Kárwár on the ground of its smallness, Captain Taylor wrote (27th July 1857), 'Harbours can be too large as well as too small. The storms of 1837 and 1854 show us that Bombay would be a better port if it was not open to the south-west, and had not an expanse of eight miles of water to the south-east.' Bom. Gov. Rec. 248 of 1862-64, 29, 30.

² According to Captain Hamilton (1680-1720), 'the royalties appendings on Bombay reached as far as Versova in Sálsette.' (New Account, I. 185). This does not agree with other writers and is probably inaccurate.

³ Cooke renounced all claims to the neighbouring islands, promised to exempt the Portuguese from customs, to restore deserters, runaway slaves, husbandmen, and craftsmen, and not to interfere with the Roman Catholic religion. Trans. Bom.

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island was handed over, only 119 Englishmen landed in Bombay.¹ At the time of the transfer the island is said to have had 10,000 inhabitants and to have yielded a revenue of about £2800 (Rs.28,000).²

The cession of Bombay and its dependencies was part of a scheme under which England and Portugal were to join in resisting the growing power of the Dutch. A close alliance between the English and the Portuguese seemed their only chance of safety. In 1656 the Dutch had driven the Portuguese from Ceylon. They were besieging the English at Bantam and blockading the Portuguese at Goa; 'If the Dutch took Goa, Diu must follow, and if Diu fell, the English Company might wind up their affairs.'³ The scheme was ruined by the looseness of the connection between the Portuguese in Europe and the Portuguese in India. The local Portuguese feeling against the cession of territory was strong, and the expression of the King's surprise and grief at their disobedience failed to overcome it.⁴ Bitter hatred, instead of friendship, took the place of the old rivalry between the Portuguese and the English.⁵ Without the dependencies which were to have furnished supplies and a revenue, the island was costly, and, whatever its value as a place of trade, it was no addition of strength in a struggle with the Dutch. The King determined to grant the prayer of the Company and to hand them Bombay as a trading station. On the first of September 1668, the ship Constantinople arrived at Surat, bringing the copy of a Royal Charter bestowing Bombay on the Honourable Company. The island was granted 'in as ample a manner as it came to the crown,' and was to be held on the payment of a yearly quit-rent of £10 in gold. With the island were granted all stores arms and ammunition, together with such political powers as were necessary for its defence and government.⁶ In these three years of English management the revenue of the island had risen from about £3000 to about £6500.⁷

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Bombay,
1664.

Geog. Soc. III. 68-71. These terms were never ratified either by the English or by the Portuguese. Anderson's English in Western India, 53. According to Mr. James Douglas, Kolaba Point or Old Woman's Island was at first refused as not being part of Bombay. It and 'Putachos,' apparently Butcher's Island, seem to have been taken in 1666. Fryer's New Account, 64.

¹ The details were, the Governor, one ensign, four serjeants, six corporals, four drummers, one surgeon, one surgeon's mate, two gunners, one gunner's mate, one gunsmith, and ninety-seven privates. Bruce's Annals, II. 157.

² Fryer's New Account, 68; Warden in Bom. Geog. Soc. Trans. III. 45, 46.

³ Bruce's Annals, I. 522; Baldaeus in Churchill, III. 548.

⁴ The King of Portugal to the Viceroy, 16th August 1663. Trans. Bom. Geog. Soc. III. 67.

⁵ Besides soreness at being 'choused by the Portugels' (Pepys' Diary, Chandos Ed. 155) the English were embittered by the efforts of the Jesuits to stir up disaffection in Bombay, and by the attempt of the Portuguese authorities to starve them out of the island by the levy of heavy dues on all provision-boats passing Thana or Karanja on their way to Bombay. Bruce, II. 175, 214. Of the relations between the Portuguese in India and the Portuguese in Europe, Fryer writes (New Account, 62), 'The Portuguese in East India will talk big of their King and how nearly allied to them, as if they were all cousin-germans at least. But for his commands, if contrary, to their factions, they value them no more than if they were merely titular.'

⁶ Bruce's Annals, II. 199. The troops which formed the Company's first military establishment in Bombay numbered 198, of whom five were commissioned officers, 139 non-commissioned officers and privates, and fifty-four hat-wearing half-castes or *lopazes*. There were twenty-one pieces of cannon and proportionate stores. Ditto, 240.

⁷ The details are given in Warden's Landed Tenures of Bombay, 8.

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Chapter VII.**History.****PORTUGUESE.**

1500-1670.

*Bombay,
1664.*

The factors at first thought so poorly of their new possession, that, in 1668, they proposed to the Surat Council, that Bombay should be given up, and the factory moved to Janjira rock.¹ But soon after, they began to esteem it 'a place of more consequence than they had formerly thought.'² Under the able management of Gerald Aungier (1669-1677) the revenue rose from £6500 to £9260 and the population from ten thousand to sixty thousand, while the military force was increased to four hundred Europeans and 1500 Portuguese native militia.³

In 1674 the traveller Fryer found the weak Government house, which under the Portuguese had been famous chiefly for its beautiful garden, loaded with cannon and strengthened by carefully guarded ramparts. Outside the fortified house, were the English burying-place and fields where cows and buffaloes grazed. At a short distance from the fort lay the town, in which confusedly lived the English, Portuguese, Topazes, Gentoos, Moors, and Koli Christians mostly fishermen. The town was about a mile in length with low houses, roofed with palm-leaves, all but a few left by the Portuguese and some built by the Company. There was a 'reasonable handsome' bázár, and at the end next the fort, a pretty house and church of the Portugals with orchards of Indian fruit.

A mile further up the harbour was a great fishing town, with a Portuguese church and religious house; then Parel with another church and estates belonging to the Jesuits. At Máhim the Portuguese had a complete church and house, the English a pretty customs-house and guard-house, and the Moors a tomb. The north and north-west were covered with cocoas, jacks, and mangoes. In the middle was Varli with an English watch. Malabár hill was a rocky wooded mountain, with, on its seaward slope, the remains of a stupendous pagoda.⁴ Of the rest of the island, 40,000 acres of what might have been good land was salt marsh. In Kámáthipura there was water enough for boats, and at high tides the waves flooded the present Bhendi Bázár and flowed in a salt stream near the temple of Mumbádevi. Once a day Bombay was a group of islets, and the spring-tides destroyed all but the barren hills.⁵

Ten years more of fair prosperity were followed by about twenty years of deep depression (1688-1710). Then, after the union of the London and the English Companies, there came a steady, though at first slow, advance. But for fifty years more the English gained no fresh territory, and, except at sea, took no part in the struggles between the Moghals, Maráthás, Sidis, Angriás, and Portuguese.⁶

¹ Grant Duff, 99.² Anderson, 56; Low's Indian Navy, I. 61.³ Of the £6500 of revenue in 1667, £2000 were from the land. The Portuguese quit-rents were supposed to represent one-fourth of the crop. Bruce's Annals, III. 105.⁴ Fryer's New Account, 61-70. Stones of this old temple are still preserved near the Válukeshvar reservoir.⁵ Bruce's Annals, II. 215; Anderson, 53, 54; Hamilton's Description of Hindustán, II. 154.⁶ Of the position of the English in Bombay, Fryer wrote in 1673: 'Our present concern is with the Portugals, Shiváji, and the Moghal. From the first is desired no more than a mutual friendship, from the second an appearance only, from the last a nearer commerce. The first and second become necessary for provisions for the belly

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SECTION III.—THE MARÁTHÁS.

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THE MARÁTHÁS.
1670-1800.

On his escape from Delhi at the close of 1666, Shiváji drove the Moghals out of most of the south-east of Thána. They continued to hold the great hill-forts of Karnála and Máhuli, but, after heavy fighting, lost them also in 1670. In 1670 the Portuguese defeated Shiváji at sea.¹ But he came perilously near them on land, taking several forts in the north-east of Thána and attacking Ghodbandar in Sálsette.² This advance of Shiváji's led the English to send him an envoy, and an alliance was agreed to, in which he promised to respect the English possessions.³ In 1672 the Sidi of Janjira, whose appointment as Moghal admiral had lately (1662) increased his importance, blockaded the Karanja river and made a fort at its mouth. In October of the same year (1672) a Sidi and Moghal squadron landed troops on the banks of the Nágothna river, laid the country waste, and carried off the people as slaves.⁴

In February 1673 a Dutch fleet, under their Governor General, appeared before Bombay and caused such alarm that the settlers fled to the Portuguese territories. But the Governor, Gerald Aungier, had given so much care to the fortifications and to strengthening the garrison and organizing the militia that, after hovering about the mouth of the harbour for some time, the Dutch retired without attempting an attack.⁵ Another cause of difficulty in Bombay were the Sidis. Nearly every season between 1672 and 1680, sometimes with leave sometimes without leave, the Sidis came to Bombay to winter, that is to pass the stormy south-west monsoon (May-October). In 1674 they scared the people from Sion fort in the north-east of the Island, but were attacked by English troops, and an agreement was made that not more than 300 of the Sidi's men were to remain on shore at one time and that none of them were to have any arms except a sword. These visits placed the English in an unpleasant dilemma. If they allowed the Sidis to land, they roused the suspicion and anger of Shiváji; if they forbade the Sidis landing they displeased the Moghals.⁶

and building, the third for the gross of our trade. Wherefore offices of civility must be performed to each of these : but they, sometimes interfering, are the occasion of jealousies, these three being so diametrically opposite one to another. For, while the Moghal brings his fleet either to winter or to recruit in this bay, Seva takes offence : on the other hand, the Moghal would soon put a stop to all business should he be denied. The Portugals, in league with neither, think it a mean compliance in us to allow either of them countenance, especially to furnish them with guns and weapons to turn upon Christians which they wisely make an Inquisition crime. New Account, 70. What the King gave was the 'port, island, and premises, including all rights, territories, appurtenances, royalties, revenues, rents, customs, castles, forts, buildings, fortifications, privileges, franchises, and hereditaments.' Russel's Statutes of the East India Company, Appendix VIII. ix. The English, says Baldaus (1666), thought they had obtained an all-powerful treasure, though, indeed, Bombay has brought them nothing but trouble and loss. Malabár and Coromandel Coast, Churchill, III. 540.

¹ Nairne's Konkan, 65. This is the first mention of Shiváji's fleet. Orme's Historical Fragments, 207.

² Nairne's Konkan, 65.

³ Anderson's English in Western India, 76-77.

⁴ Orme's Historical Fragments, 38-39.

⁵ Bruce's Annals, II. 319.

⁶ Orme's Historical Fragments, 42; Low's Indian Navy, I. 62-63; Anderson's English in Western India, 79-81.

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Chapter VII.**History.****THE MARÁTHÁS.
1670-1800.***State of the
Country,
1675.*

In April 1674 Shiváji was crowned at Ráygad fort near the town of Mahád in south Kolába. An embassy sent by the Bombay Government found him friendly. He granted them leave to trade to any part of his territory on paying an import duty of two and a half per cent; he allowed them to establish factories at Rájápur and Dábhól in Ratnágiri, at Chaul in Kolába, and at Kalyán; and he arranged to make good part of their losses from his sack of Rájápur in Ratnágiri.¹ In the same year (1674) Moro Pandit, a Marátha general, took up his quarters in Kalyán and called on the Portuguese to pay a *chauth* or twenty-five per cent tribute for Bassein.

Of the state of the district between 1673 and 1675, Fryer has left several interesting details. Under the great Gerald Aungier, the English were founding a marine, fortifying Bombay, bringing the settlement into order, and making the island an asylum for traders and craftsmen; but trade was small and the climate was deadly.² In Sálsette and Bassein the Portuguese were 'effeminated in courage'; they kept their lands only because they lived among mean-spirited neighbours.³ Still Sálsette was rich, with pleasant villages and country seats, the ground excellent either of itself or by the care of its inhabitants, yielding fine cabbages, coleworts and radishes, garden fruit, 'uncomparable' water-melons, and onions as sweet and well-tasted as an apple. Sálsette supplied with provisions not only the adjoining islands but Goa also. Every half mile, along the Bassein creek from Thána to Bassein, were 'delicate' country mansions. In Bándra the Jesuits lived in a great college with much splendour. Rural churches were scattered over the island, and Thána and Bándra were considerable towns.⁴ Bassein was a great city with six churches, four convents, and two colleges, and stately dwellings graced with covered balconies and large two-storied windows. The land was plain and fruitful in sugarcane, rice, and other grain. Much of it had lately been destroyed by the Arabs of Maskat, who, without resistance, often set fire to the Portuguese villages, carried off their gentry into slavery, butchered their priests, and robbed their churches. Every year the Portuguese had a 'lusty' squadron at sea, but no sooner was the squadron passed than the Arabs landed and worked mischief.⁵

On his way to Junnar in Poona, in April 1675, Fryer found, on both sides of the Kalyán river, stately villages and dwellings of

¹ Anderson's English in Western India, 77.

² Fryer's New Account, 65-70. Bruce's Annals, II. 244. Weavers came from Chaul to Bombay, and a street was ordered to be built for them stretching from the customs-house to the fort. Ditto. In 1669 Mr. Warwick Pett was sent to Bombay to instruct the settlers in ship-building (Ditto, II. 254).

³ Fryer's New Account, 64; Baldeus in Churchill, III. 546; Chardin in Orme's Hist. Frag. 220.

⁴ Fryer's New Account, 75. Orme (Hist. Frag. 46) states that the Arabs numbered 600, fewer than the Bassein garrison, but the garrison remained panic-struck within their walls. This pusillanimity, adds Orme, exposed them to the contempt of all their neighbours. In 1670 the Arabs had seized and sacked Diu. Hamilton's New Account, I. 139. In 1674, according to Chardin, the Arabs were routed at Daman. Orme's Hist. Frag. 218.

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Portuguese nobles, till, on the right, about a mile from Kalyán, they yielded to Shiváji. Kalyán was destroyed by the fury of the Portugals, afterwards of the Moghal, then of Shiváji, and now lately of the Moghal whose flames were hardly extinguished. By these incursions the town was so ruined that the houses were mean kennels and the people beggars.¹ Titvála, seven miles east, across rocky barren and parched ways, was, like Kalyán, reeking in ashes. The Moghals laid waste all in their road, both villages, fodder, and corn, carrying off cattle and women and children for slaves, and burning the woods so that runaways might have no shelter. Then the way led across some better country, with arable grounds, heaths, and forests, some of them on fire for two or three miles together. In the poor village of Murbád, where Fryer next stopped, the people had no provisions. Though several villages were in sight and the people greedy enough to take money, with diligent search and much ado, only one hen was found. All the land was ploughed, but Shiváji coming reaped the harvest, leaving the tillers hardly enough to keep body and soul together. From Murbád the path led over hilly, but none of the worst ways, across burnt grass-lands; then over a fine meadow checkered with brooks and thriving villages, to the foot of the hills, to Dehir (Dhasai), a garrison town of Shiváji's, where he stabled his choicest horses. Here all were in arms, not suffering their women to stir out of the town. The town was crowded with people miserably poor. The garrison was a ragged regiment, their weapons more a cause of laughter than of terror.²

On his return from Junnar (May 24th), Fryer came by the Nána pass through Murbád and Barfta, perhaps Barvi about three miles north-east of Kalyán. The misery of the people seems to have struck him even more than on his way inland. His bearers could buy nothing, the people being 'harried out of their wits,' mistrusting their own countrymen as well as strangers, living as it were wildly, betaking themselves to the thickets and wildernesses among the hills upon the approach of any new face. At Barfta the 'Coombies or woodmen,' who lived in beehive-like huts lined with broad teak leaves, were not strong enough to aid their herds against the devouring jaws of wild beasts. Fires had to be kept up, lest the horse might 'lose one of his quarters or the oxen serve the wild beasts for a supper.' A strict watch was added, whose mutual answerings in a high tone were deafened by the roaring of tigers, the cries of jackals, and the yellings of *baloos* or overgrown wolves. The poor Coombies were all so harassed that they dared not till the ground, never expecting to reap what they sowed. Nor did they remain in their houses, but sought lurking places in deserts and caverns. So obvious were the hardships that Fryer's bearers often reflected on their own happiness under English rule.³

During these years (1673-1677) the relations of the English and Portuguese were still unfriendly. Enraged at the refusal of the Deputy Governor to give up a Malabár ship that had sought refuge

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*State of the
Country,
1676.*¹ Fryer's New Account, 124.³ Fryer's New Account, 142.² Fryer's New Account, 127.

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**THE MARÁTHÁS.
1670-1800.**

*Shivaji's
Conquest,
1675-1680.*

*Shivaji and the
Sidis,
1675-1680.*

in Bombay, the Portuguese General Manuel de Saldanha raised a force of 1200 men and marched against Bombay. But, on finding that this display of strength had no effect, he beat a retreat. Shortly after some Portuguese priests were found in Bombay, stirring up the Portuguese residents against the English, and an order was issued requiring 'all vagabond Pádres' to leave the island. The Portuguese authorities continued to starve Bombay, forbidding the export of rice from Bándra and placing an almost prohibitive duty on fruits, vegetables, and fowls. They tried to levy a ten per cent duty on all supplies passing Thána and Karanja on their way to Bombay, but this the English steadily resisted.¹

In 1675 Shiváji drove the Moghals from their Thána possessions, and, passing west along the Tánša, began to fortify opposite the Portuguese town of Sáiván (Sibon). This produced some 'slender hostilities,' but the work went on.² In the following year Shiváji sent a force to Párnera in the south of Surat, and repaired and garrisoned the fort.³ In 1678 Shiváji tried to burn the Musalmán boats in Bombay harbour. Failing in his first attempt he went back to Kalyán and tried to cross to Thána, but was stopped by Portuguese boats.⁴ In the same year the Nágothna river was the scene of a struggle between some English troops from Bombay and Shiváji's general. In October 1679, to guard the southern shores of Bombay harbour against the Sidi's raids, Shiváji took possession of the small rocky island of Khánderi or Kenery at the mouth of the harbour. This island was claimed both by the Portuguese and by the English, but it had been neglected as it was supposed to have no fresh water. On its capture by Shiváji the English and Sidis attempted to turn out the Maráthás. The English sent an aged captain, or according to another account a drunk lieutenant, in a small vessel to find out what the Maráthás meant by landing on the island. The officer was induced to land, and he and his crew were cut off. The *Revenge*, a pink, and seven native craft were ordered to lie at anchor and block all approach to the rock. On this, the Maráthás attacked the English fleet, took one grab, and put to flight all except the *Revenge*. The little man-of-war was commanded by Captain Minchin, and the gallant Captain Keigwin was with him as Commodore. These officers allowed the Maráthás to board, and then, sweeping the decks with their great guns, destroyed some hundreds, sunk four of the enemy's vessels, and put the rest to flight. In spite of this success the Maráthás

¹ Bruce's Annals, II. 392; Anderson's English in Western India, 86. According to Navarette the English overthrew the churches and cut to pieces the pictures on the altars. Orme's Hist. Frag. 203.

² Orme's Hist. Frag. 51-54. Shiváji is stated to have driven the Moghals from Kalyán, which, except the Portuguese strip of coast, included all the country below the hills as far north as Daman. Bruce's Annals, II. 48. Disorder among the Portuguese was one cause of Shiváji's success. In 1675 (May 25th) Fryer found at Kalyán 'a pragmatical Portugal who had fled to this place for designing the death of a fidalgo. He was about to accept the pay of Shiváji, and was marching at the head of forty men. He was a bold desperate fellow, a rich lout, no gentleman, a fit instrument to ruin his nation.' New Account, 144.

³ Orme's Hist. Frag. 55.

⁴ Nairne's Konkan, 67.

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continued to hold Khánderi. Soon after (9th January 1680), as a counter movement, Sidi Kásim entrenched himself on Underi or Henery rock, about two miles to the east of Khánderi, and the Maráthás in vain tried to drive him out. The possession of these islands by enemies, or, at best, by doubtful friends, imperilled Bombay. The Deputy Governor prayed the Court for leave to expel them. In reply he was censured for not having called out the Company's ships and prevented the capture. But, owing to want of funds and the depressed state of trade, he was ordered to make no attempt to recover the islands, and was advised to avoid interference in all wars between Indian powers. An agreement was accordingly made acquiescing in Shiváji's possession of Khánderi.¹

On the death of Shiváji on the 5th of April 1680, Sambháji, his son and successor, by supporting the Emperor's rebel son Sultán Akbar, brought on himself the anger of Aurangzeb. In the fights that followed between the Sidis and the Maráthás the shores of the Bombay harbour were often ravaged. The English in Bombay were in constant alarm, as, from ill-advised reductions, they had only one armed ship and less than a hundred Europeans in the garrison.² In 1682 a Moghal army came from Junnar to Kalyán. The Portuguese had before this lost their hold of Shabáz or Belápur near Panvel, as the Sidi is mentioned as building a fort at Belápur to guard it against the Maráthás. After the rains the Maráthás and Sidis again fought in Bombay harbour, and Sambháji is mentioned as preparing to fortify the island of Elephanta and as ordering his admiral Daulat-Khán to invade Bombay, where the militia were embodied and 3000 of Aurangzeb's troops were landed at Mázgaoon to help in the defence.³ In 1683 the Moghals ravaged Kalyán, and the Portuguese fought with the Maráthás. Sambháji, who was repulsed before Chaul, seized the island of Karanja and plundered some places north of Bassein. In consequence of the capture of Bantam by the Dutch, Bombay was made the head English station in the East Indies, forty European recruits were sent, and 200 Rajputs ordered to be enrolled. At the close of the year Captain Keigwin, the commandant of the Bombay garrison, enraged by continued reductions in pay and privileges, revolted from the Company, seized and confined the Deputy Governor, and, with the concurrence of the garrison and the people of the island, declared that the island was under the King's protection. Mr. Child, the President, came from Surat to Bombay, but, failing to arouse any feeling in favour of the Company, returned to Surat. The revolt continued till October 1684, when Sir Thomas Grantham, a King's officer and Vice-Admiral of the Indian fleet, arrived from England, and coming to Bombay in November 1684, landed without attendants, and persuaded Keigwin to give up the island and retire to England.⁴ Keigwin had ruled with honesty and success. He made a favourable

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1670-1800.

Sambháji,
1680.

Bombay,
1682-1690.

¹ Bruce's Annals, II. 447-448; Anderson's English in Western India, 82; Low's Indian Navy, I. 65-69. ² Nairne's Konkan, 74; Bruce's Annals, II. 489.

³ Nairne's Konkan, 74; Bruce's Annals, II. 60.

⁴ Bruce's Annals, II. 512-541; Anderson's English in Western India, 105.

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1670-1800.***Sir John Child,
1687-1690.*

treaty with Sambhaji and repressed the Sidi, forbidding him to come to Mázgaon except for water. He claimed, perhaps with justice, that his vigorous management had saved the island from falling into the hands either of the Maráthás or of the Moghals.¹ In 1684 Kalyán was again ravaged by the Moghals.² The war between the Portuguese and the Maráthás was renewed, the Portuguese retaking Karanja, Santa Cruz opposite Kalyán, and the great hill-fort of Asheri.³ Sambhaji in return ravaged the Portuguese territory and invested Bassein.⁴

In 1687, under the influence of Sir Josiah Child, the Court of Directors, disgusted with the uncertain nature of their trading privileges in Surat and in Bengal, full of admiration for the Dutch system of independent and self-supporting centres of trade, and encouraged by the support they received from the Crown, determined to shake off their submission to the Moghal, to raise their leading Indian factories to be Regencies, to strengthen them so that they could not be taken by native attack, and to use their power at sea as a means of preventing Aurangzeb from interfering with their trade. With this object independent settlements were to be established at Bombay, Madras, and Chittagong. Bombay was to be the chief seat of power, as strong as art and money could make it, and Sálsette was to be seized and garrisoned. Mr., now Sir John Child, the brother of Sir Josiah Child, was appointed Captain General and Admiral of the Company's forces by sea and land. He was directed to leave Surat and establish his head-quarters in Bombay, to make an alliance with the Maráthás, and to seize as many Moghal ships as he could, until the independence of the Company's stations was acknowledged. With this object a strong force both in ships and men was sent to Chittagong and to Bombay. These schemes and preparations failed. In Bengal, hostilities were begun before the whole force arrived; they were prosecuted with little success, and agreements were hurriedly patched up on the old basis of dependence on the Moghal. In the west matters went still worse. Sir John Child issued orders for the capture of Moghal ships while Mr. Harris and the other factors were still at Surat. With these hostages there was no chance that the fear of the destruction of the Moghal sea-trade would induce Aurangzeb to admit the independence of the English settlements. Aurangzeb at this time, besides his successes against Sambhaji, had reduced both Bijápur and Golkonda. The attempt to wring concessions from him was hopeless and had to be given up, and envoys were sent to Bijápur to negotiate a peace and regain the former privileges. In the midst of these disappointments and failures Sir John Child died in Bombay on the 4th of February 1690.

*Bombay,
1690.*

On the 27th of February 1690 Aurangzeb passed an order granting the English leave to trade. The terms of this order were humiliating. The English had to admit their fault, crave pardon, pay a heavy fine, promise that they would go back to their old position of simple traders, and dismiss Child 'the origin of all the

¹ Nairne's Konkan, 74; Bruce's Annals, II. 498.² Nairne's Konkan, 75. ³ Orme's Hist. Frag. 141. ⁴ Nairne's Konkan, 76.

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evil.' Before this pardon was granted (14th February 1689) the Sidi fleet and army had invaded Bombay, gained possession of Máhim, Mázgaon, and Sion, and held the Governor and the garrison as if besieged in the town and castle. The treaty with the English contained an order to the Sidi to withdraw from Bombay. But the English did not regain possession of Mázgaon, Máhim, and Sion, till the 22nd of June 1690.¹ So weak were the defences of the island and so powerless was the garrison, reduced by pestilence to thirty-five English, that, in Mr. Harris' opinion, if it had not been for the jealousy of Mukhtyar Khán the Moghal general, the Sidi might have conquered the island.² This foolhardy and ill-managed attempt³ of the Chids to raise the Company to the position of an independent power is said to have cost the Company £416,000 (Rs. 41,60,000).⁴ During the decline of Marátha vigour, that followed the capture and death of Sambháji, the Moghals overran most of the North Konkan. In 1689 they made several inroads into Portuguese territory, plundering small towns and threatening Bassein.⁵ In 1690 a band of ruffians, under a leader named Kákáji, came plundering close to Bassein, and two years later the Sidi attacked Bassein and threatened Sálsette.⁶ In 1694 Aurangzeb declared war on the Portuguese, and his troops ravaged the country so cruelly that the people had to take shelter within the walls of Bassein and Daman. Fortunately for the Portuguese Aurangzeb was in want of cannon to use against the Maráthás, and, on the promise of a supply, made a favourable treaty with the Portuguese.⁷ But there seemed neither rest nor security for the rich peace-loving Portuguese. No sooner were matters settled with Aurangzeb than bands of Maskat Arabs landed in Sálsette, burnt the Portuguese villages and churches, killed their priests, and carried off 1400 prisoners into slavery.⁸ Next year the Portuguese were somewhat encouraged by, what was now an unusual event, a sea victory over the Maráthás.⁹

Bombay continued very depressed. In 1694 trade was in a miserable state; the revenue had fallen from £5208 to £1416 (Rs. 52,080-Rs. 14,160), the cocoa-palms were almost totally neglected, and there were only a hundred Europeans in the garrison.¹⁰ In 1696 want of funds required a reduction of sixty Christians and

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1670-1800.

Bombay,
1690-1700.¹ Bruce's Annals, II. 550-642.² Bruce's Annals, III. 94. The Jesuits had been active in helping the Sidi. As a punishment their lands in Bombay were seized. Ditto 95.³ Anderson's English in Western India, 117.⁴ Kháfi Khán (1680-1735) seems to have visited Bombay before Sir John Child's troubles began. He was much struck by the strength and richness of the place. Elliot and Dowson, VII. 212.⁵ Ovington's Voyage to Surat.⁶ Nairne's Konkan, 77; Bruce's Annals, III. 124.⁷ Nairne's Konkan, 78.⁸ Hamilton in Nairne's Konkan, 78. The Arabs of Maskat had five large ships and 1500 men. In 1694 their strength was so great that they were expected to gain command of the Persian gulf. Bruce's Annals, III. 169-198.⁹ Nairne's Konkan, 78. Orme notices (Historical Fragments, 218) that as late as 1674 the Portuguese armada cruised every year off Goa to assert the sovereignty of the seas.¹⁰ Bruce's Annals, III. 164.

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1670-1800.

*Bombay,
1690-1700.*

340 Gentoos,¹ and, in 1697, there were only twenty-seven European soldiers.² In 1701 Máhim and other stations had been strengthened, but the garrison was weak. The Maráthás, Moors, Arabs, and Portuguese were ready to attack Bombay, and if reinforcements were not sent the island must be lost.³ In 1702 the safety of the island was threatened by the Portuguese stopping the supply of provisions for the garrison, and giving secret help to the Maráthás. Added to this the plague broke out in the island, carried off some hundreds of the natives, and reduced the Europeans to the small number of seventy-six men. The plague was followed by a storm which destroyed the produce of the island and wrecked the greater part of the shipping.⁴ In 1705 matters were little better. The garrison was very weak, the Hindu companies were disbanded for neglect of duty, the Surat trade was at a stand, and the trade with the Malabár coast was harassed by Kánhoji Ángria, a Shiváji, or Marátha robber.⁵ In 1708 the king of Persia proposed to send an envoy to arrange with the English a joint attack on the Marátha and Arab pirates. But the Governor was forced to decline; Bombay was in no state to receive an envoy 'either by the appearance of its strength, or by having disposable shipping for the service solicited.'⁶ The 'Unfortunate Isle of the East' was plague-stricken, empty, and ruined. Of 800 Europeans only fifty were left, six civilians, six commissioned officers, and not quite forty English soldiers. There was only one horse fit to ride and one pair of oxen able to draw a coach.⁷ Bombay that had been one of the pleasantest places in India was brought to be one of the most dismal deserts.⁸

*Portuguese
Thána,
1690-1700.*

Between Aurangzeb's treaty with the Portuguese in 1694 and his death in 1708, with the coast strip under the Portuguese and Kalyán under the Moghals, Thána seems to have been freer from war and plunder than it had been for years. Of the parts under the Moghals no details have been traced. But, in spite of all they had suffered, the Portuguese lands were richly tilled, and the people, except the lowest classes, were well-to-do. According to the Musalmán historian Kháfi Khán,⁹ Bassein and Daman were very strong and the villages round them were flourishing, yielding a very large revenue. The Portuguese tilled the skirts of the hills and grew the best crops, sugarcane, pine-apples, and rice, with gardens of cocoa-palms and vast numbers of betel vines. Unlike the English, they attacked no ships except ships that refused their passes, or Arab and Maskat vessels with which they were always at war. The greatest act of Portuguese tyranny was, that they taught and brought up as Christians the children of any of their Musalmán or Hindu subjects

¹ Bruce's Annals, III. 194; Anderson's English in Western India, 128.² Bruce's Annals, III. 215.³ Bruce's Annals, III. 439.⁴ Bruce's Annals, III. 502-503.⁵ Bruce's Annals, III. 596-597.⁶ Bruce's Annals, III. 652.⁷ Anderson's English in Western India, 128, 163, 171-172.⁸ Hamilton's New Account, I. 240.⁹ Kháfi Khán's Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 211-212, and 345-346. Kháfi Khán, who lived from about 1680 to 1735, travelled in the Konkan and visited Bombay. See below p. 485 note 2.

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who died leaving no grown-up son.¹ Otherwise they were worthy of praise. They built villages and in all matters acted with much kindness to the people, and did not vex them with oppressive taxes. They set apart a quarter for the Musalmáns and appointed a *kázi* to settle all matters of taxes and marriages. Only the call to prayer was not allowed. A poor traveller might pass through their territory and meet with no trouble, except that he would not be able to say his prayers at his ease. Their places of worship were very conspicuous with burning tapers of camphor and figures of the Lord Jesus and Mary, very gaudy in wood, wax, and paint. They were strict in stopping tobacco, and a traveller might not carry more than for his own use. When they married, the girl was given as the dowry. They left the management of all affairs in the house and out of the house to their wives. They had only one wife and concubines were not allowed.²

In the beginning of 1695 the Italian traveller Gemelli Careri spent some time at Daman and Bassein, and in Sálsette.³ Daman was a fairly pretty town in the Italian style. It had three broad streets and four cross streets, lined with regular rows of one-storied tiled dwellings, with oyster-shell windows instead of glass, and each house with its garden of fruit-trees. There were several good monasteries and four modern bastions, well-built though ill-supplied with cannon. There was a good garrison, a captain, and a revenue factor. The people were Portuguese, half-castes or *mestizos*, Musalmáns, and Hindus. Most of the Hindus lived in old Daman on the right bank of the river, a place of ill-planned streets and cottages, with mud walls and roofs thatched with palm-leaves. The Portuguese lived in great style, with slaves and palanquins.⁴ Out-of-doors they rode in coaches drawn by oxen. The food was not good. The beef and pork were ill-tasted, they seldom killed sheep, and everybody could not go to the price of fowls. Their bread was excellent, and native fruits and many European herbs were plentiful. Under their coats the men wore an odd sort of breeches called *candales*, which when tied left something like the tops of boots on the leg. Others wore a short doublet, and under the doublet wide silk breeches, and some let their breeches hang to their ankles serving as hose.

Tarápur was well inhabited with monasteries of Dominicans and Recolets or Franciscans. At Bassein the fortifications were not finished. The people of fashion wore silk and thin muslins with long breeches to the heels, without stockings, and with sandals instead of shoes. A bride was richly dressed in the French fashion. For fifteen miles between Bassein and Cassabo, that is Agáshi, was

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Portuguese

Thána,

1690-1700.

¹ Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 345.

² Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 211-212 and 345-346.

³ Churchill's Voyages, IV. 185-200.

⁴ The number of slaves varied from six to ten in a small establishment and from thirty to forty in a large establishment. They carried umbrellas and palanquins and did other menial work. They cost little to buy, fifteen to twenty Naples crowns, and scarcely anything to keep, only a dish of rice once a day. They were blacks brought by Portuguese ships from Africa. Some were sold in war, some by their parents, and others, in despair, barbarously sold themselves. Churchill's Voyages, IV. 203.

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*Portuguese.**Thána,*

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nothing but delightful gardens planted with several sorts of country fruit-trees, as palms, figs, mangoes, and others with abundance of sugarcane. The gardens were always green and fruitful, watered with engines. The gentry, tempted by the cool pleasant lanes, had all pleasure houses at Agáshi, where they went in the hottest weather. About this time, besides the risk of slaughter by Pendhári free-booters and Maskat pirates, the people of Bassein were haunted by another form of sudden death. A plague, a pestilential disease called carazzo, exactly like a bubo, had for some years infested the north coast; cities were emptied in a few hours; Surat, Daman, Bassein, and Thána had all suffered.¹

Sálsette, the best part of which belonged to the Jesuits, was very rich yielding abundance of sugarcane, rice, and fruit. There were several villages of poor wretched Gentiles, Moors, and Christians living in wattle and daub houses covered with straw or palm-leaves. The peasants were worse than vassals to the lords of the villages. They were bound to till the land or to farm as much as might put them in a condition to pay the landlord. They fled like slaves from one village to another, and their landlords brought them back by force. Those who held from large proprietors paid their rent in grain, sometimes with the addition of personal service. Those who held direct from the state paid the Government factor or treasurer a monthly imposition according to what they were worth. The chief places in the island were Báandra, Versova, and Thána. Thána stood in open country excellent good for India. It had three monasteries and a famous manufacture of calicoes.²

Careri makes no mention of the loss and havoc caused by recent raids and disturbances. But he tells of fierce fights at sea with the Maskat pirates;³ of the Malabars, pirates of several nations, Moors, Hindus, Jews, and Christians, who with a great number of boats full of men fell on all they met; and of Savaji, the mortal enemy of the Portuguese, so strong that he could fight both the Moghals and the Portuguese. He brought into the field fifty thousand horse and as many or more foot, much better soldiers than the Moghals, for they lived a whole day on a piece of dry bread while the Moghals marched at their ease, carrying their women and abundance of provision and tents, so that they seemed a moving city. Savaji's subjects were robbers by sea and by land. It was dangerous at any time to sail along their coast, and impossible without a large convoy. When a ship passed their forts, the Savajias ran out in small well-manned boats, and robbed friend and foe. This was the pay their king allowed them.

During the first fifty years of the British possession of Bombay the trade of the Thána coast shows a gradual falling off in all the

Trade,
1660-1710.

¹ This plague devastated Upper India from 1617 to 1625. Elliot and Dowson, VI. 407. It raged at Bijápur in 1689. Ditto, VII. 337. See Places of Interest, p. 33 and note 5.

² Churchill, IV. 198.

³ There were still men of valour among the Portuguese. The admiral Antonio Machado de Brito, who was killed in a brawl in Goa in 1694 (3rd of December), had freed the Portuguese territory from banditti and defeated fourteen Arab ships which had attacked three vessels under his command. Churchill, IV. 199.

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ports except in Bombay. In Bombay between 1664 and 1684 'trade flourished and increased wonderfully.'¹ This was the turning point in the modern history of the trade of the Thána coast, when, as of old, it began to draw to itself the chief foreign commerce of Western India. Between 1684 and 1688 Bombay was the centre of English commerce with Western India.² Then came the collapse and the years of deadly depression and of strife between the London and the English Companies, ending in 1702 in the formation of the New United Company.

In the beginning of the eighteenth century Hamilton³ enters on his map of the Thána coast, Daman, Cape St. John, Tárápur, Bassein, Bombay, and Chaul. Besides these he mentions, between Daman and Bassein, Dáhánu, Tárápur, Máhim-Kellem or Kelva-Máhim and the island of Vaccas or Agáshi, and between Bassein and Bombay, Versova, Bándra, and Máhim. Of these ports Daman, in former times a place of good trade, was reduced to poverty; Dáhánu, Tárápur, Kelva-Máhim and the island of Vaccas were 'of small account in the table of trade;' Bassein was a place of small trade, its riches dead and buried in the churches; Versova was a small town driving a small trade in dry-fish; Bándra was most conspicuous, but it had no trade as the mouth of the river was pestered with rocks; Bombay, as noticed above, had fallen very low. Trade was so bad that, according to Hamilton, in 1696 the Governor Sir John Gayer preferred a prison in Surat where he could employ his money, to Government house in Bombay where there was no chance of trade. Thána, Kalyán, and Panvel are passed over in silence. Chaul, once a noted place of trade, was miserably poor.⁴

No details have been traced of the trade of Bombay at this period. Apparently vessels from Bombay occasionally traded to England, and to almost all the known Asiatic and east African ports. The following summary serves to show the character of the trade in which, a few years before, Bombay had played a considerable part, and in which, after a few years of almost complete effacement, it again acquired a large and growing share.

Of Indian ports north of the Thána coast, there were in Sindh, Tatta with a very large and rich trade; Cutchnagar apparently Cutchigad six miles north of Dwárka; Mángrol, and Pormain with considerable traffic; Diu, one of the best cities in India, but three-

¹ Hamilton's New Account, I. 186.

² Kháfi Khán, who seems to have visited Bombay before Child's troubles began, was much struck by its strength and richness. Inside of the fortress from the gate, on each side of the road, was a line of English youths of twelve or fourteen years, shouldering excellent muskets. At every step were young Englishmen with sprouting beards, handsome and well-clothed with fine muskets in their hands. Further on were Englishmen with long beards alike in age, accoutrements, and dress. Further on were Englishmen with white beards, clothed in brocade, with muskets on their shoulders, drawn up in two ranks in perfect array. Next were some English children, handsome and wearing pearls on the borders of their hats. Altogether there must have been nearly seven thousand musketeers, dressed and armed as for a review. Elliot and Dowson, VII. 351-352.

³ Hamilton's knowledge of this coast lasted over about forty years from about 1680 to 1720.

⁴ Hamilton's New Account, I. 179, 243.

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fourths empty ; Gogha, a pretty large town with some trade ; Cambay, a large city, a place of good trade ; Broach, famous for its fine cloth and for its cotton 'the best in the world' ; Surat, a great city with a very considerable trade 'in spite of convulsions' ; Navsári, with a good manufacture of coarse and fine cloth ; and Gandevi, with excellent teak exported and used in building houses and ships.

South of Chaul to Goa the coast towns were small and poor, empty and tradeless, the coast harassed by pirates.¹ Even Goa had little trade except in palm-juice arrack, which was bought yearly in great quantities by the English for punch. Between Goa and Cape Comorin, Kárwár, Honávar, and Bhatkal had a good trade. Mangalor was the greatest mart in Kánara, and Kannanur, Kálikat, and Kochin were all centres of considerable commerce. On the east coast Fort St. David was one of the most prosperous places ; Madras was a well-peopled colony, and Masulipatam, Calcutta, and Hugli were great centres of trade.²

In the Persian Gulf, on the east coast, were Gombroon with English and Dutch factories and a good trade, Cong with a small trade, Bushire with a pretty good trade, and Bassora and Bagdad great cities much depressed by a pestilence and by the conquest of the Turks. On the west of the gulf, Maskat was strongly fortified and well supplied with merchandise. On the east coast of Arabia were Kuria-Muria, Doffar, and Kassin, inhospitable ports with a dislike of strangers and only a small trade. Aden was a place of little commerce. Its trade had passed to Mocha, the port of the great inland city of Sunan, with English and Dutch factories. Of the Red Sea marts, Jidda on the east coast and Massua on the west coast were the most important.³ On the east coast of Africa, Magadoxo, Patta, Mombas, and Mozambique had little trade with India, partly because of the English pirates of Mozambique and partly because the coast as far south as Mombassa had lately (1692-1698) passed from the Portuguese to the Imám of Maskat. South of Mombassa there was little trade except some Portuguese traffic with Sena and some British dealing with Natal. Passing east, by the south of India, the rich trade of Ceylon was almost entirely in the hands of the Dutch and the English. On the east coast of the Bay of Bengal the chief places of trade were Chittagong, Árrákán, Syrian the only open port in Pegu, whose glory was laid in the dust by late wars with Siam and by its conquest by Burmah. Further east were Merji and Tenasserim, Malacca under the Dutch apparently with much lessened trade, Achin in Sumatra a rich and important mart for Indian goods, and Bencolin also in Sumatra with an English colony. The rich spice trade of Jáva and Borneo was in the hands of the Dutch. Siám and Cambodia were rich and were anxious to trade with the English. Cochin-China

¹ Hamilton mentions Danda-Rájpuri or Janjira, Zeferdon or Shrivardhan in Janjira, Dábhól, Rájápur, Gheria, Málvan, and Vengurla. New Account, I. 244-248.

² Hamilton's New Account, II. 19.

³ These were, travelling west from Mokha, Mohai, Zibet, Jidda, with a great trade from the concourse of pilgrims to Mecca, Suez where trade was impossible from the intolerable avarice of the Turks, Zuakin, Massua, and Zeyla.

had little trade, but Tonquin was powerful and commercial. In China, 'the richest and best governed empire in the world,' the chief places where the English traded were Canton, Amoy, and Souchou. Amoy at the beginning of the eighteenth century was a great centre of English trade, but it was closed some years later by order of the Emperor. Japan in 1655 had risen on the Portuguese and killed the Christians, and the Dutch had taken advantage of Charles II.'s marriage with the Infanta of Portugal to persuade the Japanese to forbid the English to trade.

The trade between Bombay and other Thána ports was chiefly in grain, vegetables, fruit, fowls, and mutton for the Bombay market, and in teak from Bassein for house and ship building. This local trade was much hampered by the demands of the Portuguese and by taxes in Bombay.¹ The barrier of customs-houses, English Portuguese and Maráthi, and the disturbed state of the Deccan prevented any considerable inland trade.² Gujarát chiefly exported corn, cloth, and cotton, and the Káthiáwár ports yielded cotton, corn, cloth, pulse, and butter, and took pepper, sugar, and betelnut. From the South Konkan ports almost the only exports were cattle from Janjira and arrack from Goa. The Kánara ports yielded teak and poon timber, and the Malabár coast rice, sandalwood, pepper, betelnuts, and plenty of iron and steel. The east Madras ports yielded diamonds, the best tobacco in India, and beautiful chintz, and Calcutta and Hugli yielded saltpetre, piecegoods, silk, and opium.

Outside of India the ports in the Persian Gulf took Indian cloth and timber, and European broadcloth and hardware; they exported dates, rose-water, horses, and dry-fish. The east Arab ports took coarse calicoes, and exported myrrh, olibanum, frankincense, pearls, horses, and a red resin. Aden exported horses, finely shaped and mettlesome but very dear £50 or £60 being thought a small price for one. Mokha exported coffee, myrrh, and frankincense; Socotra exported aloes, and the Abyssinian ports low-gold, ivory, slaves, coffee, and ostrich feathers. The only dealings with the East African ports was a little Portuguese traffic in gold with Sena, and a British traffic in ivory with Natal. Ceylon was famous for its cinnamon, emeralds, sapphires, and cats-eyes. Syrian in Pegu imported Indian goods, European hats, and silver and lead which passed for money; it exported timber, ivory, lac, iron, tin, earth-oil, rubies, and diamonds. Achin and Bencolin in Sumátra took large quantities of Indian goods, and exported fine gold-dust and ivory. Siám had timber and *agala* wood. Cambodia had ivory, stick-lac, gum, and raw silk. Tonquin was rich in gold and copper, abundance of raw silk, lacquered ware, and coarse porcelain; the Chinese ports took putchoc from Cutch as incense, and exported gold, copper, raw and wrought silks, lacquered ware, porcelain, tea, and rhubarb. Gold

¹ The Portuguese levied a duty of 33 per cent and a transit fee of 20 per cent on timber passing Bassein. Anderson's *Western India*, 86. In Bombay Hamilton (New Account, I. 240) writes, 'I have seen Portuguese subjects bring twenty or thirty poultry to the market, and have five of the best taken for the custom of the rest.'

² There was five per cent to pay in Bombay, eight per cent in Thána, and arbitrary exactions in Kalyán. Bruce's *Annals*, III. 239.

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Merchants.

was plentiful in Japan, and its earthenware, lacquered work, and silks were in many respects better than the corresponding manufactures of China.

From England came lead in pigs, barrels of tar, sword blades and penknives, spectacles, looking-glasses, swinging glasses, hubble-bubbles, rosewater bottles, guns, and flowered cloth green scarlet and white.¹ The exports were indigo, pepper, coffee, drugs, cotton-wool, cloth, cotton, myrrh, aloes, saltpetre, book-muslins, and *doriás*.²

Among the Bombay merchants, the number of English, both in the Company's service and as private traders, had increased. The other merchants were chiefly Armenians, Hindus, and Musalmáns. As in former times, Hindu traders were settled at great distances from India. In 1669, among the schemes for increasing the population of Bombay was one for tempting Persian Banians to settle in the Island.³ About 1700, at Bandar Abás the Banians were strong enough and rich enough to prevent the slaughter of cattle by paying a fine.⁴ Banians were also settled at Cong and Bassora,⁵ and at Mokha.⁶

Ships.

Some of the ships used by the English were of great size. Hamilton was at one time in command of a vessel that drew twenty-one feet. The native merchants had also large fleets of fine vessels. One Muhammadan merchant of Surat had a fleet of twenty sail varying from 200 to 800 tons.⁷ English captains were in much request with the Moghals of India, who gave them handsome salaries and other indulgences.⁸

Pirates,
1700.

The sea seems to have been specially troubled with pirates. The most dangerous were the Europeans, of whom Captains Every, Kidd, and Green were the most notorious. Hamilton notices two nests of European pirates, near Madagascar and on the east coast of the Bay of Bengal.⁹ Next to the European pirates the most formidable were the Maskat Arabs, who sometimes with fleets of as many as 1500 men scoured the west coast of India.¹⁰ Along the west coast of India were many nests of pirates, of which the chief were the Sanganiáns on the north coast of Káthiáwár, the Warels of Chhání on the south coast, the Sidis, Maráthás, Ángriás and Sávantis in the Konkan, and the pirates of Porka on the Malabár coast.¹¹

Bombay,
1710-1720.

After the union of the London and the English Companies in 1708, Bombay began to recover from its deep depression. By 1716,

¹ Surat Diaries for 1700.

² Bruce's Annals, III. 513, 521, 533, and 534.

³ Bruce's Annals, II. 267. The context shows that this means Hindus from the gulf, not Pársis.

⁴ Hamilton's New Account I. 97.

⁵ Hamilton's New Account, I. 84, 93.

⁶ Hamilton's New Account, I. 42.

⁷ Hamilton's New Account, I. 149.

⁸ Hamilton's New Account, I. 237. The captain had from £10 to £15 a month, mates from £5 to £9, and gunners and boatswains good salaries. They were also allowed to do some private trade.

⁹ Hamilton's New Account, I. 19, 43, 320; II. 67. Accounts are also given in Low's Indian Navy, I. 78.

¹⁰ Low's Indian Navy, I. 311, 312, 321. Hamilton's New Account, I. 139. Hamilton, perhaps on the ground of their common hate of the Portuguese, was well treated by the Maskat Arabs. Ditto, I. 71, 76.

¹¹ Hamilton's New Account, I. 134, 141, 247; Low's Indian Navy, I. 97.

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the population had increased to 16,000, provisions were abundant, and thanks to the building of a strong dyke at the Great Breach, much of the salt swamps had dried, and the climate was pleasant and with care as healthy as England. The Town Wall was finished in 1716, and the Cathedral was begun in November 1715 and finished in 1718.¹ In all other parts of Thána, the death of Aurangzeb was the beginning of fresh struggles and loss. The release of Sháhu, which happened soon after Aurangzeb's death, caused a division among the Maráthás, and, in the struggles between the heads of the state, Angria made himself nearly independent, and spread his power over the south of Thána as far east as the Rájmáchi fort near the Bor pass and as far north as Bhiwndi.² The coast districts suffered more than ever from the raids of Arab pirates. Four times between 1712 and 1720 they fought the Portuguese fleet which they formerly used carefully to avoid.³ About this time (1713) Báláji Vishvanáth, a Chitpávan Bráhmaṇ of Shrivardhan near Bánkot, rose to be the leading adviser of the Sátára branch of the Maráthá state. His power was increased by the formal withdrawal of the Moghals from the Konkan in 1720, and by the settlement of the dispute between the Sátára and the Kolhápur branches of the house of Shiváji in 1730.⁴ Between 1713 and 1727 Angria's power was at its highest. On several occasions, in 1717, 1719, 1720, and 1722, the English from Bombay, sometimes alone sometimes with the Portuguese, attacked Vijaydurg, Khánderi, and Kolába, but never with success.⁵

About 1720 the relations between the Portuguese and the English were more than usually strained. The Bombay Government found that the Portuguese priests were stirring up their people, who numbered about 5000 or one-third of the population of the island, against the English. They accordingly resolved, that instead of the Viceroy of Goa appointing the priests, the congregations should choose their priests, and that the priest chosen by the people should be nominated by the Bombay Government. Enraged at this change the Portuguese General of the North forbade the transport of provisions to Bombay, and seized English craft in the Máhim river. Governor Boone retaliated (5th July 1720) by proclaiming the lands of all absentee Portuguese confiscated to Government, and among other properties Parel was taken from the Jesuits and made a Government House. The British messengers who were sent to Bádra to make the proclamation were seized, carried to Thána in irons, and there hoisted on a gibbet. On their return, sound in limb 'but very sore and mighty terrified,' a small body of British troops was sent to Máhim.

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Bombay,
1710-1720.*The Portuguese,
1727.*

¹ Bom. Quar. Rev. III. 33-38; Hamilton's New Account, I. 188. Hamilton (New Account, I. 21) describes Mr. Boone, under whom these improvements were made, as 'a gentleman of as much honour and good sense as ever sat in the Governor's chair.'

² Angria seems to have made grants ten miles north of Bhiwndi. Mr. Sinclair in Ind. Ant. IV. 65.

³ Kloguen in Nairne's Konkan, 79. According to Hamilton (New Account, I. 76) the Arabs of Maskat were by no means savage pirates. They spared churches, killed no one in cold blood, and treated their captives courteously.

⁴ Grant Duff, 200, 203 and 223.

⁵ Nairne's Konkan, 80.

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The Portuguese,
1787.

A well-aimed shell, lighting on the roof of the Jesuit Church at Bándra, killed several of the priests and brought the rest to terms. Two years later some Portuguese, found contrary to agreement repairing a fort apparently at Kurla, were attacked and driven off with the loss of twenty or thirty lives.¹

In 1727 the Portuguese made some efforts to check the decay of their power. An officer was sent to examine the defences of their Thána possessions and suggest reforms, and a scheme was started for buying back the island of Bombay. The officer sent to examine the defences found the management most loose and corrupt.² There was no systematic defence. The militia was in confusion. There was no discipline: some were called captains and some corporals, but all were heads. Of the troops of horse, the Daman troop was never more than forty strong, and the Bassein troop never more than eight. So weak were they that the infantry had to go into the field while the horse stayed in the fort, the troopers being filled with vices and the horses full of disease from want of exercise.³

Bassein had ninety pieces of artillery from three to twenty-four pounders. The garrison was eighty men, almost all natives, many of them sick or past work. Of twelve artillerymen five were useless. There was no discipline. If it was hot or if it was wet, the men on guard left their posts and took shelter in some neighbouring house. The walls were ruined in many places, and, towards the sea side, a sand-hill rose as high as the curtain of the wall. Some rice dams had turned the force of the tide on to the north wall and endangered it. The country between Bassein and Agáshi was green, fertile, and well-wooded, the gem of the province. But the creek which used to guard it on the land side had been allowed to silt, and in places might be crossed dry-shod. The hill of Nilla, Nil Dungri about two miles east of Sopára, had been fortified without the help of an engineer. The bastions were so small that there was no room to work a four-pounder gun. At Sopára, the great gap near Bolinj had been strengthened by a stockade, but the pillars were rotting and were hardly able to hold two cannon. The palm stockade at Sáiván was so decayed that a few shots would bring it to the ground. Five companies of a nominal strength of 250 men guarded the Sáiván villages. In the decay of honour the actual strength of each company was not more than ten or twelve men, and they were little better than thieves, fleecing their friends but never facing the foe. So thoroughly had they forgotten their drill that they could not even talk of it. Through Káman there was an easy entrance to Sálsette. It was deplorable to see so rich an island, with its seventy-one villages, supporting Bassein and great part of Goa, so utterly unguarded. It was open to attack from the Sidi, the English, or the Maráthás.

¹ Hamilton's New Account, I. 182; Grose's Voyage, I. 46; Bom. Quar. Rev. III. 60-63. In 1722 there was also a customs dispute which led to blows. O Chron. de Tis. II. 34. ² The report is given in O. Chron. de Tis. I. 30-34, 50-53. ³ O. Chron. de Tis. I. 29-35.

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At Thána, to guard the dry ford across the creek, there were to the south the towers of Sam Pedro and Sam Jeronimo, one with four soldiers and four guns, the other with two soldiers and two guns, and to the north was the Deis Magos with four soldiers and four pieces of artillery. These towers were of no use. They stopped the shipping, but could never stop an enemy. A royal fort should be built and the creek guarded. The Versova fort was small, ugly, old, and ruined. It had a garrison of fifty men and ten pieces of artillery, but only two of the pieces were serviceable. The fort at Shabaz, or Belápur, had four companies of 180 men, with fourteen guns from four to twelve pounders. On the Karanja island were 400 men able to carry arms. The fort on the plain had a garrison of fifty men, one artilleryman, and six one to six-pounder guns.

In the north, Manor was not worthy of the name of a fort, the wall in places being not more than six feet high. There was a garrison of 104 men, and eight guns of which five were useless. The magazine was bad and the bastions ruined. The captain took contracts for timber, and, neglecting his duty, employed his men in the menial work of hawling logs. There were 150 men on Asheri, but, as at Manor, they were timber-draggers rather than soldiers. All showed neglect and waste, many of the men being old and useless.

The Kelya-Máhim fort was irregular and feeble. There was a garrison of sixty men, of whom seven were white; there were fifteen two to ten-pounder guns but no artillerymen. Many of the arms were unserviceable. There was also a stockade with a captain and thirty men, fourteen of whom had been sent to Santa Cruz opposite Kalyán. At Tárápur were sixty men and twenty three to twelve-pounder guns. There were no artillerymen. Of the sixty men thirty were at Santa Cruz. Things seemed beyond cure. The abuses were so ingrained that they seemed natural. Besides there was no money and even were money spent and things put straight, unless there were more Europeans all would again go wrong. In the last twenty years decay had been most rapid.

The troops consisted of several small detachments, each on a different footing from the other. Three companies belonged to the army of Goa, six were flying companies, two belonged to the administration, and seven were of sepoys. Besides these, nine companies had lately been raised, but they had no pay and were fed by their captains. There ought to be a force of twenty companies, regular muster rolls, and pay certificates and better pay. Half the men should be white. The only power that was to be dreaded was the Maráthá court. Friendly relations should be established with the Maráthás. Yearly presents would save many of the raids, which during the last thirteen years had ruined the miserable lands of Daman. The Portuguese nobles, as was originally the case, should be forced to build a moated fort or tower in each village and keep a body of twenty men able to carry arms.

This exposure was not in vain. A beautiful fort was begun at Thána, and judging by the result a few years later, other leading

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fortifications were repaired and the garrisons strengthened and made more serviceable. As regards the scheme of buying back Bombay the Viceroy João de Saldanha da Gama, on the 18th of January 1727, sent the King a long report estimating what the purchase would cost and how the funds could be raised. The negotiations, or at least inquiries and calculations for the English do not seem to have been consulted, went on till the overthrow of the Portuguese in 1739.¹

Kánhoji's death in 1731 and the struggles that followed among his sons lessened the power of the Angriás. A few years later (1734), the death of Yákub Khán and a disputed succession lowered the power of the Sidis, and in 1735 the Peshwa took many of his forts.² The Konkanasth Bráhmans, now the first power in the Konkan, were able to turn their whole strength against the Portuguese, whom they hated as Christians and as strangers, and for whose ports and rich coast-lands they had long hungered. The Maráthás began to press the Portuguese. Year after year news reached Bombay that the Maráthás had seized a fresh Portuguese fort, or appropriated the revenues of one more Portuguese district. In 1731 Thána was threatened, and the Government of Bombay, who felt that the success of the Maráthás endangered their island, sent three hundred men to garrison Thána, but soon after withdrew the aid.³

*Attack the
Portuguese,
1739.*

In 1737, by siding with Sambhájí Angria against the Peshwa's friend Mánáji Angria, the Portuguese gave the Maráthás a pretext

¹ Archivo Portuguez Oriental Fas. 6. Supplement New Goa, 1876, 287-292. The following are the chief details of the result of this inquiry: 'Bombay had two towns or *kasbs*, Bombay and Máhim; it had eight villages, Mázgaon, Varli, Parel, Vadála (between Parel and Mátunga), Náigaon (south of Vadála and north of Parel), Mátunga, Dháravi, and the island of Kolis or Kolába; it had seven hamlets, two, Aivaris and Gauvari under Vadála; two, Bamanvali and Coltem? under Dháravi, and three, Bhoiváda, Pomala, and Salgado under Parel; and it had five Koli quarters under Bombay, Mázgaon, Varli, Parel, and Sion. There were three salt-pans, at Kauli north of Mátunga, Siwri, and Vadáli. The estimated produce and revenue of the different parts of the island were, of the towns, Bombay 40,000 cocoa-palms, some rice lands, and old rice-lands now built on, and Máhim 70,000 cocoa-palms and 592 *mudds* of rice. Of the eight villages, Mázgaon yielded 184 *mudds* of rice and had 250 brab-palms, with a yearly revenue of about Xms. 4000; Varli 34 *mudds* worth about Xms. 7000; Parel, including its three hamlets, 154 *mudds* and some brab-palms yielding about Xms. 4000; Vadála, with its two hamlets, 75 *mudds* and some brab-palms Xms. 1900; Náigaon, 42 *mudds* and some brab-palms Xms. 1000; Mátunga 65 *mudds* and 100 brab-palms Xms. 1700; Sion, 54 *mudds* and a few palms Xms. 1400; Dháravi, with two hamlets, 23 *mudds* and a few brab-palms Xms. 625. Kolába worth Xms. 4000 to Xms. 5000. The salt-pans yielded Xms. 2300 and the Koli suburbs about Xms. 7000. There were two distilleries, *bandhárastis* (?), at Bombay and at Máhim. Of other sources of revenue the Bombay and Máhim customs-houses yielded about Xms. 52,000, a tobacco tax Xms. 19,000, an excise Xms. 12,000, quit-rents Xms. 3000, and the Máhim ferry Xms. 1200. The total was roughly estimated at Xms. 160,000. The fortifications of the island were, the castle with six bastions begun in 1716, well armed; a small fort on Dongri; a small bastion at Mázgaon, with a sergeant and 24 men and 3 guns; Siwri fort on the shore, with a *subhedar* and 50 sepoyas and from 8 to 10 guns; the small tower and breastwork of Sion, with a captain and 62 men and nine or ten guns; three bastions at Máhim, with 100 men and 30 guns; a fort on Varli hill, with an ensign and 25 men and seven or eight guns; the island of Patecas (Butcher's Island) belonging to Mázgaon, with a fort, begun by General Boone in 1722, and about seventy seamen and six or seven guns.

² Grant Duff, 231-232.

³ Bom. Quar. Rev. IV. 78.

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for attacking them. The time favoured the Maráthás. Goa was harassed by the Bhonsles, and Ángria's fleet was at the Peshwa's service. The first step taken by the Maráthás was to attack the island fort of Arnála, off the mouth of the Vaitarna. The fort was taken and the commandant and the garrison put to the sword. The Maráthás next (April 1737) attacked Sálsette, took Ghod-bandar and put the garrison to the sword, and, gaining command of the river, prevented help being sent from Bassein to Thána. At Thána, though the fort was well advanced, the defences were unfinished. The captain fled to Karanja, and though the garrison made a gallant defence, successfully driving back two assaults, in the end they were forced to capitulate.¹ The English sent men and ammunition to Báandra, but the defences were useless and the place was abandoned, and fell to the Maráthás without a struggle. In 1738 the Portuguese made strenuous efforts to regain what they had lost. They defeated the Maráthás at Asheri, and a gallant attack on Thána might have succeeded, had not the English warned the Maráthás of the Portuguese preparations and supplied the garrison with powder and shot.² In January 1739 Chimnáji Áppa, the Peshwa's brother, took command of the Marátha troops, and, in spite of obstinate resistance, captured most of the northern forts, Katalváda, Dáhánu, Kelve, Shrigaon, and Tárápur, whose walls were scaled by the Maráthás, the Portuguese 'fighting with the bravery of Europeans,' till they were overwhelmed by numbers. Versova and Dhárávi in Sálsette, which still held out for the Portuguese, next surrendered, and the siege of Bassein was begun. The commandant of Bassein offered to pay tribute, but the offer was refused; he appealed to the English at first in vain, but he afterwards received from them a loan of £1500 (Rs. 15,000).³ The siege was pressed with the greatest skill and perseverance, and Ángria's fleet blocked all hope of succour. Still, with the help of some Portuguese lately come from Europe, so gallant was the resistance, little less brilliant than the heroic defences of Diu and Chaul, that before Bassein was taken three months (17th February-16th May) had passed and 5000 Maráthás were slain.⁴ The terms were honourable both to the Maráthás and to the Portuguese. The garrison was allowed to march out with the honours of war, and those who wished to leave the country were granted eight days in which to collect their property.⁵ Most of the large landholders gave up their estates and

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*Attack the Portuguese, 1739.**Fall of Bassein, 1739.*

¹ Bom. Quar. Rev. III. 273. Grose (1750) says (Voyage, I. 68): 'The Maráthás stepped in when the fort was almost finished. They found the guns not mounted and openings still in the walls.'

² Bom. Quar. Rev. IV. 79. This caused the bitterest ill-feeling between the English and the Portuguese; the Portuguese general in his letters, laying aside the usual formal courtesies.

³ Bom. Quar. Rev. IV. 82-83.

⁴ Nairne's Konkan, 83. The Portuguese loss was returned at 800 men. Ditto. Details of the siege are given under Bassein, Places of Interest. The Marátha management of the siege greatly impressed the English. Grose (1750) wrote, 'The Maráthás, taught by European deserters, raised regular batteries, threw in bomb-shells, and proceeded by sap and mine.' (Voyage, I. 80). They paid the European gunners well, he says in another passage (79), but never let them leave, and in old age suffered them to linger in misery and poverty.

⁵ Da Cunha's Chaul and Bassein, 149.

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 Portuguese,
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sailed for Goa. Except five churches, four in Bassein and one in Sálsette, which the Marátha general agreed to spare, every trace of Portuguese rule seemed fated to pass away.¹ A high authority, Governor Duncan, in Regulation I. of 1808, traces the fall of the Portuguese to the unwise zeal of their priests and to their harsh treatment of their Hindu and Musalmán subjects.² Kháfí Khán's statements,³ that the Portuguese treated their people kindly, and that, till the close of the seventeenth century, Hindus and Musalmáns continued to settle in Portuguese territory, prove that harshness and bigotry were not the causes of the fall of the Portuguese. The causes of their fall were that the Portuguese in Europe, careless of their Indian possessions, failed to keep the European garrison at its proper strength; that the officials in India, keen only to make money, let their defences fall to ruin; and that the hardy vigour of both gentry and priests had turned to softness and sloth. All rested in an empty trust in the name which their forefathers had left, wilfully blind to the law that to be rich and weak is to court attack and ruin.⁴

On the fall of Bassein, the Government of Bombay sent boats to bring away the garrison. To the commandant the Bombay Government paid the attention which his courage and misfortunes deserved. They allowed his officers and about eight hundred of his men to remain on the island during the monsoon, and advanced a monthly allowance of four thousand rupees for their maintenance.⁵ Though most of the Sálsette gentry retired to Goa, many families took refuge in Bombay. It was melancholy, says Grose (1750), to see the Portuguese nobles reduced on a sudden from riches to beggary. Besides what they did publicly to help the Portuguese, the English showed much private generosity. One gentleman, John de Souza Ferras, was extremely pitied by the English. He had owned a considerable estate in Sálsette, and had endeared himself to the English by his kindness and hospitality. He continued many years in Bombay caressed and esteemed.⁶ At the close of the rains the Portuguese troops refused to leave Bombay, till their arrears were paid. This demand was met by the Bombay Government, who advanced a sum of £5300 (Rs. 53,000). On the 29th of September the Portuguese were taken to Chaul in native vessels, under a Government convoy. The commandant and the Viceroy of Goa united in sending the Governor of Bombay the warmest acknowledgments of his kindness. But the sufferings of the Portuguese

¹ Nairne's Konkan, 84.

² So also according to Grose [Voyage, I. 167 (1750)] the Portuguese cruelty had not a little share in determining the Maráthás to invade them.

³ Elliot and Dowson, VII. 211-212, 345-346.

⁴ The conduct of the British in refusing to help the Portuguese has been severely blamed (Nairne's Konkan, 83; Bom. Quar. Rev. IV. 82). Portuguese writers go so far as to state that the English supplied the Maráthás with engineers and with bombs (Jozé de Noronha, 1772, in O. Chron. de Tis. II. 16). According to Grose, who wrote in 1750, the reasons why the English did not help the Portuguese were, 'the foul practices' of the Bándra Jesuits against the English interest in 1720, their remissness in failing to finish the Thána fort, and the danger of enraging the Maráthás, whose conduct of the war against the Portuguese deeply impressed the English. Voyage, I. 48-51.

⁵ Bom. Quar. Rev. IV. 86-87.

⁶ Grose's Voyage, I. 73.

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troops were not over. From Chaul they marched by land, and, on the 15th of November, when within two hours march of shelter in Goa, they were attacked and routed by Khem Sávant with the loss of two hundred of their best men. The English Commodore saw the miserable remnant arrive in Goa with 'care and grief in every face.'¹ As they were no longer able to hold them, the Portuguese offered the English Chaul and Korlái fort on the south bank of the Chaul river. The English could not spare the men to garrison these places, but trusted that by ceding them to the Maráthás they would gain their regard, and might be able to arrange terms between the Portuguese and the Maráthás. The Portuguese placed their interests in the hands of the English. The negotiation was entrusted to Captain Inchbird, and though the Maráthás at first demanded Daman and a share in the Goa customs, as well as Chaul, Inchbird succeeded in satisfying them with Chaul alone. Articles of peace were signed on the 14th of October 1740.²

Except the island of Bombay, the wild north-east, and some groups of Ángria's villages in the south-east corner, of which, at his leisure he could take what parts were worth taking, the Peshwa was now ruler of the whole of Thána. The change caused great uneasiness in Bombay. Soon after the fall of Bassein two envoys were sent to the Maráthás, Captain Inchbird to treat with Chimnáji Áppa at Bassein, and Captain Gordon to conciliate the Rája of Sátára in the Deccan. Bombay was little prepared to stand such an attack as had been made on Bassein. The town wall was only eleven feet high and could be easily breached by heavy ordnance; there was no ditch, and the trees and houses in front of the wall offered shelter to an attacking force.³ A ditch was promptly begun, the merchants opening their treasure and subscribing £3000 (Rs. 30,000) 'as much as could be expected in the low state of trade'; all Native troops were forced to take their turn at the work; gentlemen and civilians were provided with arms and encouraged to learn their use; half-castes or topazes were enlisted and their pay was raised; the embodying of a battalion of sepoy was discussed; and the costly and long-delayed work of clearing of its houses and trees a broad space round the town walls was begun. Though the Maráthás scoffed at it, threatening to fill it with their slippers, it was the ditch that saved Bombay from attack.

The embassies were skilfully conducted and were successful. Captain Inchbird concluded a favourable treaty with Chimnáji Áppa,⁴ and Captain Gordon returned from the Deccan with the assurance that the leading Maráthá chiefs admitted the value of English trade and would not molest Bombay.⁵ The feeling of security brought by these successful embassies soon passed away. When their fleet

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Portuguese,
1740.**Bombay,
1740.*¹ Bom. Quar. Rev. IV. 88.² Bom. Quar. Rev. IV. 87-89.³ Bom. Quar. Rev. IV. 91.⁴ Free trade subject to customs duties between the English and the Maráthás; the English to have dominion over the Máhim creek. Aitchison's Treaties, V. 14.⁵ Aitchison's Treaties, V. 11-15; Low's Indian Navy, I. 113; Bom. Quar. Rev. III. 333-336.

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left, convoying some merchantmen, Ángria became insolent, and news came of the gathering of a great Marátha force at Thána. Alarm turned to panic. Numbers fled burying or carrying away their valuables. Should the fleet be sent to convoy merchantmen, or should trade be sacrificed and the fleet kept to guard the harbour? This dilemma was solved in a disastrous way for Bombay. On the 9th of November a frightful storm destroyed their three finest grabs, completely armed and equipped and commanded by three experienced captains. Instantly Sambháji Ángria appeared in the harbour, and carried away fourteen fishing boats and eighty-four of their crews. Remonstrance was vain, retaliation impossible.¹

The immediate danger passed over, but for nearly twenty years Bombay lived in fear and trembling. In 1750, Grose laments that the friendly, or, at worst, harmless belt of Portuguese territory that used to guard them from the Maráthás was gone. They were face to face with a power, unfriendly at heart, whose officers were always pressing the government to lead them to Bombay, and let them raze its wretched fort and pillage its markets. The Maráthás were proverbially treacherous and unbindable by treaties, and since European deserters had taught them how to carry on sieges, they were very formidable enemies. It was Governor Bouchier's (1750-1760) chief claim to praise that he succeeded in keeping the Maráthás in good humour. The Maráthás knew that they gained much by European trade. But there was no trusting to their keeping this in mind. A change of ministers, a clamour for the sack of Bombay, a scheme to humour the troops, was enough to make them break their pledges of friendship even though they knew that the breach was against their interests.² To all human appearance, Bombay ceased to be tolerable the instant the Maráthás resolved on its conquest. Even could the fort hold out, it could be blockaded, and supplies cut off.³

The Maráthás,
1760.

Grose gives interesting particulars of these terrible Maráthás, who had taken Thána and Bassein, and who held Bombay in the hollow of their hands. Most of them were land-tillers called Kurumbis, of all shades from deep black to light brown, the hill-men fairer than the coast-men. They were clean-limbed and straight, some of them muscular and large bodied, but from their vegetable diet, light, easily overborne in battle both by Moors and by Europeans. Their features were regular, even delicate. They shaved the head except the top-knot and two side curls, which, showing from the helmet, gave them an unmanly look. The rest of their dress was mean, a roll of coarse muslin round the head, a bit of cloth round the middle, and a loose mantle on the shoulders also used as bedding. The officers did not much outfigure the men. To look at, no troops were so despicable. The men lived on rice and water carried in a leather bottle; the officers fared little better. Their pay was small, generally in rice, tobacco, salt, or clothes. The

¹ Bom. Quar. Rev. IV. 96-97.

² Grose's Voyage, I. 44.

³ Grose's Voyage, I. 96.

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horses were small but hardy, clever in rough roads, and needing little fodder. The men were armed with indifferent muskets mostly matchlocks. These they used in bush firing, retreating in haste to the main body when they had let them off. Their chief trust was in their swords and targets. Their swords were of admirable temper, and they were trained swordsmen. European broadswords they held in contempt. Their targets were light and round, swelling to a point and covered with a lacquer, so smooth and hard that it would turn aside a pistol shot, even a musket shot at a little distance. They were amazingly rapid and cunning. The English would have no chance with them. They might pillage Bombay any day.¹

Fortunately for Bombay the Maráthás remained friendly until two events, the destruction of Ángria's power in 1757 and the crushing defeat of the Maráthás at Páñipat in 1761, raised the English to a position of comparative independence. In 1755 the Maráthás and English made a joint expedition against Ángria. The Maráthás proved feeble and lukewarm allies, but the English fleet under Commodore James took the important coast forts of Suvarndurg and Bánkot in the north of Ratnágiri. In 1757, strengthened by the presence of Admiral Watson and of Colonel Clive, the English attacked and took the great coast fort of Vijaydurg in Ratnágiri,

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Fall of Ángria,
1757.

¹ Grose's Voyage, I. 83. In spite of this Marátha thunder cloud, Bombay was advancing rapidly to wealth and importance. In 1753 (1st December) the Government wrote to the Court; 'The number of inhabitants has so greatly increased that the crowded people are murmuring to have the town enlarged. Some very considerable bankers from Aurangabad and Poona have opened shops to the great advantage of trade.' (Warden's Landed Tenures, 77). This increase in prosperity was partly due to very liberal instructions about attracting strangers to Bombay in a letter from the Court dated 15th March 1748. (See Bom. Quar. Rev. V. 164). Bombay was no longer the Britons' burying-ground. The climate was better or was better understood, and much greater pains were taken to keep the town clean (Bom. Quar. Rev. V. 168). The strong dyke at the Great Breach, which was greatly damaged by a storm in 1728 (Bom. Quar. Rev. III. 331), had been repaired and the sea kept out of a large tract in the centre of the island. Mild management and religious indifference, allowing Hindus, Musalmáns, Pársis, even Catholic Christians the free practice of their forms of worship, had tempted so many settlers that every inch of the island was tilled, and, in proportion to its size, yielded much more than Sálsetta. Among the Maráthás, Bombay had a perilously great name for wealth. Its noble harbour was the centre of trade between Western and Upper India and the Malabár coast, the Persian Gulf, and the Red Sea. Its well-built though badly placed castle and its costly moat made it one of the strongest of the Company's Indian possessions. The military force was of three branches, Europeans, Natives, and a local militia. The Europeans were either sent from England or were Dutch French and Portuguese deserters, or they were topazes that is half-Portuguese. The sepoys had English officers, wore the Indian dress, and carried muskets, swords, and targets. They were faithful and with European help they were staunch. The local militia of land-tillers and palm-tappers would prove useful against an invader. Next to Ángria, perhaps equal to Ángria, the English were the first naval power on the west coast. They had succeeded to the old Portuguese position of granting passes to native craft.* Were it not for the English navy, the seas would swarm with pirates and no unarmed vessel could escape. The English navy consisted partly of beautifully modelled English-built galleys carrying eighteen to twenty guns, provided with oars, and specially useful in a calm. They had also a few grabs, modelled after Ángria's grabs, with prows best suited for carrying chase guns, and a competent number of galivats or row-boats. Large European ships were also occasionally stationed at Bombay. The marine was chiefly manned by English or European deserters and drafts from the land forces. Grose's Voyage, I. 40, 43, 48, 50.

* Passes were granted by Child at least as early as 1687. Hamilton's New Account, I. 202, 216. The form of pass used in 1734 is printed in Bom. Quar. Rev. IV. 188.

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*Fall of Angria,
1757.*

burnt Angria's fleet, and utterly destroyed his power.¹ They were still so afraid of the Maráthás that the empty threat of an invasion of Bombay made the English break off a favourable agreement with Faris Khán at Surat.² In the next year they gained command of Surat castle and became Admirals of the Moghal fleet. So encouraged were they with this success that, in 1760, they were bold enough to side with the Sidi against the Maráthás and to hoist the English flag at Janjira.³ The defeat of Pánipat in 1761, the death of the Peshwa Báláji Bájiráv, and the succession of a minor, freed the British from present fear of the Maráthás.⁴ Before the year was over they were in treaty with the Maráthás for the cession of Sálsette and Bassein. Raghunáthráv the regent for Mádhavráv refused to cede Sálsette, but granted another important concession, the independence of the Sidi.⁵ In 1766 Mádhavráv had so far retrieved Marátha affairs, that he refused to listen to any proposal for the cession of Sálsette and the harbour islands.⁶

On the conquest of Bassein in 1739 the Maráthás introduced a regular and efficient government. Under the name of Bájipur or Bájiráv's city, Bassein was made the head-quarters of the governor or *sarsubhedár* of the Konkan. Under the *sarsubhedár* were district officers, styled *mámlatdárs*, whose charges generally yielded about £50,000 (Rs. 5,00,000) a year; and who, besides managing the revenue, administered civil and criminal justice and police. Under the *mámlatdárs* were village headmen, or *pátils*. In Sálsette the Maráthás raised the land assessment and levied many fresh cesses. In spite of these extra levies the island was fairly prosperous, till, in 1761, on the death of Bájiráv, the system of farming the revenue was introduced. In Bassein grants were given to high-caste Hindus to tempt them to settle. The Native Christians were taxed and the proceeds spent in feeding Bráhmans to purify them and make them Hindus.⁷ In 1768 the district of Kalyán, stretching from the Pen river to the Vaitarna, had 742 villages yielding a land revenue of £45,000 (Rs. 4,50,000) and a customs revenue of £25,000 (Rs. 2,50,000).⁸

*State of
West Thána,
1760.*

At the close of 1760 (November-December) the French scholar Anquetil du Perron made a journey from Surat to visit the Kanheri and Elephanta caves. Both in going and coming his route lay along the coast. He travelled in a palanquin with eight bearers, four armed sepoy, and a Pársi servant. He was himself armed with a pair of pistols and a sword, and had two passports one for the

¹ Details are given in Orme's History, I. 408, 417, and in Grose's Voyage, II. 214-227. See Bombay Gazetteer, Vol. X. 196, 381.

² Grant Duff, 303; Bombay Gazetteer, II. 125.

³ Grant Duff, 324.

⁴ On the 7th January on the field of Pánipat, fifty-three miles north of Delhi, the Maráthás under Sadáshivráo Bháu were defeated by the Afgháns, and the Peshwa's brother and cousin, chiefs of distinction, and about 200,000 Maráthás slain. Báláji Bájiráv the Peshwa died heartbroken in the following June. Grant Duff's Maráthás, 316, 317.

⁵ Nairne's Konkan, 96. How greatly Marátha power was feared is shown by Niebuhr's remark when in 1774 he heard that the English had taken Sálsette: 'I do not know whether they will be able to hold it against the great land forces of the Maráthás.' Voyage en Arabie, French Ed. II. 2.

⁷ Da Cunha's Chaul and Bassein, 149.

⁶ Nairne's Konkan, 96.

⁸ Kalyán Diaries in Nairne's Konkan, 98.

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Maráthás the other for the Musalmáns. Throughout the whole of Thána order seems to have been well established. The Maráthás found it difficult to protect their shores against pirates, but they were busy repairing and building forts.¹ Both in going and in coming, Du Perron was free from the exactions either of highwaymen or of officials. Of the appearance of the country between Daman and Sálsette he gives few details, except that from Nárgol southwards, he occasionally mentions palm groves and notices the beautiful orchards of Agáshi. There were Christians in several of the villages where he halted, and, though many of their churches and buildings were in ruins or in disrepair, some were in order, and, at Agáshi, the road was full of Christians, going to church as freely as in a Christian land. With Sálsette he was much taken. It was no wonder that it had tempted the Maráthás, and if only the English could get hold of it, Bombay would be one of the best settlements in the east. If well managed it would yield £240,000 (Rs. 24,00,000) a year. It was full of villages almost all Christian. There were several ruined churches and convents, and the European priests had left. But the Maráthás had allowed the Christians to keep some of their churches, and the native priests, under a native Vicar General, kept up the festivals of the church with as much pomp as at Goa. Their processions were made without the slightest danger, even with a certain respect on the part of the Hindus. A festival at Thána in which Du Perron took part was attended by several thousand Christians. The Maráthá chief of the island did not live in Sálsette, but on the mainland in a fort commanding Thána.² About the same time (1750) the traveller Tieffenthaler described the people of the inland parts of Thána as a kind of savages brought up in thick forests, black and naked except a strip of cloth round the loins.³

Meanwhile, Bombay had been growing larger, richer, and healthier. In 1757 Ives describes it as the most flourishing town in the world 'the grand store-house of all Arabian and Persian commerce.'⁴ In 1764 Niebuhr found the climate pleasant, the healthiness much improved since some ponds had been filled with earth. The products were rice, cocoanuts, and salt. The population had lately greatly increased. The old castle was not of much consequence, but the town was guarded on the land side by a good rampart, a large moat, and ravelins in front of the three gates. There were also towers at Máhim, Riva north of Dhárávi, Sion, Suri, Mázgaon, and Varli. There were 300 native troops on the island, and, thanks to a Swiss, the artillery were in excellent order. The greatest work was the dock. The Maráthás still continued to treat the English with rudeness. In 1760 they carried off a Bombay cruiser. War seemed certain, but the English had sent a large number of troops to Calcutta and Madras, and they chose a friendly settlement.⁵ Another writer makes the population sixty thousand, and the sale of woollens and other English goods £140,000 (Rs. 14,00,000) a year. Still, he adds, the island

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1670-1800.
*State of
West Thána,
1760.*

*Bombay,
1760-1770.*

¹ Three chief sets of pirates harassed the Thána coasts at this time; the Sanganiáns from the gulf of Cutch, the Maskat Arabs, and the Malabáris. Grose's Voyage, I. 41.

² Zend Avesta, I. cccxix.-cccxxix.

³ Des. Hist. et Geog. I. 484.

⁴ Ives's Voyage in Bom. Quar. Rev. V. 162.

⁵ Niebuhr's Voyage en Arabie, II. 1-6.

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1760-1770.

does not pay.¹ In 1766 Forbes found the climate in general healthy and pleasant, though a considerable tract was overflowed by the sea. The merchants traded with all the principal seaports and interior cities of India, and extended their commerce to the Persian and Arabian gulfs, the coast of Africa, Malacca, China, and the eastern islands. The provision markets were well supplied from Sálsette and the mainland, and every spot that would admit of cultivation was sown with rice or planted with cocoa palms.² The town was about two miles in circumference, surrounded by modern fortifications. There were three excellent docks and a spacious marine-yard, where teak ships of all sizes were made by skilful Pársis, the exact imitators of the best European models.³ Of public buildings there were a Government house, customs-house, marine-house, barracks, mint, treasury, theatre, and prison. There were three hospitals, a Protestant church, and a charity school. The English houses were comfortable and well furnished, not yet deserted for country villas. The street in the black town contained many good Asiatic houses, kept by Indians especially by Pársis. Bombay was one of the first marts in India, a place of great trade. The government was simple and regular, managed with order and propriety, but the revenue was always inadequate to the expenses.⁴ The outlay was seriously increased by the building of new fortifications in 1768.⁵ The Court of Directors and the Bombay Government agreed that, without the possession of some of the neighbouring lands, Bombay could not be held. The most suitable lands were Sálsette and Bassein, Sálsette for its rice and vegetables, Bassein for its timber. No chance of gaining these lands was to be allowed to pass.⁶ With this object a British envoy was sent to Poona in 1771.⁷ The Maráthás refused to cede any land and added 500 men to the Thána garrison. In consequence of this refusal, knowing that the Portuguese had lately made vigorous reforms, and hearing that a fleet was on its way from Brazil to recover their late possessions, the Bombay Government determined to take Sálsette by force.⁸

Sálsette Taken,
1774.

On the 12th of December, 120 European artillery, 200 artillery lascars, 500 European infantry, and 1000 sepoys, under the

¹ Bombay in 1781, 6-7. Niebuhr (*Voyage*, II. 2) gives the population at 140,000, on the estimate of an Englishman who had been in Bombay twenty years. There had been 70,000 when he came, and since he had come the number was doubled. Sixty thousand is probably correct. The difference is probably partly due to the large section of the people who lived in Bombay only during the busy season. See below p. 516.

² Forbes' *Oriental Memoirs*, I. 22.

³ Ship-building in Bombay dated from 1735, when Lavji Nasarvánji came from Surat, and in the next year was sent to open a teak trade with the Bhils and other wild tribes of the forests to the north. *Bom. Quar. Rev.* III. 332. On the ship building at Surat at this time see Stavorinus' *Voyages*, III. 17-23 and *Bombay Gazetteer*, II. 146. Grose's *Voyage*, I. 110.

⁴ Forbes' *Oriental Memoirs*, I. 151-155.

⁵ Bombay in 1781, 8, 9.

⁶ Bombay in 1781, 9-10.

⁷ Grant Duff, 371.

⁸ The Portuguese had lately increased both the number and the size of their ships; they had abolished the Inquisition, turned much of the riches of the churches to the use of the state, settled the administration of justice on a firm footing, and done much to encourage the military service. The force at Goa was 2240 infantry, 830 marines, 2000 natives, and 6000 sepoys. An army of 12,000 arrived from Brazil at Goa, and preparations were made to seize Bassein. (*Chaul and Bassein*, 150; *Bombay in 1781*, 73 footnote). The day after (13th December) the English sailed for Thána, the Portuguese fleet entered Bombay harbour and protested. *O. Chron. de Tis.* II. 14.

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command of General Gordon, started from Bombay by water to Thána. On the 28th, after a serious repulse, the fort was carried by assault and most of the garrison were put to the sword.¹ A second British force took Versova, and a third occupied Karanja, Elephanta, and Hog Island.² By the first of January 1775, Sálsette and its dependencies, including Bassein, were in the possession of the British. In his dispute with Nána Fadnavis as to the legitimacy of the child whom Nána had declared heir to the late Peshwa, Raghunáthráv had been arrested and forced to retire to Gujarát. On the 6th of March 1775, to obtain the help of the English, he agreed to a treaty, known as the treaty of Surat, under which Sálsette and Bassein were ceded to the English.³ Bassein was soon after restored, but Sálsette, Karanja, Hog Island, and Khánderi, which at the time of cession were estimated to yield a yearly revenue of £35,000 (Rs. 3,50,000), were given over to the English.⁴

In August 1775, Parsons found Bombay an elegant town with numerous and handsome gentlemen's houses, well laid out streets, and a clean sandy soil. The esplanade was very large, and as smooth and even as a bowling green. Inside of the walls was a spacious green where several regiments could drill. Bombay castle was very large and strong, and the works round the town were so many and the bastions so strong and well placed, and the whole defended with so broad and deep a ditch, that, with a sufficient garrison and provisions, it might bid defiance to any force. Its dry-dock was perhaps better, and its graving dock and rope-walk were as good as any in England. The ships built in Bombay were as strong, handsome, and well finished as any ships built in Europe.⁵

At this time Sálsette is described as having good water and a fruitful soil, yielding chiefly rice, capable of great improvement, and formerly the granary of Goa. Karanja yielded rice to the yearly value of £6000 (Rs. 60,000) and Elephanta about £800 (Rs. 8000).⁶ In 1774 Forbes, on his way to the Kanheri caves, passed through a country of salt wastes, rice fields, cocoa groves, wooded hills, and rich vallies. The island was infested by tigers and was full of the ruins of Portuguese churches, convents, and villas.⁷

Shortly after the cession (May, 1775) the Maráthás from Bassein

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Sálsette Taken,
1774.*Bombay,*
1775.*Sálsette.*

¹ Forbes (Or. Mem. I. 452) says that the expedition against Thána was in consequence of a treaty between the Select Committee of Bombay and Raghunáthráv Peshwa, by which the islands were ceded to the British. But the first treaty with Raghunáthráv was after, not before, the taking of Thána.

² Forbes' Or. Mem. I. 453. In the fourteen years before the conquest of Sálsette the revenue of Bombay amounted to £1,019,000 and the expenditure to £3,974,000; it had cost the Company nearly three millions sterling. The details are given in Milburn's *Oriental Commerce*, I. lii, liii, lviii.

³ Aitchison's *Treaties*, V. 21-28. The Portuguese objected strongly to the action of the English in seizing Sálsette. The correspondence continued till 1780, when Mr. Hornby showed that the English Government had both justice and technical right in their favour. To this letter the Goa government were unable to answer. But representations through the court of Lisbon to the English Government were more successful. A despatch came out denouncing the conquest of Sálsette as unseasonable, impolitic, unjust, and unauthorised, and advising the Bombay Government to cancel the treaty. But the cession had long been formally confirmed and no action was taken. Chaul and Bassein, 156.

⁴ Bombay in 1781, 2, 3.

⁵ Parsons' *Travels*, 214-217.

⁷ Forbes' Or. Mem. I. 428, III. 449.

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*Sálsette.**The English
and
Maráthás.*

landed on Sálsette with 3500 men, but were repulsed with great loss.¹ A few months before (December 1774), at Gheria in Ratnágiri, Commodore John Moore, with the *Revenge* and the *Bombay grab*, had attacked and destroyed the chief ship of the Marátha navy, a vessel of forty-six guns.² In 1776 an impostor, calling himself Sadáshiv Chimnáji, gathered a large force and overran the Konkan. In October he marched up the Bor pass, but was driven out of the Deccan, and, seeking shelter with A'ngria, was made prisoner, and the Konkan speedily reduced to order.³

Meanwhile the English Government in Calcutta, which had lately been made Supreme, disapproved of the support given to Raghunáthráv, declared the treaty of Surat invalid, and sent their agent Colonel Upton to Poona to negotiate with the ministerial party. Under the terms of a treaty dated at Purandhar, near Poona, on the 1st of March 1776, it was agreed that an alliance between the British and the ministerial party should take the place of the alliance between the British and Raghunáthráv or Rághoba. At the same time the British were to continue in possession of Sálsette, Karanja, Elephanta, and Hog Island.⁴ In spite of this treaty, the feeling of the ruling party at Poona of which Nána Fadnavis was the head, was strongly hostile to the English. When news arrived that war between England and France was imminent, Nána determined to make use of the French to lower the power of the English. In April 1778, St. Lubin and some other Frenchmen landed at Chaul and proceeded to Poona, and were there received with the highest honour.⁵ On St. Lubin's promise to bring a completely equipped French force to Poona, Nána concluded an alliance between France and the Maráthás, granting the French the free use of the port of Chaul.⁶ At the same time Nána treated the English Agent at Poona with marked discourtesy. A considerable party at Poona, whose leaders were Sakháram and Moroba, were hostile to Nána and were anxious to see Rághoba in power. Disappointed with the failure of the Purandhar treaty, and feeling that only by the overthrow of Nána could French influence at Poona be destroyed, the Governor General encouraged the Bombay Government to come to an arrangement with Sakháram's party, and promised to send a force overland by Oudh and Berár to act with them in setting Rághoba in power in Poona. A strong force⁷ was directed to meet on the Jamna, opposite to Kalpi, and Colonel Leslie, who was placed in command, was

¹ Bombay in 1781, 82.² Bombay in 1781, 84-85; Parsons' Travels, 217.³ Nairne's Konkan, 99.⁴ Aitchison's Treaties, V. 28-33. In spite of this affront from the Government of Bengal the Court of Directors approved the policy of the Bombay Government, preferring the treaty of Surat to the treaty of Purandhar. Grant Duff, 396, 406.⁵ Bombay in 1781, 115-116.⁶ Bombay in 1781, 120, 143. On the 13th May 1778, Nána delivered a paper to St. Lubin, requiring the help of France to punish a nation 'who had raised up an insolent head and whose measure of injustice was full.' Ditto 163. Part of the French plan was an attack on Bombay. Ditto 168. They collected 5000 European soldiers and a supply of artillery at Mauritius. Ditto 304, 317, 326.⁷ Six battalions of sepoys with proportionate artillery and some cavalry. Grant Duff's Maráthás, 406.

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instructed to march across India towards Bombay, and place himself under the orders of that Presidency. Colonel Leslie crossed the Jamna in May 1778, but, getting mixed with local disputes in Bundelkhand, he made little progress, and died on the 3rd of October 1778.¹

On receipt of the instructions from the Supreme Government, the Governor of Bombay decided to make a fresh alliance with Rághoba on the terms of the Surat treaty of 1775. The English undertook to establish Rághoba in Poona, but stipulated that, unless he could prove that the young Peshwa was not the son of Náráyanráv, Rághoba was to be placed in power merely as regent. In return Rághoba promised to cede Bassein and Khánderi island, the Átgaons which formed part of Sálsette, and several districts in Gujarát. He also promised that, without the consent of the English, no European should be allowed to settle in the Peshwa's territory.² The treaty was concluded in Bombay on the 24th of November 1778. On the 22nd of November, hearing that the ministerial party were taking steps to oppose Rághoba's march to Poona, a force of 3900 men was ordered to leave Bombay.³ The military command was given to Colonel Egerton, but all negotiations were to be carried on by Messrs. Carnac and Mostyn who accompanied the force. On the 25th of November the first division, under Captain Stewart, took possession of the Bor pass and of the village of Khandála. Colonel Egerton, with the second division, seized Belápur, and, on the 26th November, encamped at Panvel. On the 15th December the whole army reached Khopivli, or Campoli, at the foot of the Bor pass. Here, though they heard that the ministerial troops were gathering to bar their passage to Poona, they remained till the 23rd of December, spending the time in making a road for the guns up the Bor pass. Meanwhile the Marátha horse ranged in large bodies between Khopivli and Panvel, and caused much annoyance to the camp. To add to their misfortunes, Mr. Mostyn, who alone had a thorough knowledge of Poona affairs, fell sick and returned to Bombay where he died on the 1st of January. Colonel Egerton's health also gave way. He resigned the command and left for Bombay, but the country was so full of Marátha horse that he was forced to return. On his return he resumed his place in the committee, but was succeeded in the command by Colonel Cockburn.

When the English force reached the Deccan, contrary to Rághoba's assurances, they found that the country was full of hostile horse, and that none of the chiefs were inclined to support Rághoba's cause. In skirmishes between Khandála and Kárli, the British force was unfortunate in losing Colonel Cay and Captain Stewart, two of its best officers.⁴ When they reached Talegaon, eighteen

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1670-1800.

*English Advance
on Poona,
1775.*

*English Defeat,
1779.*

¹ Grant Duff's Maráthas, 420.

² Aitchison's Treaties, V. 34-38. The Gujarát districts ceded under this treaty were Olpád in Surat, Jambusar, Ámod, Hánsot, and an assignment of £7500 on Ankleshvar in Broach.

³ The details of the force were, 143 artillery with 500 lascars, 448 rank and file of European infantry, and 2278 sepoy, making with officers a total of 3900. Bombay in 1781, 173.

⁴ Colonel Cay and Captain Stewart were killed at Kárli. Grant Duff, 413.

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English Defeat,
 1779.

miles west of Poona, the town was in flames and there was a serious scarcity of supplies. A council was called, and, in spite of all that the ablest officers could urge, the majority determined to retreat. The retreating force was soon surrounded by Marátha horse, and, but for the courage and skill of Captain Hartley who commanded the rear guard, the greater part of the second division must have been destroyed. At Vadgaon, about four miles west of Talegaon and twenty east of Khandála, a second council was called and the majority agreed that the troops could not stand another day of such fierce fighting. Accordingly, on the 15th, they entered into treaty with Nána Fadnavis and Sindia. Nána Fadnavis made the surrender of Rághoba a preliminary to any agreement. But the English were spared the dishonour of giving him up, as Rághoba had already placed himself under the protection of Sindia. Disappointed of the object he had most at heart, Nána declared that orders must be sent to Colonel Goddard to conduct his detachment back to Bengal, and that the English must surrender all the Marátha territory they had acquired, and that, until the lands were handed over, the army must remain at Vadgaon. The negotiations with Sindia were more successful. On the promise of the cession of Broach, he arranged that the army should be released, and they retired to Bombay guarded by the troops they had been accustomed to see fly before them.¹ In Bombay, joy at the return of the army was lost in the shame of the terms to which its leaders had submitted. At the council regret and recriminations were silenced. 'Our first duty,' said Governor Hornby (29th January), 'is to retrieve our affairs, our next is to inquire into the cause of failure.' He praised the courage of the army, blamed the commanding officers, and advised Colonel Egerton and Colonel Cockburn to abstain for the present from military duty. For his skill and courage in command of the rear guard he promoted Captain Hartley to the rank of Lieutenant Colonel.² As Messrs. Carnac and Egerton had no authority to conclude a treaty, he held that the convention of Vadgaon was not binding. As regarded future dealings with the Maráthás, he (19th February) gave his opinion that power in Poona was not in the hands of Nána but in the hands of Sindia, that Sindia was opposed to a French alliance and had shown himself friendly to the British, and that the British should make every effort to conclude an agreement with Sindia. As Rághoba was now a puppet in Sindia's hands, no further attempt should be made to raise him to power. The main objects of the English were to keep the French and Nána from any share in the government of Poona, and to preserve for the Company the territory they then held.³ Nána was told that Messrs. Carnac

¹ Bombay in 1781, 188. About this time (1780) the Dutch were anxious to establish themselves at Bassein, but the negotiations failed. Da Cunha's Chaul and Bassein, 73-74.

² Mr. Carnac, Colonel Egerton, and Colonel Cockburn were dismissed the Company's service. Grant Duff, 418.

³ Bombay in 1781, 205. The depressed state of the English in 1780 is shown by the Marátha piracies to which they had to submit. The governor of Bassein, one of the Peshwa's admirals, used to attack English ships, and, if they succeeded in proving the offence, all they gained was the explanation that their ship was supposed to belong to some other nation.

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and Egerton had no power to conclude a treaty, and that the English repudiated the Vadgaon convention. An attempt was made to open negotiations with Sindia. But Hornby had overestimated Sindia's goodwill to the English. The Maráthás insisted that the terms of the Vadgaon convention should be carried out, and that Sálsette and the Gujarát territories should be ceded. To enforce their demands preparations were made for attacking Sálsette, but precautions prevented the attack, and the safe arrival of Colonel Goddard at Surat, on the 25th of February, changed the face of affairs.

On Colonel Lewis' death on the 3rd of October, Colonel Goddard succeeded to the command of the army in Bundelkhand, and, in spite of great difficulty and danger, led his men through Bhopál and Hoshangabad to the banks of the Narbada, which he reached on the 16th of January 1779. His instructions were to act as the Bombay Government advised, and his advice from Bombay was to push on to Junnar. On the 24th of January he received a letter from Mr. Carnac, dated the 11th, telling him that matters had changed, and advising him to give up Junnar and to march either to Bombay or to Surat, or, if he was not strong enough to do this, to stay in Berár. Colonel Goddard pushed on and reached Charváh, opposite Burhánpur, on the 30th of January. On the 2nd of February he received a letter from Mr. Carnac and Colonel Egerton, dated Khopivli the 19th of January, telling him not to act on their letter of the 16th, as, on consideration, they found that they had no power to give the orders which that letter contained. No letter dated the 16th had been received. But the probability that the Bombay force had met with a heavy disaster, led Goddard to press on to Surat. On the 9th he received Mr. Carnac's letter of the 16th of January ordering his return to Bengal. After this, the march was carried on with such spirit that Surat was reached on the 25th of February, 300 miles, much of it wild and rugged, in nineteen days.¹

On hearing that Colonel Goddard was safe in Surat the Supreme Government made him their minister to treat with the Maráthás. The treaty of Purandhar was to be renewed, provided the Maráthás agreed to withdraw claims based on the Vadgaon convention and never to admit French forces into their dominions.² At the request of the Bombay Government, Goddard visited Bombay on the 15th of March 1779. He agreed with the Bombay Government that no steps should be taken, till a further letter was received from the Supreme Council. He then returned to his army at Surat. On the 29th of May he wrote to the Poona Court telling them that he had been charged with negotiations at Poona, and expressing the wish of the Supreme Council to conclude a lasting treaty with the Maráthás. In the struggle for power between Nána and Sindia, Nána was most anxious to gain possession of Rághoba. In case Nána might succeed, Sindia sent Rághoba under escort to Burhánpur, and, on the way, Rághoba, suspecting that he would be thrown into confinement, escaped with a body of troops to Gujarát, and threw himself on the protection of Colonel Goddard. Goddard agreed to protect him,

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*Goddard's
March,
1779.*

*Negotiations
with Poona,
1779.*

¹ Bombay in 1781, 289.² Grant Duff, 424.

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*War in the
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1780.*

and, on the 12th of June, Rághoba joined the English camp. During the rains, negotiations went on between Colonel Goddard and the Poona Court. But, as the Maráthás claimed the cession of Sálsette and demanded the surrender of Rághoba, no advance was made. At the close of the year General Goddard visited Bombay. Mr. Hornby proposed that the British should form an alliance with the Gáikwár and attack the Peshwa's territory. This proposal was approved by the Supreme Government, and four companies of European infantry and two battalions of sepoys, under Colonel Hartley, were sent from Bombay to help Goddard in Surat.¹

On the 1st of January 1780, Goddard marched from Surat, took Dabhoi, and agreed with the Gáikwár to divide the Peshwa's Gujarát possessions, the Gáikwár keeping the north and the British the south. Ahmadabad fell on the 15th of February, and the success was followed by the defeat of part of Sindia's army.² At the request of the Bombay Government, Hartley was ordered from Baroda to Bombay on the 8th of May. This reinforcement was much wanted in the Konkan. To prevent the Maráthás cutting off Bombay supplies, small bodies of troops had been posted at different parts of the Konkan. Four European subalterns, in charge of two companies of sepoys, took post on one of the Sahyádrí passes, and another force under Captain Richard Campbell seized Kalyán. Enraged at the loss of Kalyán, Nána Fadnavis despatched a large force who took the British post on the Sahyádris, and, on arriving near Kalyán, sent a message to Captain Campbell demanding the surrender of the town. Campbell told them they were welcome to Kalyán if they could take it, and made a spirited defence. A Marátha assault was planned for the 25th of May, but Colonel Hartley arrived, and, on the night of the 24th, surprised the Marátha camp, pursuing them for miles, and killing a great number. During the rest of the fair season the British remained unmolested in the Konkan.³ Shortly before the relief of Kalyán, the bravery and skill of Lieutenant Welsh had (23rd April) gained a great advantage to the British, by the capture of the three forts of Párnera, Bagváda, and Indragad, on the borders of Gujarát and the Konkan.⁴ After the beginning of the rains the Maráthás attacked the different posts in small parties, but Kalyán was well garrisoned and was not molested.⁵

On the third of August, the night on which the fort of Gwálior was surprised by Captain Popham, Captain Abington marched about ten miles south from Kalyán, and attempted to surprise the important fort of Malanggad or Báwa Malang. He secured the lower hill, but the garrison were able to retreat to the upper fort, and its mass of sheer rock defied assault.⁶ Meanwhile the Bombay Government were hardpressed for funds. They had looked for help to Bengal, but the whole strength of Bengal was strained to meet Haidar Ali's attack on Madras. Bombay had no resource but in its

¹ Grant Duff, 429.

² Grant Duff, 430-433.

³ Grant Duff, 434.

⁴ Grant Duff, 435. Párnera and Bagváda are in the south of Surat; Indragad is in the north of Dáhánu. See Places of Interest, Indragad.

⁵ Grant Duff, 435.

⁶ Grant Duff, 437.

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own efforts. The only means of raising a revenue was to overrun the enemies' territory as soon as the rains were over. With this object Goddard was asked to besiege Bassein, and, early in October, five battalions were placed under Colonel Hartley, with orders to drive out as many of the enemy's posts as possible and secure the rice harvest. He was to arrange his movements so as to hold the country between the Sahyádris and Bassein, and prevent the Maráthás from strengthening that fort. Colonel Hartley's first service was, on the 1st of October, to relieve Captain Abington whose retreat from Malanggad to Kalyán had been cut off by a force of Maráthás. The relief was completely successful and was effected with little loss. The troops pursued the Maráthás to the Bor pass and enabled the Bombay Government to gather the greater part of the Thána revenue.¹ General Goddard arrived before Bassein on the 13th of November. On account of its strength he determined to attack by regular approaches, and completed his first battery on the 28th of November. The Maráthás strained every nerve to recover the Konkan and relieve Bassein. Large bodies of troops were hurried down, and Colonel Hartley, after a month's fighting, was forced to retire towards Dugad about nine miles east of Bassein. Finding that they could not succour Bassein, the Maráthás determined to destroy Hartley's army. On the 10th of December upwards of 20,000 men thrice attacked the Bombay division in front and rear, but each time were repulsed with slight loss though two of the slain were officers. On the eleventh the attack was repeated with heavier loss to the British, including two more officers. During the night Hartley fortified two heights that covered his flanks. Next morning at daybreak the Maráthás attempted a surprise. But they were met with so deadly a fire that they were forced to retire with the loss of their leader Rámchandra, who was slain, and of Signior Noronha, a Portuguese officer, who was wounded. Bassein had fallen on the day before the battle of Dugad (11th December), and, on the day after the battle, Goddard joined Hartley's camp.² Though Bassein had fallen, Goddard was detained for about a month (18th January 1781) by the island fort of Arnála about ten miles north of Bassein.

Haidar Ali's success in Madras made the Supreme Government anxious to come to terms with the Maráthás. In the hope that a show of vigour might make the Maráthás more willing for peace, Goddard pushed to the foot of the Bor pass, his advanced party forcing the pass on the night of the 8th of February and encamping at Khandála, while Goddard, with the head-quarters, remained below at Khopivli.³ This movement proved a failure. Naná Fadnavis was in no way affected by it. He refused to treat with the British unless the treaty included his ally Haidar

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1780.**Battle of Dugad,
1780.**Goddard's
Retreat,
1781.*¹ Grant Duff, 438.² Grant Duff, 440. The British loss at Bassein was only thirteen, one of them, Sir John Gordon, an officer. Details of the siege of Bassein and of Hartley's battle at Dugad are given under Places of Interest, Bassein and Dugad.³ The total strength of his force was 6152 men, 640 Europeans and 5512 Natives. Grant Duff, 443 note.

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1670-1800.

*Goddard's**Retreat,*

1781.

Treaty of Salbái,
1782.

Ali, and he sent a force of 12,000 men to cut off Goddard's communication with Panvel. On the 15th of March the Maráthás attacked a convoy of grain near Chauk and caused severe loss. Goddard proposed to make a fort on the Bor pass and Mr. Hornby proposed to garrison Rájmáchi, but neither suggestion was carried out and Goddard prepared to return to Bombay. Nána kept on sending troops into the Konkan, and held the country between Khopivli and Panvel in such strength, that a convoy, sent by Goddard for grain, was unable to return from Panvel without the help of every disposable man from the Bombay garrison, or without the loss of 106 men killed and wounded. On the 19th of April Goddard brought his guns and baggage from the top of the Bor pass and prepared to march towards Panvel. Every movement was watched by three great bodies of Marátha horse. There were 15,000 men at the foot of the Kusur pass, 12,000 near Bhimáshankar, and 25,000 at the top of the Bor pass. On the 20th, the moment that Goddard began his march, the Deccan force poured into the Konkan and captured much of his baggage. On the 20th, Goddard moved seven miles to Khálápur, and next day seven miles to Chauk. On the way his loss was severe, the Maráthás attacking the rear, assailing the front, and keeping up a steady fire from behind rocks and bushes. On the 22nd the British halted at Chauk. Early in the morning of the 23rd, the baggage was sent ahead and some distance was covered before the enemy came up. Then the attack was so severe that Goddard made a show of pitching his tents and the enemy withdrew. The army reached Panvel on the evening of the 23rd April, without further annoyance, but with the loss of 466 killed and wounded, of whom eighteen were European officers. The Maráthás considered Goddard's retreat one of their greatest victories.¹ From Panvel part of Goddard's army was drafted to Madras; the rest were moved to Kalyán and there spent the rains. A large Marátha force was sent towards Gujarát and their garrisons strengthened.²

During the rains (June-November 1781) the Bombay Government were extremely hardpressed for money. Several schemes for carrying on the war on a large scale had to be set aside for want of funds.³ During the next fair season defensive operations continued in the Konkan. But the great power of Haidar Ali made peace with the Maráthás so important that, at last, on the 17th May 1782 the treaty of Salbái was concluded. One of its chief provisions was the restoration of all territory conquered from the Maráthás since the treaty of Purandhar in 1775. This reduced the British possessions in the north Konkan to Bombay, Sálsette, and the three small islands of Elephanta, Karanja, and Hog Island.⁴

¹ Grant Duff, 447.² Grant Duff, 447.

³ One suggestion which was fully considered, but finally rejected, was that certain Marátha *deshmukhs*, whose ancestors had held lands under the Muhammadans, should put the English in possession of the Konkan, the English giving them £5000 (Rs. 50,000) for each of the larger and £1000 (Rs. 10,000) for each of the smaller forts, and allowing them to keep all money, jewels, and wares they might capture. Grant Duff, 450-451.

⁴ Aitchison's Treaties, V. 41. Grant Duff, 452. The treaty was not finally exchanged till the 24th February 1783.

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Bassein had to be given up, but from Marátha delay in completing the treaty it was not actually transferred till April 1783.¹ About the time when the treaty of Salbái was concluded, the Maráthás confirmed the Jawhár chief in the small territory which they had left him.²

During the disturbances that ended in the treaty of Salbái the district had suffered severely. In February 1781, every village, hut, and stack, on the high road between Kalyán and Khopivli, had been burnt, and most of the people had fled.³ Even the rich coast tract seems to have become impoverished, as the loss of seventy-five carts and forty-four oxen is said to have caused great distress to the district of Bassein.⁴ The scarcity of money in Bombay made a liberal policy in Sálsette impossible. The island showed few signs of improvement. Mr. Forbes, who revisited the Kanheri caves in 1783, was astonished to find that, during the ten years Sálsette had been under the Company, tillage had not spread. The gentle hills and valleys in the centre of the island were still in their former state of wildness.⁵ In the Marátha districts, on the way to the hot springs of Vajrábái, about twelve miles north of Bhiwndi, were fields of rice, pulse, and a little tobacco. Mango trees abounded and there were a few lime trees, plantains, and guavas round the Vajrábái temples. Grass grew to a surprising height and there was abundance of flowers and fragrant herbs. The people were lazy, living from hand to mouth, partly because industry was never the character of the Marátha, partly from the unhappy constitution of the government and the confused state of the country.⁶ Four years later, in the rains of 1787 (15th August-11th September) the Polish traveller Dr. Hové made several botanical trips through Sálsette and the neighbouring mainland. Sálsette showed signs of great decay; it was thinly peopled and poorly tilled. From Versova to Thána Hové did not find a single village or any signs of tillage. There was teak of an amazing height and thickness, and there were remains of churches, chapels, and large buildings all pining in decay. Near Thána there was some rich rice tillage,⁷ and at Dhárávi, in the west, rice, sugar-

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THE MARÁTHÁS.
1670-1800.

State of Thána,
1780.

1787.

¹ Grant Duff, 457. Under the treaty of Salbái the Maráthas agreed to pay Raghu-náthráv an allowance. He retired to Kopargaon on the Godávári and soon after died. His son Bájiráv was nine years old at his father's death, and a posthumous son Chimnájí Appa was born soon after. Grant Duff, 459.

² Bom. Gov. Sel. [New Series], XXVI. 15.

³ Belápur, Karanja, and Kalyán MS. diaries in Nairne's Konkan, 103.

⁴ Belápur, Karanja, and Kalyán MS. diaries in Nairne's Konkan, 103.

⁵ Or. Mem. III. 451. The writer of the Account of Bombay (1781) describes Sálsette as well watered, fruitful, and capable of great improvement, pp. 2-3. In his account of the Kanheri caves, Macneil (Archæologia, VIII. 253) tells a tale which shows, how, in those rough days, the strong bullied the weak. On his way to the caves, he and his palanquin-bearers met a string of about a hundred girls, carrying baskets of dried fish to market. As Macneil drew near, the girls took to flight, the bearers chasing them and taking by force some handfuls of fish from as many of the baskets as they could lay hold of. Macneil forbore punishing his men, as he learned 'that custom hallowed the act and that the tax was a constant perquisite of these gentlemen of the road.'

⁶ Or. Mem. IV. 248.

⁷ Tours, 13-16. According to Hové the practice of sowing rice in beds and planting it out in tufts had only lately been introduced from Gujarát. It saved seed and trebled the outturn. Ditto, 13.

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1670-1800.

State of Thána.

cane, and vegetables were grown. But in the south-east, while there were remains of wells and marks of former tillage, there was a large waste area of level land fit for sugarcane and rice. The produce of the island was not enough to maintain the garrison and town of Thána.¹ The Marátha mainland was even more deserted than Sálsette. Between Thána and Vajrábái there was not a single village, and travelling was dangerous from tigers, of whom five were seen in one day, from buffaloes who pursued Europeans like enemies, and from natives who were such enthusiasts for their religion that they looked on Europeans as the lowest on earth and did not scruple to kill them.²

1788.

In the January following (1788) Hové travelled down the west coast from Surat to Bassein. The Thána part of the country was well watered and on the whole fertile. The hills yielded the finest teak and the valleys high grass, and on some of the flats, near Nárgol, grew a luxuriant wild sugarcane.³ The extreme north was very wild, the hills were covered with unbroken forest, and the valleys were overgrown with grass. Further south, between Umbargaon and Dáhánu, the ruggedness disappeared, the coast lands were plain and rich, and the hills yellow and bare. South of Dáhánu, almost the whole way to Bassein, the coast strip was rich and well tilled with rice, sugarcane, and plantains.⁴ During the day the thermometer was never less than 89°, but the nights were unexpectedly cold, small pools of water being frozen over near Maroli on the night of the thirteenth January. The valleys were full of brushwood and bastard poon, *Sterculia foetida*. Along the coast, between Umbargaon and Dáhánu, were large groves of brab-palms, and further north, near Maroli, the country abounded in teak of a prodigious size, several of the trees measuring over twelve feet in girth and not less than eighty feet high.⁵ In the rich coast strip between Dáhánu and Bassein, rice, yams, and turmeric were grown. There were also sugarcane gardens with plantains and pomegranates, the canes very flourishing, fifteen feet high and thick in proportion.⁶ In the north there were many tigers. Not a day passed that several were not started. Some of the villages had herds of cattle hunch-backed and small, miniatures of the Gujarát oxen, and so moderate in price that any number might have been bought at 2s. (Re. 1) a head. There were some sheep with wool as soft and white as Gujarát cotton.⁷ Except the rich coast the country was poorly peopled and badly tilled. From the north to Bassein Hové did not see more than thirteen villages. The people were dark, slender, active, and longlived. They ate all animal food except the ox, and drank liquor freely. Their winter

¹ Tours, 14.² Tours, 17, 19, 20.³ Tours, 98, 99.⁴ Tours, 99, 100.⁵ According to Hové the Kolis made teak plantations, sowing the seeds at the end of the hot season, and tended the young trees lopping side shoots. Teak seemed to thrive best in rocky places and was chiefly used for ship building. Tours, 97.⁶ Tours, 99, 100. According to Hové the growth of sugarcane had been introduced only eight years before (1780). It had spread so rapidly that, instead of importing sugar, the people of Bassein were able to send it to Bombay and Surat. They had not learned the art of refining sugar.⁷ Tours, 101.

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clothing was of wool. Their villages, especially in the hills, were small, of not more than thirteen families. They were pining in poverty and destitute of comfort. Though the country was so rough the coast route was passable for carts. Hové had a horse and two carts, and he talks of hundreds of hackeries, between Umbargaon and Dáhánu, coming to load jars of palm-juice.

The country seems to have been free from robbers. All along the route, especially in the north, were posts of mounted guardsmen who lived in small thatched huts, tilled a plot of land, and were armed with a sabre, a spear, and a matchlock. One of their chief duties was to give alarm on the appearance of an enemy. They stopped travellers, and, if they had not passes, took them to the chief officer of the district, who closely examined them. There were also posts at every ferry, and no one could pass without heavily feeing the head of the watch. The Marátha officers pillaged openly and forced travellers to give whatever they chose to ask. Gujarát, though full of robbers, was less troublesome and cheaper to travel in.¹

In 1783 Forbes found Bombay greatly increased since 1774. The troubles on the mainland had driven people to Bombay, and a flourishing commerce had drawn others. Provisions and supplies were plentiful, but prices were high, double what they used to be. The island was almost covered with houses and gardens. It would soon be a city like Surat or Ahmadabad.²

In 1790 Thána, with other parts of Western India, suffered from a failure of rain and from famine.³ In 1793 a great part of Sálsette appeared to be lying waste. But an attempt had lately been made to grow sugarcane and indigo, and a Dr. Stewart from Bombay was superintending the infant plantations.⁴ Shortly after this a few large estates were granted to British subjects with the view of improving the country.⁵ In 1801 a permanent settlement was offered to the holders of land in Sálsette, but only four landholders accepted the offer.⁶ During the last fifteen years of the eighteenth century, trade, especially the Chinese cotton trade, had brought much money into Bombay. The prosperity and growth of the city improved it as a market for field produce, and, by the opening of

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1670-1800.
*State of Thána,
1788.***

*Sálsette,
1790-1800.*

¹ Tours, 103. In crossing the Dáhánu river and the Vaitarna, Hové had each time to pay Rs. 10. At Bassein he had to pay Rs. 12 to men to whom he showed his passes, and he was charged Rs. 43 for a boat from Bassein to Máhim. Ditto 100, 101, 102, and 103.

² Forbes' Oriental Memoirs, III. 436-7. Abbe Reynal gives the population in 1780 at 100,000 (I. 378-379). Franklin (Pinkerton's Voyages, IX. 236) describes Bombay in 1786 as very beautiful and as populous for its size as any island in the world. It had a splendid harbour, an excellent dock, and a ship-building yard with very ingenious and dexterous shipwrights, not inferior to the best in England. Merchants and others had come to settle from the Deccan, the Malabar and Coromandel coasts, and from Gujarát. There were eight battalions of sepoys, a regiment of European infantry, and European artillery and engineers. The chief work of note was a causeway, a mile long and forty feet broad.

³ Etheridge's Famines, 117.

⁴ Moor's Operations, 370.

⁵ Manuscript Records in Nairne's Konkan, 124. Several of the present large landholders in Sálsette derive their rights from these grantees. Ditto.

⁶ Manuscript Records in Nairne's Konkan, 124.

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1790-1800.**Treaty of Bassein,
1803.*

the Sion causeway and the abolition of customs dues (1798-1803), Sálsette was able to take full advantage of the increased demand.¹

In the struggles for power at Poona, between Sindia, Nána Fadnavis, and Bájiráv the young Peshwa, the government of the inland parts of the district fell into feebleness and decay. The country suffered severely from the raids of Deccan Kolis. A gang over 1000 strong divided into two or three parties, robbed villages at their leisure, shared the spoil, and disappeared to their homes. The guards posted in different places among the hills could do nothing to stop them.²

SECTION IV.—ENGLISH (1800-1882.)

In 1802, after the victory of Yeshvantráv Holkar, Bájiráv Peshwa retired to Mahád in south Kolába. From Mahád, followed by Holkar, he fled to Suvarndurg; finding Suvarndurg ruined, he sailed to Chaul, and after a few days, delayed by head winds, landed on the 15th of December at Manori in Sálsette, and reached Bassein on the seventeenth with thirty followers.³ On his arrival at Bassein Bájiráv was met by Colonel Close, the British agent at Poona. The terms of a treaty, under which the British should uphold the power of the Peshwa, had already been considered. Discussion was renewed on the 18th of December and concluded on the 31st.⁴ Under the terms of the treaty then framed, which is known as the treaty of Bassein, the English agreed to guard the Peshwa's territory against all enemies, and the Peshwa agreed to have no dealings with any European nation but the English. A subsidiary force of 6000 Native Infantry, with the usual proportion of field pieces and of European artillerymen, was to be furnished by the English and stationed in the Peshwa's territory. For the support of this force, the Peshwa was to cede to the English districts yielding a yearly revenue of £260,000 (Rs. 26,00,000).⁵ It was also arranged that the Peshwa was to maintain a force of 5000 cavalry and 3000 infantry with a due proportion of artillery,⁶ and that he should enter into no negotiations without consulting the British Government. To ensure the Peshwa's safety a field detachment was sent to Bassein, and a considerable stockade of palmyra trees was raised to defend the Sopára bridge.⁷ The Peshwa remained in Bassein till the 27th of April (1803). Then, escorted by a British force of 2200 men, including the 78th Regiment part of the 84th and some artillery, he moved to Kalyán, and, after staying a week at Kalyán, marched to Poona by the Bor pass.⁸

During the famine years of 1803 and 1804 there was much distress

¹ Manuscript Records in Nairne's Konkan, 124. Details of the Sálsette revenue system are given in the Land Administration Chapter.

² Trans. Bom. Geog. Soc. I. 257.

³ Asiatic Annual Register, 1803, 23. Grant Duff (559) gives the 6th of December instead of the 17th.

⁴ Grant Duff, 566.

⁵ Aitchison's Treaties, V. 52-58. The lands at first ceded in the Southern Maráthá Country were afterwards changed for lands in Bundelkhand.

⁶ This was settled a year later by a supplementary treaty dated 16th December 1803. Aitchison's Treaties, V. 60.

⁷ Capt. Dickinson's MS. Report on Konkan Forts, 1818. ⁸ Nairne's Konkan, 108.

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in Thána. The country had not suffered from the ravages of Holkar, and therefore the famine pressed less heavily than above the Sahyádris. But numbers of starving people came from the Deccan, and at Panvel and other places the mortality was heavy.¹ Ten years later the famine of 1811 and 1812, which wasted Márwár, Gujarát, Cutch, and Káthiáwár, extended to Thána. Thána does not seem to have suffered from the plague of locusts, which in Márwár and north Gujarát destroyed the harvest of 1811. But as was the case further north, the rains of 1812 seem to have failed or nearly failed on the Thána coast;² and, in addition to local distress, the country was covered with bands of famine-stricken strangers from Márwár and Gujarát. There was known to be food and wealth in Bombay, and all the ferries between the mainland and the island were crowded with half-famished people streaming in converging lines from all parts of the country. Bombay held a supply of grain enough to last its own population of about 200,000 for fifteen months. The question arose whether strangers should be prevented from landing and grain prevented from leaving the island. After much debate, it was decided that no attempt should be made to keep refugees from landing on the island, and that grain merchants should be left free to export grain to places where the famine was more severe. The grain merchants, assured that they would not be hampered in disposing of their stocks, imported freely, and Bombay became the granary of Western India. As grain continued comparatively cheap in Bombay, crowds flocked to it from the famine-stricken north. It was estimated that about 20,000 strangers found their way to the island. The wharfs and roads were lined with crowds of wretched half-starved objects; the eastern or land side of Bombay was strewn with the dead and dying.³ Much was done to help the strangers. English and native committees were appointed to buy rice. Huge boilers were provided in a cocoa-palm grove about half a mile from the fort, and care was taken to provide cooks for each caste. As pestilence accompanied the famine, great hospital sheds were built outside of the fort. In spite of these efforts to save the famished strangers, the death-rate rose from about fifteen to thirty or forty a day and sometimes to over a hundred. Back Bay was lined by a row of funeral fires that never ceased to blaze night or day, and a few hundred yards from the beach was a long line of coasting vessels, laden with faggots and billets for the funeral piles.⁴

For fifteen years (1803-1817) the English guarantee secured peace over the whole district, and, except for an occasional Pendhári raid, fair security to person and property.⁵ Trusting to English support,

¹ The details are given in Chapter IV. p. 303.

² On the 15th of December 1816, Shaikh Dalu a Pendhári leader descended into the Konkan by the Amba pass in Ratnágiri, and, marching north, plundered the west of Thána and returned by way of the Tápti to Burhánpur. Hamilton's Description of Hindustán, II. 211.

³ It was now late in August and no rain had fallen in Bombay, nor was there much hope that if rain fell so late it would be in time to save the rice crop. Basil Hall's Fragments, 2nd Series, III. 41.

⁴ Basil Hall's Fragments, 2nd Series, III. 55-78.

⁵ Basil Hall's Fragments, 2nd Series, III. 56.

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1800-1882.
*Famine,
1812.*

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ENGLISH.
1800-1882.Trade,
1800-1812.

the Peshwa failed to keep up his share of the subsidiary force, allowed his forts to fall to ruin, and paid attention to nothing except to the accumulation of treasure. Authority was handed to the revenue farmers and no complaints were listened to. The farmer had no motive to be lenient. His term of power was most uncertain. At any time a higher bid might put an end to his contract, and, if he failed to pay, his property was confiscated and himself thrown into prison.¹

The Thána ports shown in the map in Milburn's *Oriental Commerce* (1800-1812) are Daman, Dáhanu, Sirgaon, Agáshi, Elephanta, Bassein, Versova, Bombay, Karanja, Kolába, and Chaul.²

The Bombay trade-returns for the early years of the nineteenth century seem to show that the great development of Bombay, of which details are given later on, was accompanied by the revival of a considerable trade in the other ports of the Thána coast.³ The 1802 returns show a total trade between the Bassein ports and Bombay and Surat, valued at about three and a half *lákhs* of rupees, of which about two *lákhs* were exports and one and a half *lákhs* imports.⁴ In 1805 the total value of the trade had risen to about nine *lákhs*, of which four and a half *lákhs* were exports and four and a quarter *lákhs* imports.⁵ In 1815 it again fell to about seven *lákhs*, of which about three and three-quarters were exports and three and a quarter were imports. According to Milburn, the Bassein trade during the five years ending 1806 averaged about nine *lákhs* of rupees, of which about five *lákhs* were exports and four *lákhs* were imports. The details for 1805 are, under exports, piecegoods, grain, iron, sugar, cocoanuts, cocoa-kernels, betelnut, dates, pepper, turmeric, and treasure; and under imports, grain, ivory, oil, timber, hemp, piecegoods, and betelnut.⁶

In the beginning of the nineteenth century, the climate of Bombay, though healthy, was still somewhat treacherous, exposure

¹ Nairne's *Konkan*, 110. Details are given in the Land Administration Chapter.

² Milburn's *Oriental Commerce*, I. 143, 168. Milburn mentions the making of beautiful teak ships of 800 tons at Daman, 168.

³ In 1801 a reporter of external commerce was appointed at Bombay, and Milburn states (*Or. Com.* I. 181) that the returns from 1801 to 1806 may be considered accurate. At the same time, in an enquiry into the details of local trade, the fact that the main head is Bombay and Surat, not Bombay, is puzzling. After the beginning of the nineteenth century, almost the whole of the foreign trade of Surat passed through Bombay (*Surat Papers*, 278, 374, 384; *Bombay Gazetteer*, II. 128; *Hamilton's Description of Hindustán*, II. 156), so that in the foreign trade the double head does not cause confusion; but in the local trade with the Bassein coast the returns are not easy to follow.

⁴ *Hamilton's Description of Hindustán*, II. 157.

⁵ Milburn's *Oriental Commerce*, I. 213.

⁶ *Hamilton's Description of Hindustán*, II. 158; Milburn's *Oriental Commerce*, I. 213. These entries seem to imply a direct trade between Bassein and the Arab and African coasts. Even with a direct trade the appearance of iron and dates among the exports, and of timber and betelnut among the imports is peculiar. Another head in the returns 'Commerce between the Island of Bombay and Bombay and Surat' shows for the five years ending 1806 an average trade valued at 28 *lákhs*, of which about 13 *lákhs* were exports from the island of Bombay and neighbouring villages, and about 15 *lákhs* were imports. This seems to include the trade between Surat and Bombay. Milburn's *Oriental Commerce*, I. 204. The export of iron and dates from Thána ports is explained by the fact that they were re-exports received from Bombay and sent from Bassein or some of the main local centres to smaller outlying ports.

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to the land-wind being followed by fever and frequently by the loss of the use of limbs.¹ The charming island was intersected by beautifully macadamised roads long before that grand improvement was heard of in England.² The fort or walled town was nearly a mile long and about a quarter of a mile broad. The fortifications were numerous and well planned, very strong to the sea but liable to be taken from the land. The broad deep ditch, which could be filled at pleasure, made it one of the strongest places the Company had in India. Besides the fort, there were several redoubts in other parts of the island, especially one at Máhim. If properly garrisoned Bombay could bid defiance to any force that could be brought against it. The fort had five gates, two Marine Gates on the south, the Apollo and Church Gates to the west, and the Bázár Gate to the north. Between the two harbour gates was the castle, a regular quadrangle well built of strong hard stone. To the west of the castle was the dockyard large, well planned, and full of stores. The dry dock had scarce its equal for size, and there was a rope-walk as long as any in England, except the walk in the King's Yard at Portsmouth. In the centre of the fort was an open green, where, in the fine weather, were packed bales of cotton and other merchandise. Round the green were many large, well built, and handsome houses. To the left of Church Gate street, looking west from the Green, were, close together, the commodious and airy church and Government house, and, on the right, the theatre a neat handsome structure, and behind the theatre, the bázár very crowded and populous where the native merchants chiefly lived. Some of the houses were high and large with wooden pillars in front supporting wooden verandas. In February 1803 a great fire destroyed three-fourths of the bázár, with the barracks, the custom-house, and many other public buildings. Had not many houses near the castle been battered down with artillery, the whole town would have been destroyed. The private loss was estimated at about fifty *lákhs* of rupees.³

Chapter VII.**History.****ENGLISH.****1800-1882.***Bombay,*
1800-1810.

¹ Valentia's Travels (1804), II. 182. Even Mackintosh (1804-1811) does not complain much of the climate. Its silent operation made life joyless and even less comfortable. There was little vigorous health. But the diseases were more regular, more manageable, and better treated than in England. Life, I. 207, 228, 229, and 231.

² Hall's Fragments (2nd Series), III. 8. Mackintosh (1804) admits five miles of excellent road to Parel. Life, I. 228.

Though both, in almost the same language, admire the picturesque beauty of the island, its varied woody surface, and wide island-studded bay, it is curious to notice how differently Mackintosh (1804-1811) and Hall (1812) regarded Bombay. To Mackintosh, the disappointed London-loving man of thought, to whom half a dozen Indian victories were not so interesting as one letter from Mark Lane, Bombay was 'a cursed country,' 'a remote second-rate settlement in a distant quarter of Asia' (Life, I. 218, 221, 222). To Basil Hall, the cheerful travel-loving man of action, in the noble range of the eastern world few places could compare with Bombay. A week or two in Bombay and a visit to Elephanta, Kárlí, and Poona, was the shortest cheapest and most enjoyable way of seeing all that was most characteristic of the oriental world. Fragments, 2nd Series, III. 6-7.

³ Valentia (1804) says, 'One-third of the town was reduced to ashes; the rest was saved with the greatest difficulty. The old Government house caught fire more than once.' Had they not put it out, the magazine would have caught fire too and several thousand barrels of gunpowder would have scattered the city to all points of the compass. Travels, II. 175.

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ENGLISH.

1800-1882.

*Bombay,
1800-1810.*

After the fire the town was rebuilt and much improved. In 1813 the buildings within the fort were valued at one crore and five *lákhs* of rupees, and their yearly rental estimated at Rs. 5,27,360.¹

To the north of the fort was the Esplanade 800 yards broad, and since 1802 clear of huts.² Beyond the esplanade, hid among cocoa-palms, was the Black Town. The improvements in rebuilding the fort and the clearing of the esplanade had driven the poor to settle in the Company's salt rice land. This was scarcely recovered from the sea, a low muddy tract, a shallow lake during the rainy season. On Colába there was a light-house and a signal station, barracks, and many delightful villas. In 1812 the number of houses (apparently in the island, but this is not clear) was about 20,000, and the number of people 235,000, of whom 160,000 were fixed and 60,000 migratory.³ The Europeans had bungalows or villas, and all sorts of country-houses and some very splendid retreats from the bustle of business; ⁴ the rich natives owned large houses, the children living in part of the house even after they were married; the poor classes lived in small huts thatched with palm-leaves, or, as at present, were crowded into great buildings or *cháls*, a hundred or even 300 persons being stowed under one roof.⁵

Bombay was 'a jumble of nations.' Besides Europeans, it had people from almost every Asiatic nation, Pársis, Muhammadans, Gentoos, Arabs, and Roman Catholics.⁶ Among European merchants there were five houses of agency.⁷ The agency business alone did not pay, as the profits were absorbed by interest in cash balances and

¹ Hamilton's Hindustán, II. 154; Warden, 75; and Milburn, I. lxxxv.

² An account of the difficulties and delays in clearing the esplanade is given in Bom. Quar. Rev. V. 169-170.

³ Hall's Fragments, 2nd Series, III. 43. The estimate is average fixed population 165,000; migratory population 50,000; special famine increase 20,000; total 235,000.

⁴ Hall's Fragments (2nd Series), III. 8. Mackintosh's day was (Life, I. 228), ride in the morning, breakfast at eight, write and read till four, dinner (when alone) at four, walk 5-30 to 7, drink tea at seven, read from seven till bedtime. When he dined out the dinner was never before seven, the people a party of thirty, the etiquette strict.

⁵ Hall's Fragments (2nd Series), III. 43.

⁶ Bombay, wrote Mackintosh (1804, Life, I. 213), is a jumble of nations, people from Hindustán, Ujain, Ahmadabad, Cutch, Cambay, Benares, Armenia, and Italy. The population of Bombay, wrote Basil Hall in 1812 (Fragments, 2nd Series, III. 11), is wonderfully varied. There is no caste, dress, or custom in India, the Malay Peninsula, Jáva, China, or the Phillipine Islands, that we may not see in Bombay. Hall's estimate in 1812 was, Hindus 104,000, Musalmáns 28,000, Pársis 13,000, Jews 800, Native Christians 14,500, total permanent residents about 160,000; Europeans 1700, Native troops 3000, migratory population 50,000, total about 215,000. Hall's Fragments, 2nd Series, III. 43. This estimate was perhaps excessive, as further information in 1816 showed only 162,000. The details were: Europeans 4300, Native Christians 11,500, Jews 800, Muhammadans 28,000, Hindus 103,800, Pársis 13,150, or a total of 161,550. Hamilton's Hindustán, II. 159. Ten years later the total population of the island was by special census taken in August, September, October, and November, found to be 162,570. Of these 20,000 were temporary and 10,000 military. Of the remaining 132,570, 13,000 were in the Fort, 47,000 in Dongri, 31,000 in Byculla, 4500 in Mázgaon, 2500 on the Malabár Hill, 13,000 in Girgaon, 17,500 in Máhim, and 2500 in Colába. Arranged according to race, of the regular population of 130,000, 938 were English, 8000 were Portuguese, 10,500 were Pársis, 1250 were Jews, 39 were Armenians, 26,000 Musalmáns, 82,500 Hindus, 3000 Mhárs, and 48 Chinese. Bom. Geog. Soc. Trans. III. 72.

⁷ Bruce Fawcett and Co., Forbes and Co., Shotton and Co., John Leckie, and S. Beaufort.

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by establishment charges. Without trade these houses could scarce gain a subsistence. They allowed nine per cent for money deposited in their hands, and their command of capital enabled them to embrace every opportunity that occurred. The late wars had offered great and uncommon openings, and especially shipowners had made large and sudden fortunes. The return of peace would drive merchants back to their former pursuits, the Indian and China commerce.¹ Besides the five houses of agency there were four European wine merchants and shopkeepers.² Pársis, an active industrious and clever people, 'possessed of considerable local knowledge,' ranked next to the Europeans. They lived in the north of the fort, and were not remarkably cleanly in their domestic concerns or in the streets where they lived.³ Many of them were rich, and each of the European houses of agency had one of the principal Pársi merchants concerned with them in their foreign speculations. They were become the brokers and Banians of the Europeans. There were sixteen leading Pársi firms and two Pársi China agents. In addition to their success as traders the Pársis had a monopoly of the dockyard, and had almost entirely made Bombay their own. Hardly a house or a foot of land belonged to any one else.⁴ Besides the Pársis there were three Portuguese, four Armenian, and fifteen Hindu firms possessed of great property and men of much integrity. Finally there were four firms of Bohorás or Muhammadan Jews, who carried on great trade with Gujarát and other places to the north. The people were orderly. During the seven years ending 1811 there was only one capital punishment.⁵

Bombay had suffered long from the dearness of provisions. Full advantage was not taken of the conquest of Sálsette, till, in 1802, Governor Duncan made the Sion causeway and took off import dues. This was of 'infinite service' to the farmers and gardeners who supplied the markets.⁶ Within ten years Hall could venture to say that there was no spot on the earth's surface where the means of subsistence were cheaper or in greater variety and even profusion.⁷

The chief product of Bombay was its ships.⁸ There were six firms of builders all of them Pársis, who had an absolute monopoly of the docks.⁹ In the first ten years of the century many merchant

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¹ In 1804 Valentia speaks of the trade as inferior to what it had been. During the great war between England and France, the Arabs as neutral parties had got into their hands a great part of the trade. *Travels*, II. 180, 181. In 1810 there was a trade crisis threatening commercial credit. *Life of Mackintosh*, II. 38.

² Baxter Son and Co., John Mitchell and Co., Wooller and Co., R. McLean and Co. *Mackintosh* (1804, *Life*, I. 229) mentions two barristers 'gentleman-like men.'

³ *Hamilton's Hindustán*, II. 154.

⁴ Valentia's *Travels*, II. 186. The Pársis suffered severely in the trade crisis of 1810. *Mackintosh* wrote (July 30th, 1810), Nasarvánji Mánékji has failed for £150,000, 'a trifle for a Pársi'; Dady's two sons are in danger. I should not wonder if the Pársis have seen their brightest days. *Life of Mackintosh*, II. 38.

⁵ *Life of Mackintosh*, II. 110, 112. The man who was hanged was an English sailor.

⁶ *Hamilton's Hindustán*, II. 154.

⁷ Hall's *Fragments*, 2nd Series, III. 40.

⁸ Ship-building in Bombay dates from 1735, when Lavji Nasarvánji, the Pársi foreman of the Company's ship-building yard at Surat, was induced to come to Bombay. *Low's Indian Navy*, I. 173.

⁹ *Hamilton's Hindustán*, II. 155.

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*Bombay Trade,
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ships of from 600 to 1300 tons had been built for the country trade and for the service of the East India Company. In beauty of construction, excellent workmanship, and durability, they were superior to any class of merchant ships in the world. Bombay was the first place out of Europe, where a ship of the line was built.¹ For the skill of its naval architects, the superiority of its timber, and the excellence of its dock, Bombay might be considered of the first importance in the British empire in India.²

Though Bombay did not from its own products furnish any considerable article of export, or even food enough for its people,³ all European and Asiatic commodities could be procured in it. It was the emporium of Persia, Arabia, and the west of India.⁴ Besides this Bombay had a great trade with England. 'Of the lists of European and other commodities suitable for the British Presidencies those for Bombay were the most extensive. There was scarcely an article manufactured in England that was not taken to Bombay in considerable quantities.'⁵ During the early years of the nineteenth century, of the two main branches of trade, the Asiatic or country trade, so called because it was carried in Indian ships and with Indian capital, was entirely in the hands of private persons.⁶ The trade with England was carried on partly by the Company partly by private merchants. Of the whole trade with England the Company imported into Bombay about the same amount of treasure as the private traders, and under merchandise imported and exported half as much again as private traders.⁷ During the five years ending 1806 imports averaged 412 *lákhs*, of which 92 *lákhs* were treasure; and exports averaged 318 *lákhs*, of which 36 *lákhs* were treasure.

In 1805, of the whole trade valued at 741 *lákhs* of rupees, 411 were imports and 330 exports.⁸ Of the whole amount, 443 *lákhs* or

¹ The largest ship ever built in Bombay was the Ganges, a frigate pierced to carry 92 guns and of 2289 tons. Low's Indian Navy, I. 298. Of other men-of-war there were launched one of 74 guns, two of 38 guns, two of 36, two of 18, and two of 10 guns. For commercial purposes there were built up to about 1816 nine ships of 1000 tons, five of 800, six of 700, five about 600 tons, and 35 smaller vessels. Hamilton's Hindustán, II. 156.

² Milburn (Oriental Commerce, I. 172) says, all the ships were of Malabar teak. Hamilton (Hindustán, II. 156) says, the teak comes from the forests to the north and east of Bassein. Hamilton was correct. Compare Pennant's Outlines of the Globe (1798), I. 81; Rennell's Memoir of a Map of Hindustán, 180. Valentia (1804) is not so complimentary to the Pársi management of the dockyard as some other writers. They used bad timber and scamped the work. Frauds were common; the system called loudly for reform. Travels, II. 179-180.

³ Onions seem to be the one article for which Bombay has all along been noted. 'Bombay produces most excellent onions; other provisions are scarce and dear.' Milburn's Oriental Commerce, I. 272.

⁴ Milburn's Oriental Commerce, I. 181. Hamilton (Hindustán, II. 156) notices Bombay as a specially good place to buy gums and drugs of all kinds, Mokha coffee, carnelians, agates, and blue and other Surat cloths.

⁵ Milburn's Oriental Commerce, I. Preface. This great import of miscellaneous British ware was to some extent abnormal, to supply the stocks which were destroyed in the fire of 1803. Ditto. ⁶ Milburn's Oriental Commerce, I. 181, 241.

⁷ The private trade with England was subject to certain conditions, till, in 1813, all restrictions ceased. The monopoly of the trade between England and China was continued to the Company for thirty years more.

⁸ There was also the Company's trade of 17½ *lákhs*, 3½ *lákhs* of imports and 14½ *lákhs* of exports.

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59·64 per cent were with India, and 253 *lákhs* or 34·14 per cent with other parts of Asia and East Africa; 3 *lákhs* or 0·40 per cent were with America; and 42 *lákhs* or 5·66 per cent with Europe.¹ Of the Indian trade about 39 *lákhs*, 18 of them imports and 21 exports, were with Thana ports; about 208 *lákhs*, 100 imports and 108 exports, with Gujarát; about 42 *lákhs*, 26 imports and 16 exports, with Cutch and Sindh; about 54 *lákhs*, 14 imports and 40 exports, with the South Konkan; about 25 *lákhs*, 18 imports and 7 exports, with Malabár; 1½, ¾ imports and ½ exports, with Ceylon; 2½, 2 exports and ½ imports, with Coromandel; and 70¾, 68 imports and 2¾ exports, with Bengal.

Of the 253 *lákhs* of trade with foreign Asia and East Africa, fifty *lákhs*, 29 imports and 21 exports, were with the Persian Gulf; 41 *lákhs*, 26 imports and 15 exports, with the Arabian Gulf; 5 *lákhs*, 4 imports and 1 exports, with the Straits; and 157 *lákhs*, 85 imports and 72 exports, with China. Of three *lákhs* of trade with America, 2 were imports and 1 exports. Of the 42 *lákhs* of trade with Europe, 14½ *lákhs*, 9 imports and 5½ exports, were with Lisbon; 1½ *lákhs*, all imports of wine, with Madeira; and 26¾ *lákhs*, 19 imports and 7¾ exports, with England.

The most important branch of the foreign trade of Bombay was with China. The basis of this trade was the export of cotton from Bombay. This export of cotton dated from about 1770, when a famine in China led the Chinese government to issue an edict ordering the cultivation of grain. Sometimes as much as 80,000 bales of 375 pounds each were sent in a year from Bombay to China. But in 1805 the golden days of the cotton trade were over. Scanty supplies and frauds had induced Madras and Bengal to compete, and had tempted the Chinese to grow their cotton at home. It was now a

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¹ The chief Gujarát details are, under imports, cotton 57½, piecegoods 21½, grain 9½, butter 1½, seeds ½, oil ½; under exports, treasure 31, sugar 14, silk 13, piecegoods 10½. The chief Cutch and Sindh items are, of imports, cotton 15½, butter 4½, and grain 2½; and of exports, treasure 2½, sugar 5½, raw silk 1½, pepper 1, and piecegoods 1. The chief South Konkan items are, of imports, grain 3½, treasure 3½, piecegoods 2½, betelnut 1, and hemp 1; and of exports, treasure 5, piecegoods 5½, silk 7, grain 5, sugar 2½, woollen 1½, *hing* or *assafœtida* 1, and drugs 1½. The chief Malabár items are, of imports, cocoa-kernels 2½, cocoanuts 2½, pepper 2½, sandalwood 2½, betelnut 1½, piecegoods 1, timber 1, butter 1, and treasure ½; and of exports, cotton 1, horses ¾, piecegoods ½, wines ½, and treasure ½. The chief Ceylon items are, of imports, arrack ¾; and of exports, horses ½. The chief Coromandel items are, of imports, piecegoods 1, benjamin ½, spices ½; and of exports, sundries ½. The chief Bengal items are, of imports, silk 18, grain 15, piecegoods 14½, sugar 14, liquor 1, and gunny-bags 1; and of exports, copper 1½, horses ½, and tea ½. The chief Persian Gulf items are, of imports, treasure 18½, horses 4, dates 1½, and lametta 1½; and of exports, piecegoods 11½, sugar 3½, grain 1, drugs ¾, and iron ½. The chief Arab items are, of imports, treasure 23½, sundries ¾, myrrh ½, and olibanum ½; and of exports, piecegoods 7½, grain 4½, and iron ½. The chief Straits items are, of imports, treasure 1½, metals ¾, and pepper ¼; and of exports, cotton 1. The chief Chinese items are, of imports, treasure 60, sugar 8½, piecegoods 4½, silk 2, camphire 1½, and tutenague 1; and of exports, cotton 64½, sandalwood 2½, shark fins 2½, carnelians ¾, and putchok ½. The chief American items are, of imports, brandy ½, and treasure 1; and of exports, cotton ½, and piecegoods ½. The chief European articles are with Lisbon, of imports, treasure 7, and wine 1; and of exports, piecegoods 4, and cotton 1; and with England, of imports, treasure 6½, wine 1½, wearing apparel 1, copper 1, metals 1, provision 1, malt ½, hardware ½, and glass ½; and of exports, cotton 5½, drugs ¾, and ivory ½.

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Bombay Trade,
1800 - 1810.

precarious trade.¹ The following table gives a general view of the trade of Bombay in 1805 :

Bombay Trade, 1805.

Ports.	Imports lákhs (a)	Exports lákhs.	Total lákhs.	Ports.	Imports lákhs (a)	Exports lákhs.	Total lákhs.
Thana ports ...	18	21	39	America ...	3	1	3
Gujarát ...	100	108	208	Continent ...	10½	5½	15½
Cutch and Sindh ...	26	18	42	England ...	19	7½	26½
South Konkan ...	14	40	54	Total Europe ...	29½	18½	48½
Malabár ...	7	18	25	Total Private Trade	411	330	741
Ceylon ...	4	1½	5½	Company's Trade...	3½	14½	17½
Coromandel ...	2	2½	4½				
Bengal ...	68	2½	70½	Grand Total ...	414½	344½	759½
Total India ...	235½	206½	442½				
Persia ...	29	21	50				
Arabia and Africa...	26	15	41				
Straits ...	4	1	5				
China ...	85	72	157				
Total Foreign Asia	144	109	253				

(a) The rupee was worth 2s. 6d.

As in former times Hindus were settled for purposes of trade at great distances from India. In 1763 Niebuhr found 125 Banians in Sana in Yemen, who paid 300 crowns to live in the city ; in Mokha there were 700 Banians, many of them considerable merchants and very honest men, and Rajputs and other Indians who were goldsmiths and mechanics. They were considered strangers as they went back to India when they made money. They suffered many mortifications. There were Banians also at Maskat where they were better off, keeping their own law and practising their own religion.² In the beginning of the nineteenth century, in the Persian Gulf the Company's broker at Maskat was a Hindu, who was so desirous of saving the lives of the bullocks that meat had to be brought on board clandestinely. In the Arabian Gulf the greatest part of the foreign trade in Mokha was in the hands of Banians who had partners in Aden. The Banians were safe to deal with, because if one failed his companions paid. At Masuah on the west shore of the Red Sea the Banians were comfortable men of good property. Karamchand would receive a cargo, and, considering himself responsible for the whole, would dispose of it to smaller people worthy of credit. The smaller people took it into the interior and in three months returned with value in other goods. Hindus were also settled in Batavia in Jáva.³ In 1750, Rámsing a Cutch Hindu

¹ Milburn's Oriental Commerce, I. 218.

² Niebuhr in Pinkerton's Voyages, X. 69, 76, 78, 109, 142.

³ Milburn's Oriental Commerce, I. 117, 112, 100, 82 ; II. 355. Lord Valentia about the same time (1804) found Banians at Aden, Mokha, Berbera on the Somali coast, and Masuah on the Abyssinian coast. Most of them came from Jigat in Káthiáwár ; they came young and stayed till they had made a sufficiency. They suffered great extortion at Mokha especially just before their return to India. They lived according to their own laws and showed great obedience to the head Banian. They were inoffensive and timid, but bound by no tie of honesty. The Masuah Banians were very comfortable, being allowed wives if they pleased. Travels, II. 48, 57, 88, 239, 353, 378-379. In November 1835 the traveller Wellsted (Travels in Arabia, I. 18, 20) found 1500 Banians in Maskat. They chiefly belonged to the north-west of India, and had come to Maskat by sea from Porbandar in Káthiáwár. They had a small temple, and about 200 well-fed sheep and mischievous cows which they adored. They burned

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went to Holland and became a skilful navigator and shipwright.¹ In 1781, a Hindu of the name of Harimán, according to some accounts a Chitpávan Bráhmaṇ and according to others a Prabhu, was sent on a mission by Raghunáthráv to England.² The best seamen in India were to be found in Bombay. They came from the Gujarát, Káthiáwár, and Cutch coasts. They seem to have been both Hindus and Musalmáns, but the most famous were the Muhammadan *laskárs* of Gogha.³

During the eighteenth century, especially since 1759, when the English were appointed Admirals of the Moghal fleet, much had been done to give security to vessels trading in the Arabian Sea.⁴ But the west coast of Káthiáwár, Málvan in Ratnágiri, and Maskat in the Persian Gulf, remained centres of piracy till their power was crushed between 1810 and 1820.⁵

Under British protection, in spite of Marátha exactions, Thána like other parts of the Peshwa's possessions greatly improved.⁶ By 1816 the Peshwa had amassed £5,000,000 (Rs. 5,00,00,000).⁷ Under the influence of his favourite Trimbakji Denglia he became estranged from the English, and busied himself in forming plans for

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the dead, wore no special dress as in Yemen, and were allowed the full enjoyment of their religious rites. They never brought their wives, and though they intrigued with Arab women they seldom married. Some became Muhammadans, but the Arabs cared little to have them as proselytes. They had the monopoly of the pearl and Indian grain trade, and had extensive dealings in Indian cloths and piecegoods. According to Wilford (As. Res. X. 100, 105, 115, 116) there were Bráhmans in Arabia and the Hindus claimed Mecca as a place of worship. In 1811 Banians held the best part of the trade at Zanzibár. Smee in Trans. Bom. Geog. Soc. VI. 45.

¹ Burnes' Bokhára, III. 7. Cutch Statistical Account, Bombay Gazetteer, V. 143. It seems probable that this man, who had very high mechanical talent, taught his countrymen the favourite Cutch silver work which is said closely to resemble old Dutch silver work.

² Briggs' Persia. According to Morley's Sketch of Burke (English Men of Letters, 115) two Bráhmans were entertained by Burke at Beaconsfield and given a spacious garden-house, where they were free to prepare their food and perform such rites as their religion required.

³ Hamilton's Hindustán, II. 166; Milburn's Oriental Commerce, I. 153.

⁴ In 1734 the power of the Kolis of Sultánpur in the south of Káthiáwár was reduced (Bom. Quar. Rev. IV. 99); in 1756 and 1757 Angria's head-quarters at Suvarndurg and Gheria were captured (Low's Indian Navy, I. 128-136); and between 1759 and 1768 nearly 100 pirate vessels of Cutch, Okhámandal, and south Káthiáwár had been destroyed. Low's Indian Navy, I. 151. In 1804 Valentia complained that the English were held in little respect in the Persian Gulf, as they allowed their vessels to be plundered by the Johásmis of Maskat and Bahrain (Travels, II. 193). In 1809 an expedition was sent against the Johásmis; their stronghold Rás-el-Khaimah was taken and fifty of their vessels burnt. This checked the Johásmis for a time. A few years later many Wahábis joined them. They fitted up a fleet of more than a hundred large swift vessels from 200 to 400 tons and kept the whole coast of Arabia, the entrance to the Red Sea, and the northern coasts of India in alarm. In 1819 a second expedition was sent against them and they were destroyed. Low's Indian Navy, I. 310-366. Since 1700 (see above, p. 488) the character of the Johásmis seems to have changed greatly for the worse. After a hard fight if they succeeded in boarding the enemy's vessel, they purified the ship with perfumes, and bound and brought forward the prisoners and cut their throats saying Allah Akbar. Wellsted's Arabia, I. 243-253.

⁵ An expedition was sent against the Málvan pirates in Ratnágiri in 1812 (Low's Indian Navy, I. 277); against Cutch and Dwárka in west Káthiáwár in 1815 and 1820 (Ditto, 280, 281), and against Maskat in 1809 and in 1819 (Ditto, I. 360-366).

⁶ Pendhári and Marátha Wars, 245.

⁷ Of a revenue of 120 lakhs of rupees Bájiráv saved yearly about fifty lakhs. He had collected treasure exceeding fifty millions of rupees. Grant Duff, 625.

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*War with the
Peshwa,
1817-1818.*

again raising himself to be Head of the Maráthás. For his share in the murder of the Gáikwár's envoy Gangádhār Shástri, Trimbakji Denglia was imprisoned in the Thána fort. He escaped on the 12th of September, and, with the connivance and help of the Peshwa, devoted himself to raising the wild tribes of Khándesh and Ahmádnagar. During the next six months the Peshwa did his utmost to secure the support of the Marátha chiefs and of the Pendhárís. As his hostility to the English was scarcely concealed, on the 6th of June 1817, the Peshwa was forced to enter into a fresh treaty. Under this treaty, which is known as the treaty of Poona, Bájiráv acknowledged that Trimbakji Denglia was the murderer of Gangádhār Shástri, he bound himself to have no dealings with other states except through the British, and, as he had failed to maintain them, he agreed that the English should supply his share (5000 horse and 3000 foot) of the subsidiary force, and that fresh lands should be ceded to enable the English to support this new contingent.¹ Among the territories ceded under this agreement were the districts of Belápur, Átgaon, and Kalyán, and the rest of the North Konkan to Gujarát.²

Early in 1817, some months before the treaty of Poona was concluded, four bodies of Pendhárís swept from the Deccan to plunder the Konkan. One body, six or seven hundred strong, was at Panvel, and, either this or another force, advanced to Bhiwndi, but were prevented by the rivers from passing into the rich coast districts of Bassein and Máhim. From Bhiwndi they marched through Asheri and Tárápur to the Portuguese frontier. The people of the richer villages fled to the forests, and next year in some places only a few had come back.³ After the rains (November 1817), when he openly broke with the English and attempted to crush their detachment at Poona, the Peshwa let loose on the Konkan Trimbakji Denglia's hordes of Bhils and Rámoshis. They held the Sahyádrí passes and entered Kalyán, driving many of the people to take refuge in Bassein and Máhuli.⁴ The Bombay troops kept the country between Panvel and Khopivli. But the Bhils held the Bor pass and despatches from General Smith, then near Poona, to the Commander-in-Chief in Bombay had to be sent by Bánkot.⁵ In December the Peshwa was close to the Nána pass and measures had to be taken to prevent his entering the Konkan.⁶ Bápúráv Lámbia, one of his supporters, took the fort of Kotaligad, about twelve miles east of Neral, but it was retaken without loss by Captain Brooks on the 30th of December. In January 1818 Colonel Prother, with a force of 380 Europeans, 800 Native Infantry, and a battering train, took the important forts of Karnála, Rájmáchi, and Koari.⁷ The acquisition of the north Konkan was completed by Capt. Barrow's

¹ Aitchison's Treaties, V. 64-71.² The other cessions were the Peshwa's share of Gujarát, the tribute of Káthiáwár, and the districts of Dhárwár and Kusigal. Aitchison's Treaties, V. 71.³ Dickinson's Report in Military Diary, 314 of 1818.⁴ Dickinson's Report in Military Diary, 314 of 1818.⁵ Blue Book, 119, 129, in Nairne's Konkan, 113.⁶ Dickinson's Report.⁷ Asiatic Journal, VI. 96, in Nairne's Konkan, 113: Blue Book, Nairne's Konkan, 114.

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victory near the Kusur pass over a body of Arabs, Musalmáns, and Kolis.¹ As the bulk of the people were friendly the districts did not require a strong garrison.² Thána was maintained as a military station, and, for some years, detachments were kept at Panvel, (Kalyán?), Bhiwndi, and Bassein.³ Of the inland forts Captain Dickinson, who was sent to survey them, considered Asheri, Malanggad, and Máhuli impregnable, but from their isolated position useless. Of the Sahyádrí forts Gorakhgad near Murbád, Kotaligad near Neral, and Sidgad near Gorakhgad, for a short time, were held by small detachments. The inner works of the rest of the inland forts were, as far as possible, destroyed.⁴ The coast forts, of which Arnála and Tárápur were the chief, were in better order than the inland forts. They gave the people a feeling of security against pirates, and were allowed to remain untouched.⁵

During the rains of 1818 two important prisoners were kept in the north Konkan, Chinnáji Áppa the Peshwa's brother at Bassein and Trimbakji Denglia at Thána.⁶ At the time of their transfer to the British, the Thána districts for miles round the forts had scarcely an inhabitant. The few people were almost without tools; there was hardly a craftsman even of the humblest description.⁷ In other parts the people were poor and numbers of villages were empty. The forests were held by most degraded, almost savage, Kolis, Bhils, Káthkaris, and Thákurs who lost no chance of plunder.⁸ There were two exceptions to the general wretchedness, Kalyán whose villages were large and well-peopled and the country prosperous,⁹ and the garden of Bassein, where every inch of land was highly tilled, much of it under sugarcane, garden crops, and rice.¹⁰ From the Vaitarna north to the Damanganga was an excellent road, 'perhaps for its length (73 miles) unequalled by any in the world.' But the country had lately been pillaged by Pendhárís.¹¹ Sálsette, though so long under British management, was a striking contrast to the rich garden lands of Bassein. In the south the valleys were well tilled, but the greater part of the island lay empty and waste, almost wholly covered with brushwood. The revenue was about £25,000 (Rs. 2,50,000),¹² and the population estimated at 50,000. The people were excessively fond of liquor, but so quiet and orderly, that in 1813, for two years no native of the island had been committed for trial.¹³

Details of the development of the district under British rule are given in the Chapters on Trade and on Land Administration. Since 1818 order has been well preserved. The chief exceptions are the Koli gang robbers who continued to trouble the district till about 1830; a Musalmán and Hindu riot in Bhiwndi in 1837; the alarm and disquiet of the 1857 mutinies; an income-tax disturbance in Bassein in 1860; and two recent outbreaks of gang robberies in 1874 and in 1877.

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ENGLISH,
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*State of Thána,
1818.*

¹ Blue Book, Nairne's Konkan, 114.

² There was general joy in the districts that were handed over to the British. Pendhári and Marátha Wars, 112.

³ Nairne's Konkan, 128.

⁴ Nairne's Konkan, 117.

⁵ Nairne's Konkan, 117.

⁶ Nairne's Konkan, 118.

⁷ Dickinson's Report.

⁸ Nairne's Konkan, 126.

⁹ Hamilton's Hindustán, II. 150.

¹⁰ Dickinson's Report.

¹¹ Dickinson's Report.

¹² £23,580 (Rs. 2,35,800) in 1813.

Hamilton's Hindustán, II. 172.

¹³ Hamilton's Hindustán, II. 172.

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*Koli Robbers,
1820-1830.*

During the first twelve years of British rule the hill country both above and below the Sahyádris, was infested with gangs of Bhil and Koli robbers. Their head-quarters were almost always in the Deccan, but their raids swept across the whole of Thána, and caused widespread discomfort and alarm. The leading spirit was one Rámji Bhángria a Koli. For a time he was won from his wild life and placed in charge of the police of a sub-division. He proved an able officer, but resenting an order stopping his levy of gifts he withdrew from Government service. At the same time the pay and allowances of other leading Koli families were reduced, and many of them were thrown out of work by the dismantling of the forts. In spite of general discontent, the presence of British troops prevented an outbreak, till, in 1827, the Kolis learned that the Sátára Rámoshis, who had been in revolt for three years, had gained all they had fought for. Judging that to show themselves formidable was the surest way of gaining redress, the Kolis, at the close of 1828, went out in revolt. Captain Mackintosh, who was put in charge of a body of police, found great difficulty in gaining news of their movements. In time he won over a certain number of Kolis, found the names of all persons likely to help the outlaws, and noted their favourite hiding and watering places. A large body of troops was collected. Some were posted in the Konkan and others along the crest of the Sahyádris, and light parties, perpetually on the move, kept surprising the Kolis in their hiding places. So hot was the pursuit that the insurgents were forced to break into small parties. All the watering places were guarded, and, in a few months, the two chiefs and more than eighty of their followers were caught and marched into Ahmádnagar.¹

*Bhiwandi Riots,
1837.*

There has long been ill-feeling between the Musalmáns and the Hindus of Bhiwandi. In April 1837 the Muharram chanced to fall at the same time as the Hindu festival of *Rámnavmi*, or Ráma's birth-day. The Musalmáns determined not to allow the idol of Vithoba, the local representative of Ráma, to be carried about the streets during the ten days of the Muharram. On the 14th April, Vithoba's birth-day, when his image ought to have been carried through the town, the Musalmáns gathered in front of his temple. The Hindus, fearing violence, gave up their procession and went to their homes. To be revenged on the Musalmáns the Vániás agreed to close their shops, and the low class Hindus promised to take no part in the Muharram. Next day (15th April) the want of supplies irritated the Musalmáns, and in the evening they were further enraged by finding that of their seven or eight Muharram biers or *tábuts*, only two could be moved, because the usual Hindu bearers refused to touch them and the Mahárs would neither play music nor carry torches. According to the Musalmán account, as the procession passed an empty house, the *tábuts* were battered with stones. On this the Musalmáns broke into open riot, entered Vithoba's temple, stripped the idol of its jewels, broke some trellis work and images, and handled an old sickly Mahár so roughly that he soon after died. Forty-eight

¹ Mackintosh in Trans. Bom. Geog. Soc. I. 256-264.

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Musalmáns were arrested, and twenty-one convicted and sentenced to long terms of imprisonment.¹

In 1840 a rising in the Thána jail was speedily suppressed by a detachment of the fifteenth regiment of Native Infantry.² In 1853, in consequence of an order forbidding the digging of pits for *Holi* fires in the high roads, the Hindu merchants of Thána closed their shops. Police guards were set over the shops and the owners were compelled to open them and the opposition ceased.³

Except that Vengao near Karjat was the birthplace of the infamous Nána Sáheb, Thána had no share in the 1857 mutinies. Rágho Vishvanáth, a relative of Nána Sáheb's, who was found stirring up the people of Vengao, was arrested and confined in the Thána jail. To prevent the spread of false or of damaging rumours, the editors of native newspapers were warned to make no statements of alleged mutinies without the permission of Government. In pursuance of orders to disarm the district, 997 arms were destroyed and 5204 registered. Armed parties passing through the district were disarmed, and the import or transport of brimstone, sulphur, and other warlike stores was forbidden. Passports were issued to strangers travelling through the district, and no Arabs were allowed to land at the ports.⁴

In 1860 the levy of the income-tax met with considerable opposition. In Thána, Kalyán, Bhiwandi, Panvel, and Sháhápúr, the people gathered, and, going to the leading Government officials, threw the income-tax forms on the ground and refused to take them. In these towns the leading men of the different communities were called together, the foolishness of the people's conduct was explained to them, and they were persuaded to take their own forms and induce others to take theirs. In Bassein the opposition was more general and better organised. On the 4th of December about 4000 people gathered in front of the mámlatdár's office, and threw down their notices and forms. The late Mr. Hunter of the Civil Service, the special income-tax officer, reached Bassein on the next day, and received from the mámlatdár a list of the men who had taken a leading part in the disturbance. Mr. Hunter, who was staying at the traveller's bungalow, asked the mámlatdár to send him the men whose names were entered in the list. They came accompanied by a great crowd. Mr. Hunter made the crowd sit down near the bungalow and spoke to them. They listened quietly and Mr. Hunter, hoping that he had brought them to a better mind, gave the leading men another opportunity of taking the income-tax forms. One of them, by name Govardhandás, refused, and behaved with such insolence that Mr. Hunter ordered him into custody. On this the people grew unruly, forced their way into the house, and made such an uproar that Mr. Hunter, finding he had lost control of them, determined to retire to his boat. The house was three-quarters of a mile from the pier, and, on the way, egged on by Govardhandás, the mob attacked

Chapter VII.

History.

ENGLISH.

1800-1882.

The Mutinies,
1857.*Income Tax*
Riots,
1860.

¹ Mr. W. B. Mulock, C. S. ² Historical Record of the XV. Regiment N. I., 14.

³ Historical Record of the XV. Regiment N. I., 14.

⁴ Historical Record of the XV. Regiment N. I., 14.

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ENGLISH.

1800-1882.

*Gang Robberies,
1874.**Trade.*

Mr. Hunter with sticks and stones, and forced him to run for his boat. He reached the boat without much injury, but when his servants tried to push off, they were prevented by showers of stones and were kept in this position for three-quarters of an hour, when Mr. Hunter's clerk persuaded the people to let him go. Govardhandás, the leader in the riot, was sentenced to a month's imprisonment and a fine of £40 (Rs. 400).

In 1874 Honia Bhágoji Kenglia, a Koli of Jamburi in Poona, became the leader of a large band of robbers. A special party of police, under an European officer, was sent to hunt him, but he moved with such secrecy and speed that he remained at large for two years. At length, on the 15th of August 1876, Honia was caught near Nándgaon in Karjat, and condemned to transportation for life. Most of his gang were shortly after seized and sentenced to heavy terms of imprisonment. In 1877, the gang robberies that were organised by Vásudev Balvant Phadke in Poona, and other parts of the Deccan, extended to Thána. Several serious robberies were committed, the most notable being the sack of a rich Bráhma's house in Panvel. The fortunate surprise and death in May 1879 of the leader of this gang, by Major H. Daniell, prevented disorder from spreading. And, after the brilliant capture in July 1879 of Vásudev Balvant Phadke, also by Major H. Daniell at Deveh Nadige in Indi in Kaládgi, order was soon restored.¹

Under British rule the trade of the district has developed from 411 *lákhs* of import and 330 of export in 1805 to 2357 *lákhs* of import and 2921 of export in 1881, an increase of about seven-fold. This trade, both by land and by sea, is almost entirely local. The foreign trade of the Thána coast continues to centre in Bombay. The great increase, six hundred to eight hundredfold in the trade of Bombay since the beginning of the century, has not directly benefited the Thána district.² The passage of goods across the district by rail and the competition of steamers may even have taken from the cartmen and seamen of Thána former means of employment. Still indirectly Thána has gained. It is chiefly to the increase of work and the growth of population which have accompanied the development of trade in Bombay, that the Thána district owes its advance in wealth and prosperity. The trade of Bombay furnishes employment for numbers of the upper classes as clerks and traders, and for numbers of the lower classes as craftsmen and labourers. Since 1820, the growth of Bombay has probably increased about sixfold the demand for the lime, stones, sand, tiles, and wood used in its buildings, and for the salt, grass, straw, grain, vegetables, fruit, and liquor consumed by its people and animals, perishable or bulky articles in the supply of which Thána so favourably competes with more distant districts.³

¹ Police Reports for 1879, Commissioner C. D.'s Report, p. 9.

² A comparison of the average trade returns of Bombay during the five years ending 1881, with the corresponding average of the five years ending 1806, shows an increase in the value of exports from 282 *lákhs* to 2921 *lákhs* or 936 per cent; in the value of imports from 320 *lákhs* to 2357 *lákhs* or 637 per cent; and, in the total value of the trade from 602 *lákhs* to 5278 *lákhs* or 777 per cent.

³ Compared with those for 1826 the census returns for 1881 show an increase from 1,32,570 to 7,73,196 or 483.23 per cent in the people, and from 19,927 to 29,823 or 49.66 per cent in the houses of the Town and Island of Bombay.

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CHAPTER VIII.

LAND ADMINISTRATION.¹

SECTION I.—ACQUISITION, CHANGES, AND STAFF.

Or the territories that form the district of Thána, the islands of Sálsette, Elephanta, Hog Island, and Karanja were conquered by the British at the close of 1774. In the following year Raghunáthráv Peshwa, under the treaty of Surat, ceded Bassein and its dependencies. This cession was confirmed in 1778. But four years later, under the treaty of Sálbai (1782), Bassein and its dependencies were restored to the Peshwa, and the British possession of Sálsette, Elephanta, Hog Island, and Karanja was confirmed. The rest of the district was ceded by the Peshwa under the treaty of Poona in June 1817.

In 1817, on the acquisition of the Konkan, Thána, which had been the civil station of Sálsette, became the head-quarters of the North Konkan, and at first Bánkot and in 1820 Ratnágiri became the head-quarters of the South Konkan including Kolába. In 1830 Kolába, or the three sub-divisions north of the Bánkot creek, Sánkshi Rájपुरi and Ráygad, were transferred from the South to the North Konkan, which was then raised to be a principal collectorate with the South Konkan as a subordinate collectorate.² This arrangement lasted for only two years. In the beginning of 1833 these two divisions of the Konkan were, without territorial change, formed into the two collectorates of Thána and Ratnágiri.³ Twenty years later

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Acquisition,
1774-1817.

Changes,
1817-1869.

¹ Materials for the Administrative History of Thána include, besides a paper on Tenures by Mr. W. B. Mulock, C.S., Collector of Thána, Regulations III. of 1799 and I. of 1808; Revenue Diaries, 135 of 1818, 144 of 1819, 151 of 1820, and 153 of 1820; Thána Collector's Outward File, 1820; Thána Collector's File, 1821, about Revenue System; East India Papers, III. (Ed. 1826); Bombay Government Revenue Record, 211 of 1828; MS. Selection, 160 (1818-1830) containing Mr. Marriott's and other Reports; Major T. B. Jervis' Statistical Account of the Konkan, 1840; Mr. Vibart, Revenue Commissioner, 311 of 24th February 1842; Thána Collector's File of Objectionable Taxes, Vol. II. 1827-1851; Thána Collector's File, 1843-1853, about General Condition; Thána Collector's File of Statistics, 1836-1860; Survey Reports (1855-1866) in Bombay Government Selections LXII. LXXIII. LXXXVIII. XCVI.; Early (1835-1842) Assessment Revision Reports by Mr. Davies and other Officers, and Annual Jamábandi and other Reports and Statements, 1832-1880 (in Bombay Government Revenue Record 550 of 1834, 628 of 1835, 696 of 1836, 700 of 1836, 746 of 1836, 775 of 1837, 867 of 1838, 870 of 1838, 975 of 1839, 1102 of 1840, 1244 of 1841, 1348 of 1842, 1457 of 1843, 1573 of 1844, 22 of 1846, 21 of 1847, 29 of 1849, 34 of 1851, 35 of 1851, 27 of 1855, 11 of 1856 part 4, 19 of 1856 part 3, 19 of 1857 part 10, 25 of 1858 part 9, 16 of 1859, 20 of 1860, 22 of 1861, 13 of 1862-64, 10 of 1865, 5 of 1871, 5 of 1872, Gov. Res. on Revenue Settlement Reports for 1873-74, Rev. Dept. 6092 of 27th October 1875, Bom. Pres. Gen. Adm. Rep. 1872-73 to 1880-81); and Season Reports since 1860.

² Gov. Res. 610, 18th March 1830.

³ Gov. Order 3402, 17th December 1832.

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Changes,
1817-1869.

(1853) the three southern sub-divisions of Sánkshi Rájpurí and Ráygad, together with the Kolába Agency, consisting of the Underi and Revdanda sub-divisions, were formed into the Kolába sub-collectorate and placed under Thána.¹ This arrangement lasted till 1869, when, without territorial change, Kolába was separated from Thána and raised to be a collectorate.²

As regards the internal or sub-divisional distribution of the Thána district, important changes took place in 1841 and again in 1866. In 1841 Bhiwndi with Shirol was severed from Kalyán and made a separate sub-division; Taloja was made a sub-division, which was subsequently in 1861 divided by the survey between Kalyán and Panvel; and the greater portion of the Tárápur petty division was taken from Sanján and joined to the newly formed sub-division of Máhim. As regards the changes in 1866, Sálsette and Bassein alone remained untouched;³ the boundaries of Sanján, now styled Dáhánu, Máhim, Bhiwndi, Murbád, Kalyán, and Panvel, were more or less altered; the Váda petty division was raised to be a sub-division; the Kinhavli petty division was abolished, part being added to Sháhápur and part to Murbád; the Kolvan sub-division was styled Sháhápur and the Mokháda petty division was made subordinate to it; fourteen villages from Panvel and as many from Nasrápur, now styled Karjat, were transferred to the Sánkshi sub-division of Kolába; the Sái petty division in Panvel was abolished; and Uran, which had been separated from Sálsette in 1861, was placed under Panvel.⁴

The present (1882) sub-divisions are, beginning from the north Dáhánu, Máhim, Váda, Sháhápur, Bhiwndi, Bassein, Sálsette, Kalyán, Murbád, Karjat, and Panvel.

Staff,
1882.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent, chief magistrate, district registrar, and executive head of the district, is helped in his work of general supervision by a staff of four assistants of whom two are covenanted and two uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1200 (Rs. 6000-Rs. 12,000) and those of the uncovenanted assistants from £360 to £720 (Rs. 3600-Rs. 7200).⁵

For fiscal and other administrative purposes the lands under the Collector's charge are distributed over eleven sub-divisions. Eight of these are generally entrusted to the covenanted assistant collectors and three to the uncovenanted assistant or district deputy collector. As a rule no sub-division is kept by the Collector under his own direct supervision. The head-quarter or *huzur* deputy collector is entrusted with the charge of the treasury. These officers are also magistrates, and those who have revenue

¹ Gov. of India's Order 2367, 1st October 1852.

² Gov. Notification, 10th July 1869.

³ Gov. Res. 897, 10th March 1866.

⁴ Gov. Res. 456, 3rd February 1865. See pp. 609, 621.

⁵ The superintendent of Mátherán is gazetted as an assistant collector and third class magistrate, but his duties as an assistant collector are very limited.

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charge of portions of the district have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Under the supervision of the Collector and his assistant and deputy collectors, the revenue charge of each fiscal sub-division or *táluka* is placed in the hands of an officer styled *mámlatdár*. These functionaries who are also entrusted with magisterial powers have yearly salaries varying from £180 to £300 (Rs. 1800 - Rs. 3000). Four of the fiscal sub-divisions contain petty divisions, *petás* or *maháls*, under the charge of officers styled *mahálkaris*, who, except that they have no treasury to superintend save in the petty divisions of Mokháda and Umbargaon, exercise the revenue and magisterial powers generally entrusted to a *mámlatdár*. The *mahálkaris*' yearly pay varies from £72 to £96 (Rs. 720 - Rs. 960).

In revenue and police matters the charge of the 2114 Government villages is entrusted to 2256 headmen or *pátils*, of whom 145 are stipendiary and 2111 hereditary.¹ Of the stipendiary headmen, five perform police duties only and 140 police and revenue duties. Of the hereditary headmen 174 perform revenue, 50 perform police, and 1887 perform revenue and police duties. The headmen's yearly emoluments, which are in proportion to the revenue of the village, consist partly of cash payments and partly of remission of assessment on land and palm trees. The cash emoluments vary from 1½*d.* to £13 3*s.* 6*d.* (11 *pies* - Rs. 131-12) and average about £1 16*s.* 4½*d.* (Rs. 18-3-3), while the remissions from land and palm assessment together range from ½*d.* to £5 15*s.* 10½*d.* (3 *pies* - Rs. 57-15-3) and average about 7*s.* 5*d.* (Rs. 3-11-4). Of £4942 (Rs. 49,420) the total yearly charge on account of village headmen, £4105 (Rs. 41,050) are paid in cash and £837 (Rs. 8370) are met by grants of land and by remissions of assessment on land and on palm trees.

To keep the village accounts, draw up statistics, and help the village headmen, there is a body of 314 village accountants or *talátis*. All of these village accountants are stipendiary. Each has an average charge of about seven villages, containing about 2890 inhabitants and yielding an average yearly revenue of about £440 (Rs. 4400). Their yearly pay varies from £12 to £21 12*s.* (Rs. 120 - Rs. 216) and averages about £17 13*s.* 5*d.* (Rs. 176-11-4). It amounts to a total cost of £5549 (Rs. 55,490).

Under the headmen and accountants are the village servants, with a total strength of 2544. These men are liable both for revenue and for police duties. They are Hindus generally of the Koli and Mhár castes. The total yearly grant for the support of this establishment amounts to £2144 (Rs. 21,440), being 16*s.* 10½*d.* (Rs. 8-6-10) to each man, or a cost to each village of £1 0*s.* 3½*d.* (Rs. 10-2-3). Of this charge £400 (Rs. 4000) are met by grants of land and £1744 (Rs. 17,440) are paid in cash.

¹ *Pátíl* apparently *pattakil*, or plate, that is lease, holder is probably a Dravidian word. In the 2114 villages are included 38 *izafat* or special service, 4 *valan* or service, and 12 *shardakati* or share villages.

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Staff,
1882.
Sub-Divisional
Officers.

Village Officers.

Village Servants.

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Staff,
1882.

In alienated villages the village officers and servants are paid by the alienees and perform police duties for Government.

The average yearly cost of village establishments may be thus summarised :

Thana Village Establishments.

	£	Rs.
Headmen	4942	49,420
Accountants	5549	55,490
Servants	2144	21,440
Total	12,635	1,26,350

This is equal to a charge of £5 19s. 6½d. (Rs. 59-12-3) a village, or 9·15 per cent of the whole of the district land revenue.¹

SECTION II.—TENURES.*

Tenures.

The tenures of the district belong to two main classes, survey and special tenures. By far the largest part of the district is held on the survey tenure of ownership with power to transfer, subject to the payment of a rent which is liable to revision at the end of thirty years.

When a survey-holder does not himself till the land he sublets it either on the half-share or *ardhel*, or on the contract or *khand* system. Under the *ardhel* or half-share, which is the most common form of subletting, the survey occupant pays the Government assessment and contributes half the seed and one bullock for the plough, and in return he takes half the gross produce, including half of the straw at harvest time. The tenant supplies the labour, half of the seed, and the second bullock. This system is commonest in the wilder inland tracts, where the tenant is too poor to undertake the whole responsibility of cultivation. This is also the usual arrangement during the first couple of years after new land has been broken for tillage or reclaimed from salt waste.

The contract system is called *khand*, or *makta*, and is also known as the farmer's share system or *svámitva*. Under it the survey occupant pays the Government assessment and sublets the land on condition of receiving a share called *svámitva*, which varies in different parts of the district from six to twelve *mans* the acre. The tenant provides seed, plough, bullocks, labour, and manure, except such bush-lopings and grass as he may cut from the holder's upland.

The special tenures may be arranged under two groups, those that almost entirely ceased on the introduction of the revenue survey and those that are still continued. Of the special forms of tenure that have almost entirely merged in the revenue survey

¹ The cost of village establishments, except the pay of the accountants who receive fixed monthly salaries, is liable to variation in consequence of the confiscation or escheat of service lands or of the commutation of a land into a cash allowance. But such changes are rare. The figures in the text fairly represent the average strength and cost of village establishments.

² Most of this section is contributed by Mr. W. B. Mulock, C.S., Collector of Thana, September 1881.

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tenure details are given later on in the Administrative History. Briefly they are the *dhep* or lump also called the *tuka*, *toka*, or *hon*,¹ the *kās* or estate, the *nāngarbandi* or plough system, the *suti* or special remission settlement, and the *pāndharpesha* or high-class villagers' settlement.

Under the *dhep* or lump system, which seems to have been handed down from very early times, a certain quantity of grain was paid for an unmeasured plot or lump of land. A modification of this system was found in Kolvan, now Vāda and Shāhāpur including Mokhāda. Under this modification, the land was divided into unmeasured plots of mixed rice and upland, each known as a *kās* or estate.² A plough cess or *nāngarbandi* was also in force in the wilder parts of the district. Under it a husbandman could till as much land as he pleased and as long as he pleased, provided he paid a certain amount of grain on every pair of bullocks he used.³

In 1870, in the case known as the One Teak Tree Case, Ātmārām Tipnis against the Collector of Thāna, the plaintiff claimed that as a holder under the *suti* tenure, he had proprietary rights in the land he held, and that these rights included the ownership of all trees on his holding. The claim was thrown out both by the assistant and by the District Judge. On appeal the case was returned by the High Court to the District Judge for re-trial. The District Judge then decided that a *sutidār*, or holder under the *suti* tenure, was a proprietor, and, under rule ten of the Joint Rules, he had a right to the possession of the trees in his land, and could dispose of them as he pleased. Government employed Mr. A. K. Nairne, C.S., then first assistant collector, who had a special knowledge of Konkan land-tenures, to investigate the history of the *suti* tenure. The result of Mr. Nairne's inquiries was to show that the *suti* tenure carried with it no special right to transfer land or dispose of trees. Mr. Nairne⁴ showed that the term *suti* was very rarely used in the

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Suti.

¹ MS. Sel. 160, 711-714; Bom. Gov. Rev. Rec. 867 of 1838, 289.

² Bom. Gov. Sel. XCVI. 417. 'The *kāsbandi* is now (1881) in force only in thirteen villages in Mokhāda. Under it the rice lands were broken into separate survey and part numbers, while the upland was measured into one large survey number. A share of this upland together with the rice land in his occupation was roughly measured by chain and entered as the owner's holding or *khāta*, but it was not made into a separate number. Neither description of land can be held or thrown up independently of the other. The *kāsbandi* and plough-cess or *nāngarbandi* systems of Mokhāda, which at the introduction of the survey (1865) were continued for ten years, are to be replaced as soon as possible by the ordinary field survey under Government Resolution 2788 of 28th May 1879.' Mr. Mulock, C. S.

³ 'This *nāngarbandi* system obtains (1881) in twenty-three villages in Karjat, in sixty-seven villages in Mokhāda, and in a few villages in Shāhāpur. Under it the rice lands were measured, classified, and allotted, while the upland of the village was left in one large number, and the assessment levied at a rate varying from 6s. to £1 4s. (Rs. 3- Rs. 12) for each plough. In Karjat in the south and in Mokhāda in the north-east, there is (1881) a tenure which was recognised at the time of the survey and called by the Survey Superintendent *dalī* cultivation (Gov. Sel. XCVI. 13, 421). The assessment is levied on the *kudālī*, or hoe, of those who are too poor to own a plough and bullocks. The land thus tilled is found along the Sahyādris in the hands of Kolis, Thākurs, and Kāthkaris; the tax on each hoe is 1s. 6d. (as. 12).' Mr. Mulock, C. S.

⁴ These details are taken from a printed paper by Mr. Nairne, showing all the rights known to exist in the North Konkan over teak and blackwood in Government villages and lands.

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old British records; that when it did occur it was explained as an hereditary occupancy right subject to the payment of the Government rental; that it did not carry with it the right to transfer the land; and that it was limited to rice lands and did not extend to hill-grain or *varkas* lands.¹ It was less favourable to the landholder than the survey tenure, and disappeared on the introduction of the survey settlement. The people still speak of rice land held under the survey tenure as *suti*, and *sutidár* is used with the same meaning as *khátedár* or survey occupant. On receipt of Mr. Nairne's report Government (Resolution 6646 of 27th November 1875) expressed their regret that it was not before them when they determined not to appeal against the District Judge's decision. Since 1875, section 40 of the Land Revenue Code has settled that, unless teak blackwood or sandalwood has been expressly and clearly conceded, the right of Government is indisputable.

Pándharpesha.

Formerly some of the higher classes of villagers, who represented themselves or their ancestors as the original reclaimers of the land from waste, were allowed to hold their land at specially low rates.² These classes were known as *pándharpeshás*,³ that is the villagers proper. They included Bráhmans, Prabhus, Goldsmiths, Blacksmiths, Coppersmiths, Carpenters, Saddlers, and others who did not themselves till the soil. To make up for the special expense they incurred in hiring labour, they were allowed to hold their lands at specially easy rates. The practice is said to have been older than the time of the Peshwás. Under the British the question of continuing or putting a stop to these privileges has given rise to much difference of opinion. These opinions, which are noted below in the Administrative History, may be shortly summarised. In 1820 Government agreed to continue to the *pándharpeshás* their specially easy rates.⁴ But in 1823, at the first settlement of the district, they decided that, with certain reservations, the practice of taking specially low rates from privileged classes should be abolished.⁵ This order was not enforced. In 1825 the Collector brought the matter to the notice of Government and the orders of 1823 were repeated. In 1826 a second attempt to carry them out met with so much opposition that it was abandoned by Sir John Malcolm in 1828.⁶ It was then decided that those who had held as *pándharpeshás* at the beginning of British rule should have their privileges confirmed. Prescription and usage were to be considered

¹ Mr. W. B. Mulock, C. S. Mr. Nairne does not explain the meaning of the word *suti*. It apparently means exempt or remitted. Mr. Ebdon suggests the probable explanation of the word, namely, that it originated in Trimbak Vináyak's survey, which introduced acre, or *bigha*, rates with the concession known as '*savdi suti*', or the one and a quarter remission, that is instead of one and a quarter only one *bigha* was entered in the books (see Bom. Gov. Sel. XCVI, 78). This one and a quarter remission was one of the privileges claimed by the *pándharpeshás*. This explanation supports Mr. Nairne's view that the *pándharpeshás* were *sutidárs* with special privileges. Mr. Nairne's Paper, page 6 para. 8.

² Gov. Letter 788 of 1st May 1827, in Bom. Gov. Rev. Rec. 50 of 1827.

³ *Pándharpesh* comes apparently from the Maráthi *pándhar* 'or village community and the Persian *pesh* or practice. It included the artisans and other classes superior to the cultivators. Wilson's Glossary, 396.

⁴ Gov. Letter 916 of 14th July 1820, in MS. Sel. 160, 313.

⁵ Bom. Gov. Rev. Rec. 696 of 1836, 137.

⁶ Bom. Gov. Rev. Rec. 696 of 1836, 138.

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sufficient proof that a man was a *pándharpesha*. The claims of those who could be proved to have assumed the place of *pándharpeshás* since the beginning of British rule were to be disregarded. The privilege was deemed to be personal. It was allowed to pass to the holder's heirs, but not to the purchaser if the land was sold.¹ In 1836, when engaged in his great revision and reduction of rates, Mr. Davies urged that the privileges of the *pándharpeshás* should be continued. Other classes had gained by the establishment of order under the British. But the upper classes had suffered from the loss of civil and military employment, from the prohibition of slavery, and from the want of field labour.² Mr. Davies held, and in this he was supported by Mr. Williamson the Revenue Commissioner, that the *pándharpesha* privilege was to pay lower rates than the actual cultivators paid, a short rate, or *kam dar*, as opposed to the full rate, or *bhar dar*. The special privilege was continued in Panvel and in Nasrápur or Karjat.³ But Government held that the distinction between short and full rates was odious in principle and not desirable in practice. Government had no wish to raise the rates paid by the privileged holders to the level of those paid by ordinary husbandmen. But they held that the fact that Government saw fit to lower the husbandman's rates did not give the privileged classes any claim to a proportional reduction in their rates.⁴ Accordingly in the revisions of Kalyán and Taloja the *pándharpeshás* were not allowed a specially low rate.⁵ Their claim that, wherever reduction was made in the rates paid by the regular husbandmen, a like reduction should be made in their rates, was thus finally decided against the *pándharpeshás*.

During the introduction of the revenue survey (1852-1866) another point was raised. If the new survey rates proved higher than the former *pándharpesha* payments, must the demand be limited to the former payment, or could the increased rates be levied? Captain Francis held that the increase could not fairly be levied, and proposed that the former rate of payment should be continued as a *judi* or quit-rent. From this view Captain Wingate (632, 16th September 1853) differed. He held that the *pándharpesha* privileges were purely presumptive and personal; it was within the power of Government to stop them when they chose. He held that the *pándharpeshás* were more able to pay the survey rates than ordinary *kunbis* were, and saw no reason why their exemption should be continued. If Government deemed it advisable to make a concession, he thought that, where they were lighter than the survey rates, the old rates might be continued for ten years.⁶ The Collector, Mr. Seton Karr, thought no exemption even of a temporary nature should be made in favour of the *pándharpeshás*.⁷ Government did not agree with Captain Wingate or Mr. Seton Karr. The privileges

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¹ Gov. Letter 365 of 25th March 1828, in Bom. Gov. Sel. XCVI. 24.

² Bom. Gov. Rev. Rec. 700 of 1836, 163-165.

³ Mr. Davies, 6th September 1837, in Bom. Gov. Sel. XCVI. 292.

⁴ Gov. Letter 1698 of 4th May 1838, in Bom. Gov. Sel. XCVI. 292.

⁵ Bom. Gov. Sel. XCVI. 276, 289.

⁶ Bom. Gov. Sel. XCVI. 27-30.

⁷ Bom. Gov. Sel. XCVI. 36.

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of the *pándharpeshás* had been inquired into and confirmed, and they doubted whether it was advisable or even within their power to cancel them.¹ The matter was referred for the opinion of the Legal Remembrancer and the Alienation Commissioner.

At the introduction of the survey into Khálápur in 1855 and into Karjat in 1856, *pándharpeshás* who paid less than the survey rates were allowed to continue their former payments on condition that the privilege was to cease with the expiry of the survey lease, and that, in case of death or transfer, the land was to be subjected to the full assessment. Government in reviewing the Karjat settlement (Resolution 1700 of 9th April 1857) stated that the question of *pándharpesha* remissions was still under the consideration of the Alienation Department. No mention of *pándharpesha* claims occurs in the survey reports of Panvel (1856). In Kalyán (1859) and in Murbád (1860) their claims were urged and disallowed. On the 5th February 1859, a resolution (No. 476) was issued directing the Superintendent of survey in future to levy a proportionate increase from *pándharpeshás* as from other landholders. Districts already settled were not to be affected by this order. The Revenue Commissioner in his 1567A of 4th June 1864 brought to notice that only in Nasrápur had an erroneous settlement been made, and requested that matters should be rectified. Government in their Resolution 2467 of 29th June 1864, and the Secretary of State in his Despatch 25 of 25th April 1865, approved of this suggestion, and the Commissioner of survey (328 dated 23rd October 1865) reported that the necessary changes had been made and that the amount remitted to the *pándharpeshás* had been reduced from £233 to £21 (Rs. 2330-Rs. 210). Subsequently the Revenue Commissioner (3780 of 2nd November 1865) found that the remission was only £18 (Rs. 180) which was distributed over 167 holdings. Government (Resolution 4785 of 23rd November 1865) directed that until the revision of the survey settlement the remission should be continued where it was above one rupee. When less than a rupee the yearly remission was to be converted into a lump payment equal to the annual remission during the remainder of the survey lease. Almost all the *pándharpeshás*, who were entitled to remissions of less than a rupee, took twenty years' purchase, and thus a large number of these claims were extinguished. The Secretary of State signified his assent to this arrangement in his Despatch 16 of 16th March 1867. In Karjat and Khálápur alone is a remission, *sarái sut*, still allowed to these higher classes, and the whole amount remitted is only £14 (Rs. 140). This amount steadily decreases and all vestige of special privilege will disappear at the revision settlement which will take place in a few years (1883-85).

Of tenures different from the survey tenures, besides grant or *inám* lands held either rent-free or on the payment of a quit-rent, there are four local varieties, the service or *vatan*, the special service or *izáfát*, the embankment or *shilotri*, and the leasehold improperly termed *khoti*.

¹ Gov. Letter 3370, 2nd September 1856, in Bom. Gov. Sel. XCVI. 70.

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Exclusive of fifty-three leasehold villages in Sálsette of which an account is given later on; of five villages in Panvel and one in Máhim which were granted in *inám* by the British Government;¹ and of seventeen alienated or *saranjámi* villages² in Panvel, which are held under a treaty passed between the British and Angria's governments in 1822, there are seventy-five *inám* villages³ in the Thána district. Soon after the acquisition of the district by the British, a proclamation was issued (1st December 1819) calling on all who had titles to rent-free or quit-rent land to produce and register them. In 1827 clause 8 section 42 of Regulation XVII. of 1827 prescribed that, as the proclamation mentioned in clause 5 had been issued in the Northern Konkan, no deed which had not been registered within one year after the proclamation should be held by the Collector or by any court of justice to preclude the assessment of land in the manner specified in clause 6. A number of deeds were registered, inquiries regarding many claims to exemption were held, and decisions were passed under Chapters IX. and X. of the Regulation. Nevertheless, on the holders of all of these villages,

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¹ In Panvel, Shirdhon, Kushivli, and Nándgaon, granted in 1862-63 to the Gaikwár's Diván Ráo Sáheb Ganesh Sadáshiv Oze for his services during the 1857 mutiny; and Pánja and Dongri granted in 1834-35 to a pensioned mámlatdár of Sálsette Mr. Manoel de Souza. In Máhim, Parnáli granted in 1841 for constructing and maintaining a dam and a rest-house at the Bánganga river on the Tárápur road.

² Vát, Párgaon Dungi, Kopar, Nándai Nimba, Khárnándai Kopar, Dápipli, Sárang Kota, Nándai Nimbyácha Kot, Punáda, Ulva, Targhar, Kopar Khár, Son Khár, Khátvira, Apta, Koral, and Gherávédi. These villages, which yielded an estimated yearly revenue of £1000 (Rs. 10,000), had been granted by Angria to his minister Vináyak Parashráam. On the lapse of the Kolába state in 1840, Mr. Davies the Political Agent found that, under a new deed dated 1826-27, the grant to the minister had been raised to £2671 (Rs. 26,710). The minister was deprived of all lands in excess of those guaranteed in 1822. (Government Resolution 2739, 3rd September 1844). The question of succession to these grant villages is now before Government. Mr. Mulock, C.S., September 1882.

3 Thána Inám Villages.

SUB-DIVISION.	VILLAGES.		SUB-DIVISION.	VILLAGES.		SUB-DIVISION.	VILLAGES.	
	No.	Names.		No.	Names.		No.	Names.
MA'HIM...	1	Velgaon.	BASSEIN.	27	Váhi.	KARJAT— continued.	51	Dúksál.
	2	Rota.		28	Bhinár.		52	Kalaub.
	3	Mhasál.		29	A'mbáda.		53	Kotimba.
	4	Kondla.		30	Vadghar.		54	Sávrolí.
	5	Dongasta.	SÁ'LSETTE...	31	Nánála.		55	Mándár or A'tkargaon.
VA'DA ...	6	Nára.		32	Umbarda.	PANVEL.	56	Chauk.
	7	Sársi.		33	Dhoka.		57	Manivli.
	8	Khair A'mbivli.		34	Kámba.		58	Madh.
	9	A'mbitghar.		35	Nálimbi.		59	K a r á d a
	10	Devgaon.	KALYA'N.	36	Tis.		60	Budruk.
SHA'HA'- PUR.	11	Jhád Khaira.		37	Jámbivli.		61	Chinchvan.
	12	Torna.		38	Kulgaon.		62	Chikla.
	13	Káti.		39	Dona.		63	Moho.
	14	Devghar.		40	Mulgaon.		64	Talegaon.
BHIWADI.	15	Báma.	MURBA'D.	41	Ráhatvadi.		65	Kálundra.
	16	Tembha.		42	A'm b e s h i v		66	Chipla.
	17	Kalbhonda.		43	Budruk.		67	Ueroll.
	18	Pátol.		44	Khadvli.		68	Bhátana.
	19	Asnoli.	KARJAT.	45	Bursunga.		69	Posri.
	20	Náspora.		46	Mándus.		70	Párgaon.
	21	Jogavádi.		47	Milba.		71	Kunde Vahál.
	22	Zanheri.		48	Khándas.		72	Vátvadi.
	23	Phena.		49	Tivra.		73	Chirvad.
	24	Vadvli.		50	Bahmas.		74	Kudáva.
	25	Valsinda.					75	Chindbran.
	26	Lonád.						

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except Velgaon in Máhim, Khándas and Kotimba in Karjat, and Asnoli¹ in Sháhápur, notices under section 9 of the Summary Settlement Act (Bombay Act VII. of 1863) have been served and a one-eighth quit-rent levied. The holders of four of these villages, Dongasta in Váda, Kulgaon in Kalyán, Mulgaon in Kalyán, and Chindhra in Panvel, demanded an inquiry into their titles, which in every case resulted in a decision in favour of the continuance of their exemption. The proprietors of three villages, Tis in Kalyán, Kanheri in Bhiwandi, and Phena in Bhiwandi, have alone received title-deeds or *sanads*. The remaining title-deeds were not granted owing to the difficulty of calculating the quit-rent, or *judi*, under the Summary Settlement Act on forest lands which have not been assessed by the survey. The question of assessing forest lands under Rule 2 Section 6 of the Act is still under consideration, and until the matter is settled no deeds can be issued for villages which contain forests.

The *inámdárs* of forty-one² of the villages have signed an agreement in the form given in footnote 3 below. The legal effect of these agreements is doubtful, but the records show that they were not in all cases taken in acknowledgment of the *inámdárs'* rights but merely as a token of their consent to agree to this form of settlement, in the event of its being decided that they were entitled to be offered the summary settlement in respect of the forest.³ None of the *inám* villages have been surveyed excepting Nánála in Sálsette. In other cases the quit-rent paid is one-eighth of the approximate survey assessment of the village together with the former or original quit-rent. In most *inám* villages there are old occupants whose rents are not raised. Tenants taking new land hold on the yearly or *eksáli* tenure, and they pay rents fixed by the *inámdár* which are generally about the same as the rates prevailing in the surrounding Government villages. *Inámdárs* take their rents either *murkábandi* or *mudkebandi*, also known as *mudábandi* that is a certain share of each *muda* of grain ; or *dhepbandi* that is a certain amount of grain levied on a lump area ; or *bighánni* that is a certain *bigha* rate. As a rule cash is taken in place of grain. The

¹ Notice was issued, but it was cancelled because the Inám Commissioner had already inquired into and admitted the claim. Mr. E. J. Ebdon, C. S.

² Nos. 2-4, 6-14, 20, 24-31, 34, 35, 37, 39, 41, 42, 44, 45, 49, 50, 52, 54, 55, 59, 62, 67, 68, 70, 71, and 73 in footnote 3, p. 535. The proprietor of Talegaon (63) in Panvel did not sign the form of agreement. He sent an expression of his readiness to pay 'one-eighth of the produce according to the Government order.' Mr. E. J. Ebdon, C.S.

³ In a few cases one man holds two or three villages and passed one agreement for the lot. Mr. E. J. Ebdon, C. S. The form of agreement is as follows: To the Collector of Thána; I, ——— *inámdár* of ——— village, pass this written agreement to the effect that, as I cannot agree with Government as to the value of the forests of the said village on the proceeds of which one-eighth is to be levied as summary settlement under Bombay Act VII. of 1863, I agree under the following conditions to pay one-eighth on the proceeds remaining after deducting one-third on account of protecting the forests, whenever cuttings take place. Prior to cutting the forests I will inform Government by detailed petition as to the description of forests to be cut and the period within which the cutting is to be effected. I will give passes with the timber in such form as may be ordered. In case of removal without a pass the timber may be considered Government property. I will show to Government the actual receipts from forests, and will keep such accounts in connection therewith as may be directed by Government. I thus pass this agreement to the above effect. Signed ——— *Inámdár*.

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condition of the occupants in *inám* villages does not greatly differ from the condition of landholders in Government villages. About one-third of the *inám*dárs are in debt, and have mortgaged or sold their estates. The frequency with which they apply to the revenue authorities for assistance, under section 86 of the Land Revenue Code, seems to show that they find much difficulty in collecting their rents.

For detached pieces of *inám* land under Bombay Act VII. of 1863, six hundred title deeds have been issued for personal grants, *ját ináms*, and eight hundred and fifty-six for charitable and religious grants, *dharmádáya* and *devasthán ináms*.¹

Thirty-five title deeds for personal and charitable grants have still to be issued, exclusive of those for entire villages.

From returns received by Government in 1861, it appeared that the value of the grants, or *vatans*, of hereditary district officers amounted over the whole Presidency to £130,000 (Rs. 13,00,000) or more than double the cost of the stipendiary establishments. The portion of these grants received by individuals actually performing service was little more than one-fifth. The rest was enjoyed without any return to the state.²

The grants or *vatans* consisted of cash and land in about the proportion of six to seven; four-fifths of the portion received by those actually serving was cash. Government in return for an expenditure on hereditary service grants double the amount spent in maintaining stipendiaries, received the service of a body of persons three-fifths of whom were under-paid hirelings unconnected with the grantee and with no special motives for zeal or good conduct. The right of Government to receive important service from the hereditary district officers in return for their emoluments had always been recognized. But, during the early years of British rule, it was feared that, by utilizing hereditary officers to any extent, undue power would be thrown into their hands and would be used to the injury and oppression of the people. As information regarding the country was collected and the power to counteract the injurious influences of the hereditary district officers increased, the rights of Government as regards service were pressed more or less in all collectorates. On the other hand, the introduction of the revenue survey settlements rendered nearly useless the services which these hereditary officers had hitherto rendered. Government Resolution 720, dated 7th March 1863, appointed Mr. Stewart Gordon President, and the Honorable Mádhavráv Vithal Vinchurkar and Ráo Bahádur Keshav Rámchandra Jog members of a commission to settle the rights of Government and to hear the objections of the district officers to

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Vatan Settlement.

1 Thána Grants, Title Deeds.

SUB-DIVISION.	Per-sonal.	Re-ligious.	SUB-DIVISION.	Per-sonal.	Re-ligious.	SUB-DIVISION.	Per-sonal.	Re-ligious.
Dáhnú ...	50	66	Murbád ...	8	23	Sálsctte ...	4	61
Máhm ...	160	133	Kalyán ...	96	133	Parvel ...	23	127
Váde ...	5	1	Bhíwadi ...	40	75	Karjet ...	56	109
Sháhápúr ...	22	44	Bassein ...	146	84	Total ...	600	856

2 Gov. Res. of 13th June 1861.

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a scheme proposed for commuting service by the district officers foregoing a certain portion of their emoluments. The terms to be offered by the commission were to vary according to the circumstances of each district. But the general principle was the continuance of emoluments in land and cash, after deducting a *chauthái* or one-fourth in commutation of service to those who agreed to abandon all but a nominal right to serve. All perquisites or *lazima haks*, levied in kind from the people, were abolished on the introduction of the settlement.¹ Those who declined to abandon their right to serve were to be called on to render a fair amount of service corresponding to the value of their grants.

In Thána district hereditary officers were found only in Máhim, Kolvan, Murbád, Kaylán, Bhiwndi, Panvel, and Nasrápur. The emoluments in cash and land of ninety-four officers, *deshmukhs*, *deshpándes*, *desáís*, *chaudhris*, *adhikáris*, *sarpátís*, *sarkhots*, *kulkarnis*, and *thánges* or *kulkarnis'* messengers, amounted after deducting the quit-rent to £4978 (Rs. 49,780). In return for this, on the basis of the payments made by the grants to clerks and others acting for them, it was calculated that service worth £1161 (Rs. 11,610) was rendered. The cases of these ninety-four officers were settled by the commission who decided to take five *annas* in the rupee, or a sum total of £1555 (Rs. 15,550) in commutation of service.

No title deeds or *sanads* have yet been issued under the Gordon settlement, but Government have ruled, Resolution 2915 of 23rd May 1881, that the conditions of the title deeds to be issued to the grantees of Thána are those set forth in a report by Mr. Naylor and printed in the preamble to Government Resolution 6018, dated 25th October 1875, under which the grant is to be continued so long as any male heir, lineal collateral or adopted, remains within the limits of the grantee's family. This settlement has been recognised by section 15 of Bombay Act III. of 1874. A special officer Mr. Vishnu Rámchandra is now (1882) employed in issuing hereditary service title deeds or *vatan sanads*.²

Besides parts of villages, four entire villages have been granted

¹ Government Resolution 1029 of 21st March 1866.

² Government Resolution 3904 of 20th October 1881. The following is the form of hereditary service title-deed or *vatan sanad*: Whereas in the district of ——— certain lands and cash allowances are entered in the Government accounts of the year 18—— as held on service tenure as follows [name of the *vatan*, land assessment, cash allowances, and total emoluments after deducting original quit-rent], and whereas the holders thereof have agreed to pay to Government a fixed annual payment in lieu of service, it is hereby declared that the said lands and cash allowances shall be continued hereditarily by the British Government, on the following conditions: that is to say, that the said holders and their heirs shall continue faithful subjects of the British Government, and shall render to the same the following fixed yearly dues: Original quit-rent, rupees ———, in lieu of service rupees ———, total rupees ———. In consideration of the fulfilment of which conditions (1st) The said lands and cash allowances shall be continued without demand of service, and without increase of land tax over the above fixed amounts, and without objection or question on the part of Government as to the rights of any holders thereof, so long as any male heir to the *vatan*, lineal, collateral, or adopted, within the limits of the *vatan* family, shall be in existence. (2nd) No succession fee or *nazardna* or other demand on the part of Government will be imposed on account of the succession of heirs, lineal, collateral, or adopted, within the limits of the *vatan* family, and permission to make such adoptions need not hereafter be obtained from Government. (3rd) When all the sharers of the *vatan* agree to request it, the general privilege of

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in return for hereditary service, Nagaon in Máhim, Tilgaon in Váda, and Vadhap and Hedavli in Karjat. In the case of these villages Government forewent the services of the grantees, and, instead of service, levied five *annas* in the rupee on the revenues of the villages. Besides to these four villages, as is noticed later on, the service settlement was applied by mistake to eight villages¹ held under the special service tenure known as *izáfát*; but Government have cancelled the *vatan* settlement with respect to these.² Two-thirds of the share or *sharákati* village of Anjur and half of the *sharákati* village of Hátnoli have also been subjected to the same settlement. Forest rights in service or *vatan* villages are determined in each case by the agreements passed. Thus in 1866 the holder of Tilgaon passed an agreement to pay five *annas* on its forest cuttings; in 1854 the holder of Vadhap passed an agreement to take a third share of the forest cuttings as payment for protection; and, in 1870, the holder of Hedavli passed an agreement to pay to Government a six-*anna* share of the proceeds of its cuttings.

The forest agreements passed in the cases of the seven *izáfát* villages are mentioned later on under *izáfát*.

Sharákati or share villages are villages whose revenues are divided between Government and a private holder, or between two private holders. Of twelve *sharákati* villages, seven are part private or *inám* and part Government; three are part private and part special service tenure or *izáfát*; and two are part ordinary service or *vatan* and part Government.³

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adopting at any time any person (without restriction as to family), who can be legally adopted, will be granted by Government to the *vatan*, on the payment from that time forward in perpetuity of an annual succession fee or *nazardána* of one *anna* in each rupee of the above total emoluments of the *vatan*. This *sanad* is executed on behalf of the Secretary of State in Council, by order of the Governor in Council of Bombay by and under the hand and seal of — this — day of 18 — and the said — has affixed his signature in Maráthi beneath this as evidence that he accepts the above grant on the terms and conditions aforesaid.

¹ Bhopavli, Kámbára, Ámgaon, Várnoli, Varla, Varsála, Ádoshi, and Dolhára.

² Government Resolution 4938 of 26th July 1882.

³ *Thána Sharákati or Share Villages.*

SUB-DIVISION.	Village.	Grant.	Special service.	Service.	Government.
SHA'RA'PUR ...	A'tgaon ...	...	...	...	...
	Tuta ...	...	...	...	...
	Khátivli ...	...	...	...	...
KALYA'N ...	Gandhára ...	...	...	...	...
	Mánara ...	...	...	...	...
	Sákrolí ...	...	...	...	...
BHIWADI ...	Rájnoli ...	...	...	...	...
	Bápa ...	...	...	...	...
	Bhádána ...	...	...	...	...
PANVEL ...	Anjur ...	...	...	...	...
KARJAT ...	Nera ...	...	...	...	...
	Hátnoli ...	...	...	...	...
Total ...	12	5	1½	1½	4½

To eight of these twelve villages, Átgaon, Tuta, Khátivli, Gandhára, Mánara, Sákrolí, Bhádána, and Nera, notices have been issued under section 9 of the Summary Settlement Act, and a title deed has been passed for the alienated portion of Mánara.

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The difficulty of assessing forest rights in *inám* villages applies equally to the alienated portions of these share villages. *Atgaon* alone has passed an agreement to pay the summary settlement quit-rent on its forest cuttings.

The *izáfat* or special service tenure is enjoyed by hereditary Government officers, chiefly *deshmukhs* and *deshpandes*. Under the Ahmadnagar kings, a practice probably handed down from pre-Musalmán times, the services of hereditary district officers were rewarded by the grant of villages free of rent.¹ Under the early Ahmadnagar rulers these officers seem to have also been revenue contractors. But, in the beginning of the seventeenth century, under Malik Ambar's settlement, they ceased to be revenue contractors and acted only as district officers. At the same time they were continued in the enjoyment of their rent-free villages. Under the Maráthás (1720) the system was changed. The Maráthás found that the only well-managed villages were those held rent-free by the hereditary officers. They accordingly changed their pay to a percentage, 6·69 per cent, of their collections, and levied the full rental from the former rent-free villages. At the same time they allowed the officers to continue to style the former rent-free villages *izáfat*, and to keep the position of village holders. Under the farming system, in the later Marátha days (1800-1817) when the old survey rates were disregarded, the district hereditary officers lost their importance, their power and their duties ceased, and their claims on the revenue were divided and sold to many families, Bráhmans, Prabhus, and Musalmáns.² The English found these officers almost useless and their pay scattered and broken.

On the English acquisition of the district 124 *izáfat* villages, found in the hands of hereditary officers, were resumed and managed by Government. In 1830 the Principal Collector reported that twenty of these *izáfat* villages had been restored, and that he proposed to restore the rest. He stated that these villages formed part of the lands granted to hereditary officers, and that under the Marátha government had the holders wished to give them up on account of their not producing the full revenue, they were not allowed to do so, but the full rent was deducted from the amount payable by Government to them on account of their claims on the general revenue. Acting on this view, in Resolution 4010 of 12th December 1831, Government directed that the villages should be restored. But most *izáfatdárs* declined to take them back.³ In 1856, on the introduction of the survey into Nasrápur now Karjat, the Superintendent of survey suggested that the holders of *izáfat* villages should be allowed to choose or to refuse the survey settlement. On the other hand, the Collector held that as the villages were not generally conferred under special deed, as they were resumable by

¹ *Izáfat* villages are villages whose rents have been set apart as the payment of *zamindárs*, that is *deshmukhs* and *deshpandes*. Mr. Marriott to Government, 14th August 1820, in Thána Collector's Outward File for 1820, 163.

² Mr. Marriott, 14th August 1820, in Thána Collector's Outward File for 1820, 164.

³ The orders seem not to have been carried out, as in 1856 there were only sixteen *izáfat* villages. Bom. Gov. Sel. XCVI. 95.

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Government, and as most *izáfaddárs* had declined their villages when offered them under the Government order of 1831, they should be called on to pay the full survey rental. Government do not appear to have passed definite orders on the subject, but, when the question arose at the settlement of Panvel at the close of the same year, under Resolution 1127 of 5th April 1859, they sanctioned the grant of a lease on the terms of the survey.¹

In 1859 the matter was referred to the Revenue Commissioner for Alienations, who directed the Collector of Thána to call on the *izáfaddárs* of Panvel for proof of their having held their villages at a fixed rental. They failed to bring forward any proof, and in 1859, when the survey settlement was introduced into Kalyán, the Superintendent of survey expressed the opinion that the option which had been allowed to *izáfaddárs* of taking or refusing the survey settlement required reconsideration as no such privilege had been conferred at former settlements, but revisions of assessment had invariably been extended to their villages. On this Government, in a Resolution 2662 of 9th July 1859, decided that the *izáfat* villages of the Konkan were held on condition of paying the full assessment, that, as regards assessment, they were precisely in the same position as any other village or lands, and that there was no objection to the Collector's enforcing the assessment.

In 1860, when the settlement was extended to Murbád, the *izáfaddárs* refused the terms offered to the *izáfaddárs* of other parts of the district. The Superintendent of survey suggested that they should be offered a lease of thirty years, and, in villages where all the lands were let to tenants at full survey rates, as they had no remuneration, they were to be allowed ten per cent for the management of the village, the amount to be deducted from the survey rental in preference to having it shown as a cash payment. This lenient treatment of the *izáfaddárs*' claims was sanctioned by Government in Resolution 1178 of 12th March 1861. In 1860, when Bhiwndi was settled, the revision was applied to the *izáfat* villages on the above terms, and the Superintendent reported to the Commissioner, in his 449 of 30th June 1862, that the plan of settlement sanctioned by Government for Murbád had been extended to all *izáfat* villages in the settled sub-divisions, except Nasrápur or Karjat. In 1863 a Commission was appointed, consisting of Mr. Stewart Gordon as President, the Honorable Mádhavráv Vithal Vinchurkar and Ráo Bahádur Keshav Rámchandra Jog, to settle the claims of the district hereditary officers of Thána. They recommended (Rep. 57 of 30th April 1864) that a contribution in lieu of service at the rate of five annas in each rupee of registered emoluments should be imposed, and that the registered emoluments should be fixed temporarily in *izáfat* villages and elsewhere, until the survey rates were determined when they alone should be adopted. In forwarding the report to Government, the Revenue Commissioner Mr. Ellis (1477A of 14th May 1864), expressed his opinion that the condition appeared to apply rather to *inám* service villages than to villages

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*Izáfat.*¹ Bom. Gov. Sel. XCVI. 134-138.

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held on the *izáfat* tenure as ordinarily found in the Thána collectorate. *Izáfat* villages were held in connection with the district hereditary officers' grants and were, therefore, fairly included in the *vatan* settlement, but under the survey a special arrangement had been made for such villages. The *izáfatdár* was forbidden from levying from the cultivators more than the survey rates; he was responsible for the full revenue on all the arable land of the village, and received a deduction of ten per cent. This in Mr. Ellis' opinion was not more than a fair return for the management, and he recommended that all villages so settled should be specially freed from liability to pay under the proposed settlement, as the deduction of ten per cent was made in return for the management of the village, a service which the *izáfatdár* continued to perform as heretofore. Government sanctioned the suggestions of the committee with the modifications recommended by the Revenue Commissioner, thus refusing to allow the five-anna *vatan* settlement to be extended to *izáfat* villages.¹

In 1865 when the survey settlement was introduced into Kolvan, now Váda and Sháhápúr including Mokháda, the Superintendent of survey reported that there were thirteen *izáfat* villages.² The holders of eight of these villages³ prayed that the introduction of the survey might be delayed as they claimed to hold at a fixed rate. The Commissioner of survey, in forwarding this report, added that the Superintendent explained that the settlement was deferred at the request of the Collector, the late Mr. Stewart Gordon. At the same time, as there was nothing special in the tenure or general terms on which the villages were held, he recommended that the Murbád settlement should be applied to them. This proposal was sanctioned by Government in their Resolution 3183 of 5th September 1866. In 1867 a question arose as to the forest rights of these eight villages, and much confusion was caused by the district officers incorrectly reporting to Government that Mr. Gordon had extended his *vatan* settlement to them. The fact was that only in the cases of Kámbára and Varla had he, prior to the receipt of Government Resolution 4289 of 28th October 1864, taken agreements from the *izáfatdárs* to pay five annas quit-rent on their forest cuttings. In the Kámbára agreement it was particularly stipulated that the agreement was conditional on Government sanctioning the *vatan* settlement.⁴ A further misunderstanding appears to have risen in 1867 from an agreement made in 1854⁵ by Dr. Gibson, Conservator of Forests, with the *izáfatdárs* of

¹ Gov. Res. 4289 of 28th October 1864.

² Their names were, Kámbára, Amgaon, Várnol, Varla, Varsála, Vásind, Ádoshi, Dolhára, Borsheti, Varsakol, Devli, Bhopavli, and Vávar.

³ The first eight names in the preceding footnote.

⁴ On the 23rd September 1864 Mr. Gordon wrote: 'As regards the village of Kámbára which has been held by the family of the Hashamnis on the *izáfat* tenure, on account of *deshmukhi vatan*, and the management of the forests then being in the hands of the Hashamnis, Mr. Giberne the then Collector also issued an order (No. 237, 21st Aug. 1836) directing the wood-cutting contract to be given to the *izáfatdár*, who has now passed a paper of agreement accepting the terms of the Summary Settlement Act. An order should therefore be issued to the Kolvan mámlatdár to let the *izáfatdár* cut his forests whenever he may apply for leave to do so.' Mr. Mulock, C.S.

⁵ See Government Letter 272 of 11th January 1850.

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Kurung and Páthraj to protect the teak in their forests. Under this agreement, after deducting expenses, the *izáfaddárs* were to get a one-third share (5 *annas* in the rupee) of the produce when their forests were cut by Government. The five *annas* to be paid to the *izáfaddárs* for protecting the forests was confused with the five *annas vatan* settlement to be taken by Government for commutation of service under the Gordon settlement. The result was that orders were passed conflicting with those issued by Government at the survey settlements of the district. The one-third (5 *annas*) or Gordon *vatan* settlement was applied and forest rights were conceded, on condition that when the forest was cut the *izáfaddár* should pay a quit-rent of one-third (5 *annas* in the rupee) of the forest produce. This settlement was extended to Varsála under the orders of Government, and to Bhopavli, Kámbára, Ámgaon, Varla, Várnol, Ádoshi, and Dolhára under the orders of the Commissioner. Of these villages only the four last were in the hands of the *izáfaddárs*, the others being under attachment. Government have lately held with respect to these villages that the agreements passed were invalid; that the orders of the Commissioners were issued under a misapprehension of the facts and should be cancelled; and that, for the future, the *izáfaddárs* should be allowed to hold the villages on the liberal terms sanctioned in connection with the survey settlement. If they refuse to pay the revenue, the villages should be declared forfeited under section 153 of the Land Revenue Code.¹ Government have always exercised the power of attaching *izáfat* villages, in cases where proper accounts are not kept, and the Collector has been authorized to demand security from the holder for the payment of the revenue.²

In respect to forest rights Dr. Gibson took agreements from the holder of Másla in 1850, and from the holders of Ádivli, Páthraj, and Kurung in 1854, to protect their teak forests on condition that Government gave them a one-third share of the produce of the forest cuttings. An inquiry made in 1858 showed that, according to the custom of the country, *izáfaddárs* had not exercised forest rights and Government³ refused to recognize the claim to forests in the Shera village of Sháhápur, and in the Páthraj, Kurung, and Ádivli villages of the Karjat sub-division.⁴ From the holders of the *izáfat* villages to which the *vatan* settlement had been improperly applied, agreements were taken to the effect that they were to pay Government five *annas* (in the case of Ámgaon six *annas*) on the receipts from their forests when they cut them, and elaborate rules regarding the cutting of their forests have been sanctioned by Government.⁵ Nine of the *izáfat* villages are now under attachment and managed by Government. Shera, Varaskol, Devli, and Bhopavli have been under attachment ever since the introduction of the survey. Kámbára, Ámgaon, and Varsála were attached in August 1878, and Ádivli and Vávar have been recently attached. There are at present (1882) in all thirty-eight *izáfat*

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Izáfat.¹ Gov. Res. 4938 of 26th July 1882.² Gov. Res. 1015 of 17th March 1864.³ Gov. Res. 975 of 10th March 1860.⁴ Gov. Res. 4153 of 19th July 1876.⁵ Gov. Res. 6770 of 2nd December 1875.

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villages¹ in the Thána district, and three share or *sharákati* villages, Átgaon, Tuta, and Khátivli, which are held one-half in *isáfat* and one-half in *inám*.

Salt marsh reclamations are of three kinds, *sarkári* those effected by Government; *shilotri*² those effected by a single proprietor; and *kulárag* those effected by a body of cultivators. In Panvel there are two Government reclamations, thirty-eight held by single proprietors, and five by bodies of husbandmen. The Government reclamations are repaired at state expense, the *mámlatdár* estimating the cost of the repairs, which are carried out twice in the year, in May before the rains and in September towards their close. The portions of the embankment requiring repairs are measured with a rod or *dand*, thirty feet (20 *hás*) long, and the *mámlatdár* pays the *pátíl* the estimated cost. The husbandmen who till the reclamation generally repair it and the gangs of labourers are called *jol*. To meet the cost of these repairs, at the time of the survey settlement, the acre rates were raised from 1s. to 2s. (*as*. 8-Re. 1). The *mámlatdár*, district *kárkun*, *taláti*, and *pátíl* see to the repairs. They are always well carried out, and complaints of carelessness are rarely if ever received. In some cases, especially in Bassein, a yearly lump sum is paid by Government for the embankments, and, if this is not enough, the *pátíl* and the husbandmen have to finish the repairs without pay. *Shilotri khárs*,

¹ Thána *Isáfat* Villages.

SUB-DIVISION.	VILLAGES.		SUB-DIVISION.	VILLAGES.		SUB-DIVISION.	VILLAGES.	
	No.	Names.		No.	Names.		No.	Names.
KARJAT...	1	Bárna.	KALYA'N.	14	Sál.	SHA'HA' PUR—continued.	27	Varaskol.
	2	Kurung.		15	Bapsal.		28	V á s i n d (Mokháda).
	3	Páthraj.		16	Chinchpáda.		29	A'doshi.
	4	A'divil.		17	Deupa.		30	Delhára.
	5	Shikr.	MURBA'D.	18	Potgaon.		31	Vávar.
	6	Jámbivil.		19	Máda.		32	Kámbára.
PANVEL...	7	Harigrám.	BHIWADI.	20	Nágaon.	VA'DA ...	33	A'mgaon.
	8	Páldevad.		21	Khánivil.		34	Várnol.
	9	Kevála.		22	Vásind.		35	Varia.
	10	Tembhoda.	SHA'HA' PUR.	23	Bhátal.		36	Varáda.
	11	Kánmán.		24	Shera.		37	Devli.
	12	Kon.		25	Khutghar.		38	Bhopavli.
	13	Sángurli.		26	Borsheti.			

² *Shilotri*, termed *shilotar* or *serrotore* in Section IV. of Regulation 1 of 1808, is defined as 'lands said to have been acquired by the natives on favourable terms by purchase from their Portuguese masters, which property has been respected throughout subsequent revolutions.' A description of the assessment levied on such lands is given in Sections XXXVI. and LIX. of the same Regulation. Mr. Mulock, C.S.

The word *shil* seems to mean a gap, and to be derived from the Kánarese *shilu* split, referring to the gaps at the small water-ways that were left till the bank was finished and then shut with gates. The language suggests that the practice dates from pre-Aryan times, but this and other Dravidian revenue terms may have been introduced during the sway of the Silhára or Ráshtrakuta dynasties; both of whom seem to have had a strong southern element. See History, pp. 422, 428, 434. Major Jervis (Konkan, 78) was of opinion that the special arrangements for encouraging the reclamation of salt waste were introduced by the Ahmadnagar government. But, when the Portuguese established their power, special grants were in force in Salsette and Bassein, parts of the district never held by the Ahmadnagar kings. The Portuguese greatly encouraged these reclamations by rules of gradually increasing rental on the same principle as Todar Mal's rules for the rental of waste lands, and in accordance with the Marátha practice about fresh *nakkad*, or renewed *kirdár* tillage.

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or proprietors' reclamations, stand in the public accounts in the name of the proprietor. Formerly it was usual for the proprietor to take one *man* of rice a *biga* for the repairs, now the contract, *khand makta* or *svámitva*, system has been applied to these lands and from five to ten *mans* an acre are taken as rent. The proprietor is responsible for the repairs, and he makes private arrangements with his tenants. *Kulárag* or peasant-held reclamations are shown in the accounts, with a share of the land and of the assessment entered against each cultivator's name. All combine for the repairs, the headman calling the rest when their services are wanted. Complaints of the repairs being scamped or of a sharer refusing to do his part of the work are unknown.

The term *khot* or revenue farmer is incorrectly applied to eighteen holders of large estates, comprising fifty-three villages in Sálsette. These estates have in all cases been granted by the British Government. The chief of these estates are the Kurla, the Málád, the Pavai, the Goregaon, the Devnar, the Vovla, and the Bhándup. The Kurla estate includes seven villages, Kurla, Mohili, Kole Kalyán, Marol, Sháhár, Ásalpa, and Parjápúr. It was granted in 1809 to Mr. Hormasji Bamanji Vádia in exchange for a piece of ground belonging to him in Bombay, near the Apollo Gate. The difference between the revenue of these villages and the yearly interest on the amount at which the plot of ground in Bombay was valued was made payable yearly to Government. In 1840-41 this yearly rent was redeemed by the payment of a lump sum of £2500 (Rs. 25,000), and the estate was conveyed in fee simple, exclusive of excise rights. Certain lands in these villages are held direct from Government by original occupants. The survey settlement was introduced into them in 1878. The Málád estate consists of seven villages, Málád, Dahisar, Mágátna, Tulshi, Ára, Eksar, Kanheri, and part of Páhádi. It was granted in 1806 to Mr. Árdesar Dádi in exchange for a plot of ground in the Fort of Bombay, known as Harjivan Lála's garden, which was taken by Government subject to the payment of the difference between the revenue of the villages and the yearly interest of the amount at which the Bombay plot of ground was valued. The villages were finally conveyed in fee simple by indenture dated 25th January 1819, subject to the yearly payment of £244 (Rs. 2440). The excise rights have lately (1880), under section 65 of the Ábkári Act (V. of 1878), been bought by Government for £5165 (Rs. 51,650). The villages of Málád, Kanheri, Ára, and Tulshi were, on the 6th October 1868, bought by Mr. Ahmadbháí Habibbhái from the trustees of Messrs. Árdesar Kharsedji Dádi and Hormasji Kharsedji Dádi. The Pavai estate includes six villages, Pavai, Tirandáj, Kópri Khurd, Sáki, Paspoli, and Tungáva. It was originally given in perpetual farm to Dr. Helenus Scott in 1799. But, owing to his death and the non-payment of rent, it was attached by Government. In 1829 it was again leased in perpetual farm to the late Mr. Frámji Kávasji, and, in 1837, was conveyed to him on payment of £4747 (Rs. 47,470) in fee-simple, burdened with the charge of maintaining a reservoir on the Duncan Road in Bombay. The excise rights of the estate were bought by Government in 1879 for £5000 (Rs. 50,000) under section 64 of the

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Ábkári Act. The villages are at present under the management of an official assignee. The Goregaon estate includes six villages, Goregaon, Májás, Poisar, Mogra, Bándivli, Oshivra, and part of a seventh Páhádi. It was granted in farm in 1830 to Mr. Kharsedji Kávasji, and was subsequently (22nd September 1847), on the payment of a lump sum of £3000 (Rs. 30,000), conveyed by deed in fee simple, subject to the yearly payment of one rupee. This estate has changed hands more than once. In 1849 it was bought from the family of the grantee by Mr. Mánekji Limji for £24,600 (Rs. 2,46,000), and in 1869 it was bought from Mr. Mánekji's son by the present owner Mr. Bayrámjí Jijibháí. At the request of the owner the survey has been introduced. The Devnar estate includes five villages, Devnar, Borla, Kirol, Chena, and Varsáva Borbhát. It was granted in perpetual lease to Mr. Dhákji Dádáji in 1809 on a rental of £518 (Rs. 5180). In addition to this a sum of £39 (Rs. 390) is paid for lands held by husbandmen direct from Government. Only two of the villages, Chena and Varsáva Borbhát, remain in the family of the original grantee; the other three have been sold to different buyers. In 1880 the excise rights were bought under section 66 of the Ábkári Act.

The Vovla estate includes three villages, Vovla, Vadavli, and Chitalsar Mánpáda. It was granted by the East India Company in 1803 to Mr. Gopálráv Bápuji, a Vakil of the Gáikwár of Baroda. In 1859 an adoption was made without Government sanction, and, in 1862, the matter was compromised under section 48 of Regulation XVII of 1827 by the payment of five *annas* in the rupee on the rental fixed by the survey, and the village was continued to the adopted heir. This arrangement was confirmed by Government Resolution 3169 of 19th August 1862, and Government Resolution 6766, dated 2nd December 1875, gave the proprietor sole forest rights. The Bhándup estate includes the village of Bhándup and lands in Náhur and Kánjur. These, in 1803, were leased in perpetuity to Mr. Luke Ashburner for a yearly rental of £235 (Rs. 2350). A plot of ground in Bhándup was excepted, and, in 1839-40, it was granted rent-free for forty years to the late Mr. Kávasji Mánekji, the father of the present proprietors. Since the introduction of the new excise system the large Bhándup distillery has been closed, and owing to family disputes the estate is now in the hands of an official assignee.

Besides these thirty-six villages, seventeen Sálsette villages have been granted by the British Government on lease or in *inám*, making a total of fifty-three out of the 107 Sálsette villages. In 1799 Chendavli was leased in perpetuity to Dr. Helenus Scott, and was sold in 1828 by the Civil Court when Mr. Vikáji Meherji of Tárápur purchased it. In 1805 Vyáravli was farmed in perpetuity to Gregoria Manuel de Silva, but no deed was passed. In 1829-30 Haryáli was granted half in perpetual *inám* and half in perpetual farm to Mervánji Rastamji Dárukhanávála. In 1830-31 Chinchveli, Dindoshi, and Ákurli were leased in perpetuity to Lakshman Harishchandra, subject to a yearly payment of £78 (Rs. 780); Máravli and Máhul were given, the former in *inám* in 1837 and the latter in perpetual farm in 1831 to Frámji Pestanji, the head servant of Government House. In 1830-31 Valnai and Vádhan were

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granted in hereditary *inám* to Mr. Hormasji Rastamji, the treasurer of the Sátára Residency. In 1831 Borivda was leased to Krishnaráv Raghunáth. In 1833-34 Kánjur and Vikhroli were leased in perpetual farm to Frámji Kávasji, subject to an annual payment of £93 (Rs. 930). In 1836-37 Ánik was leased for ninety-nine years to Frámji Nasarvánji. In 1842-43 Vila Párla and Ju were granted in *inám* to Mr. Navroji Jamsedji, and, in 1844-45 Ghátkopar was leased for ninety-nine years to Ratanji Edalji.

In almost all of these leases the rental is specified in *mudás*, or rice measures, and not in cash. This *muda* calculation was made according to a system peculiar to Sálsette, called the *tijái* or one-third. Under this system the Government rental is found by multiplying the quantity of *dhep* by two, dividing it by three, and multiplying the quotient by twenty the number of rupees at which each *muda* of land is assessed.¹

Except the Kurla and Málád estates, which were given in exchange for land in Bombay, the estates were granted to encourage the investment of capital in land, the increase of population, and the growth of better crops. Except the Kurla, Málád, Pavai, and Goregaon estates, which are held in fee-simple or freehold, these leased villages were charged fairly high rentals, and in most cases were subject to the following conditions. Lands occupied at the time of the lease on the *shilotri*, or, according to some deeds, on the *suti* tenure, were not to become the lessee's, unless he satisfied or bought out the incumbents. The happiness and prosperity of the people were to be promoted, and the lessee was to protect and befriend them. The lessee was to build reservoirs and embankments, to sink wells, and to grow the better class of crops. The rates of assessment were not to be raised, and no innovation was to be introduced without express sanction. The lessee was to continue all village charitable and religious allowances. Waste land was granted free for forty years. On the forty-first year all land, except what was totally unfit for tillage, was to be assessed. The lessee was to recover and pay into the treasury, over and above the amount mentioned in his lease, all amounts due on leases granted in the estate. The village was not to change hands without Government leave. The lessee was to possess and exercise the authority of a farmer under Chapter VI. of Regulation XVII. of 1827. But he was to exercise no magisterial or judicial authority, unless it was duly conferred on him. He was not to make or sell opium, poisonous substances, tobacco, or hemp flowers. The Collector was to have power to inspect the village, and examine what improvement and progress were made. Suits regarding the lease were to be brought in the District Court. Any new system of revenue introduced by Government in other villages of the district was to be applicable to these grant villages.

Forest rights seem to have been conceded in the case of the large

¹ Thus, 231 *mudds* multiplied by two and divided by three give 154 real *mudds* which, when multiplied by twenty, give Rs. 3080. Mr. Langford's Letter 72, of 16th November 1842, to the Chief Secretary to Government.

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freehold estates, Pavai, Málád, Kurla, and Goregaon, as also in those of Devnar, Valnai, Vovla, and Haryáli. In the other leases the concession is not so clear. The Privy Council has held that the Ghátkopar lease did not give the forests, although the waste land was granted free for forty years.¹ Although these leaseholders style themselves proprietors, they cannot claim the ownership of the soil, for the Court of Directors were most reluctant to part with the ownership of the soil and its alienation was jealously watched. In their despatch No. 20, dated 26th June 1848, sanctioning the reduction of the revenue of Kharsedji Kávasji's Goregaon estate, the Court wrote: 'Although we should have much preferred that any favour of which Kharsedji Kávasji might be thought deserving should have been shown in the shape of a gratuitous permanent reduction on the amount of his rent rather than by permitting him to redeem the whole, yet, in consideration of the very strong manner in which you solicit our compliance with your recommendation, we shall not refuse our sanction to the arrangement which you have proposed. As, however, we entertain strong objections to the entire alienation of the absolute property in the soil, we desire that you will cause a nominal rent (say of one rupee per annum) to be reserved in the deed, payable on demand to the Collector or other officer exercising revenue authority in the district as an acknowledgment that the ultimate title to the land is still vested in the Government.'

In thirty-four of the leasehold and in one *inám* village Nánála, the survey has been introduced, in some at the request of the leaseholder and in others in accordance with the terms of the deeds. In Kurla, Marol, Ásalpa, Mohili, Parjápúr, Sháhár, Haryáli, Chitalsar Mánpáda, Ánik, Nánála, Borivda, Málád, Kanheri, Ára, Vila Párla, Ju, Chinchavli, Dindoshi, Ákurli, Vovla, and Vadavli, survey rates were introduced under Government Resolution 3125 of 25th May 1876; in Kole Kalyán, Bándivli, Mogra, Oshivra, Goregaon, Poisar, Májás, Páhádi, and Ghátkopar, under Government Resolution 678 of 2nd February 1877; in Valnai and Vádhvan, and also in Dahisar, Eksar, and Mágátna, under Government Resolution 5521 of 18th October 1880.

The object with which Government granted these villages has been defeated and the results are disappointing. Few of the estates remain in the families of the original grantees. They have been sold chiefly owing to money difficulties. The owners rarely live on their estates, or take much interest in them or in the welfare of their people. Passing through Sálsette either by the Peninsula or the Baroda railway the line lies almost exclusively through these alienated villages, and their neglected state contrasts unfavourably with the Government lands elsewhere. Much of this is due to the high price which firewood and hay fetch in the Bombay market. Brushwood and grass are among the most profitable crops the leaseholders can grow, while the system of selling to dealers or contractors relieves the leaseholders of the anxieties and troubles of

¹ Vol. 10, Weekly Reporter 13, Pr. C.

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agriculture. In 1880 the Deputy Superintendent of survey (669 of 21st May 1880), in reporting on the introduction of the new survey into Valnai and Vádhvān, wrote : 'These villages are situated about three miles to the north of the Páhádi station of the Baroda railway, Valnai being to the west and Vádhvān to the east of the line. Vádhvān is uninhabited, and, owing to the difficulty of getting tenants, much of the rice and hill crop land has been uncultivated for years. The whole of the rice lands in this village are now under grass and are leased to Bombay grass-dealers. The increase in the assessment of Vádhvān is very small, compared with that of the neighbouring village of Valnai. This is owing to the fact that all the rice land in Vádhvān has remained untilled for so long a period, that it is unfit for rice cultivation without a considerable outlay of money on embankments and levelling, and a lower classification valuation has been put on it than on the rice lands of Valnai. Whilst in Sálsette, I consulted some of the proprietors how it was that hill lands in Sálsette yielded larger profits under grass than under grain. Some of them could give no information as their hill lands were never tilled. The result of information obtained from one or two proprietors who possessed some accounts of the cultivation was to show an average acre outturn of £1 15s. 4d. (Rs. 17-10-8).¹ The yearly produce of an acre of good land under grass is about 3000 pounds of hay worth at the present rate about £1 10s. (Rs. 15). As the cost of cutting and carting grass is much less than of raising grain, land pays better under grass. This estimate is mainly based on figures supplied by the proprietor of a village close to Bándra. From inquiries made in villages further from Bombay, I believe that when grass has to be carted more than twenty miles, the profits from grain and from grass are much the same, but the cultivation of hill grains in west Sálsette is so limited that without experiments it is difficult to obtain reliable information.' These remarks explain why villages which were populous when granted are now uninhabited. It pays the leaseholders to oust or get rid of their tenants and turn their rice fields into meadow, and this process is quietly but surely going on.

Another large estate of 3688 acres, exclusive of salt marsh,² was granted by deed dated 1870 to Rámchandra Lakshmanji of Bombay, on a lease of 999 years, in the villages of Ghodbandar, Bháyndar, and Mira. This estate was granted because the villagers refused to keep the large Bháyndar embankments in repair.

The conditions attaching to the grant were that the lessee should pay a yearly rent of £679 (Rs. 6790); that he should keep the embankments, dams, and sluices in repair; that he should demand no rent from *inámúárs*; that he should demand only survey rates for *suti* and *varkas* lands; that he should keep boundary marks in repair; that he should pay *pátils'* and hereditary officers' claims and

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¹ The details are, 1st year, 8 *mans* of *náchni* valued at Rs. 29; 2nd year, 6 *mans* of *vari* valued at Rs. 18; 3rd year, 2 *mans* of *udid* valued at Rs. 6; total Rs. 53; yearly average Rs. 17-10-8. Mr. Mulock, C.S.

² The details were, *indm* lands 26 acres, *suti* lands 351 acres, early and hill-crop lands 434 acres, and yearly tenant land 2877 acres. Mr. Mulock, C.S.

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allowances ; that he should not interfere with rights of way ; that he should surrender land free of cost for the Bháyndar railway station ; that he should give notice of the assignment of lands ; that he should not assign lands without leave ; and that the salt marsh lands were liable to resumption if not reclaimed within twenty years. This estate has been the cause of much litigation, owing to an attempt of the leaseholder to levy from the yearly tenants one-half instead of one-third of the produce. The district court and the High Court on appeal (appeal 292 of 1880) have decided that the leaseholder's claim to levy one-half is contrary to the custom of the country.

Chikhal.

Chikhal, or extra cultivation, is in Section III. of Regulation I of 1808 described as spare grounds allotted to the cultivators for the rearing of surplus *batty* or rice plants by the Portuguese landholder, who furnished him with seed on condition of the cultivator's rendering, besides the original amount of seed, a third or sometimes only a fourth or a still less proportion of the produce. The practice is stated to be still occasionally continued between private occupants, or by Government supplying from its unoccupied lands space for the rearing of rice seedlings.

Gatkuli and
Eksáli.

*Gatkuli*¹ and *Eksáli* tenants were tenants-at-will, or yearly tenants holding their land from Government from year to year, on such terms as Government chose to impose.

SECTION III.—HISTORY.

HISTORY.
Early Hindus.

Most of the forms of assessment that were in force when Thána was ceded to the British, and which continue in use in a few village groups in the north-east of the district, can be traced to the Hindu chiefs who held the country before the arrival of the Musalmáns. Rice lands were, without measuring them, divided into parcels or blocks which were estimated to require a certain amount of seed or to yield a certain quantity of grain. This system was known under several names, *dhep*, *hundábandi*, *mudábandi*, *kásbandi*, *takbandi*, and *tokábandi*.² The principle of all of these was the same, though in some cases slight changes were introduced apparently by the Musalmáns.³ At the time of their cession to the British this form of assessment was in use in the coast districts under the name of *dhep*. According to some accounts it had been introduced by the Musalmáns (1320-1540),⁴

¹ Properly land whose occupant is missing.

² Of these words *dhep*, a lump, is Maráthi, apparently of Dravidian or at least un-Sanskrit origin ; *hunda*, a lump sum or quantity of grain, is apparently the Kánarese *hundhalit* lump or gross ; *murka* which ought to be written *muda* a measure of grain (25-28 *mans*) is a Kánarese word still in use ; *kás* an unmeasured parcel of land is an un-Sanskrit Maráthi word ; *tok*, properly *thok*, is an un-Sanskrit Maráthi word meaning lump or mass ; *taka* is doubtful, it is said to be Hindustáni and to mean both a coin and a measure of land (120 *bighás*). In this case *takbandi*, properly *takábandi*, would imply that the land has been measured. If so it has no place in this set of terms and must have been confused with, or mis-written for *tokábandi* or *thokábandi*.

³ Mr. Marriott, 11th July 1821, in MS. Sel. 160, 137-139 ; Mr. Davidson, 7th Aug. 1837, in Bom. Gov. Rev. Rec. 867 of 1838, 289.

⁴ Rev. Answers 1828, in MS. Sel. 160, 711-714. Malik Ambar (1600) is by mistake mentioned as the Musalmán governor who introduced the system.

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and according to others by the Portuguese (1540-1740). But both the system and the name were found in use by the Portuguese,¹ and as the word is un-Sanskrit Maráthi, there seems no reason to doubt that this form of assessment dates from very early times. The levy of a plough cess, a sickle cess, or a pickaxe cess, which, till the introduction of the revenue survey, was the form of assessment almost universal in hill and forest tracts, seems also to date from early Hindu times,² and the practice of measuring palm and other garden lands into *bighás* seems to belong to the pre-Musalmán Áryan or part-Áryan rulers.³ Finally, the Kánarese term *shilotar* shows that from early times special rules have been in force to encourage the reclamation of salt wastes.⁴

Little is known of the revenue changes introduced by the Musalmán rulers of the fourteenth and fifteenth centuries. The Deccan Musalmáns in Kalyán and in the south of the district are said to have fixed the government share at one-third of the estimated produce.⁵ In 1469, when the Bahmani kings established their authority in the inland parts, they found the land so deserted that even the memory of village boundaries was lost.⁶ People were so few that the new villages included several of the old, and lands were given to all who would till them. During the first year no rent was taken, and for some years the government demand was limited to a basketful of grain.⁷ Of the changes introduced along the coast by the Gujarát Musalmáns in the fifteenth century nothing has been traced. This and the fact that grants of land continued to be made by Hindu chiefs till the sixteenth century seem to show that, except their military possession of certain outposts, the authority of the Gujarát kings was limited to the receipt of tribute.

During the sixteenth century, in the south-east and south, the officers of the Ahmadnagar government are said to have measured the rice land and reduced the government share to one-sixth, and in the uplands to have continued the levy of a plough cess. Extra cesses and vexatious practices are said to have been stopped, and the husbandmen to have been treated as proprietary holders, *kulírag*, and charged only a light rent payable partly in money, partly in grain. Except trade dues and the levies of revenue

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¹ Reg. I. of 1808, sec. 2.

² Mr. Marriott, 11th July 1821, in MS. Sel. 160, 137-139. The plough or *ndangar* cess system still (1881) obtains in Karjat and in the Mokháda petty division of Sháhápur; and the hoe or *kudali* assessment is still (1881) in use in Karjat.

³ Reg. I. of 1808, sec. 6 cl. 2. *Bigha* is the Sanskrit *vigrah* division or portion.

⁴ The rules which the Portuguese found in force for granting lands for reclamation at rates rising in five years from one-fourth to a full rental are supposed by Major Jervis (Konkan, 87) to have been introduced by the Nizám Sháhi government. But the Nizám Sháhi kings never held Bassein, and the name *shilotri* is as noticed above of Dravidian origin.

⁵ *Hunddbandi* was the name in use in Sanján, and *takbandi* (probably *tokabandi*) in Manor, Váshála, Váda, Kolvan, and the Dángs. Jervis' Konkan, 101.

⁶ Elphinstone's History, 4th Ed. 1857, 667. For forty years the Bahmanis had been trying to conquer the Konkan. They probably held the south-east of Thána as over-lords.

⁷ The expression is a basket of grain an acre, but as the land was not then measured, it probably means on a plot or parcel of ground. See Jervis' Konkan, 89.

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officers for their house expenses, there were no extra charges. The revenue was gathered by village accountants or *kulkarnis*, and brought by subordinate agents to the government treasury.¹

Meanwhile almost the whole of the coast had passed from the Musalmán kings of Gujarát to the Portuguese.² In the poor and wild Sanján and Tárápur districts to the north of Bassein the old form of assessment was kept unchanged. The rice lands remained divided in blocks, roughly estimated to yield a certain quantity of grain,³ and in the hill lands the levy of a plough or sickle cess was continued. Some of the richer lands of Bassein are said to have been surveyed.⁴ In the rest of Bassein and in Sálsette a new system was introduced. The lands were divided into estates and given to European landlords at a quit-rent, or *foro*, of from four to ten per cent of the former rental.⁵ Under these landlords who were called proprietors or *fazendeiros*, the actual cultivators, except those who were their slaves,⁶ held on the old lump or *dhep* rates which are said to have represented half the produce.⁷ In each village the distribution of the rental among the husbandmen was entrusted to a *mhátára* or elder.⁸ There would also seem to have been village clerks, known as *prabhus*, who were paid by a money cess levied on the landlords.⁹ Except establishing this class of large land-owners the Portuguese are said to have made little change in the revenue system.¹⁰ Some items of land revenue were, as was the case under the former rulers, levied in money. The chief of these were a land cess on palm orchards assessed by the *bigha*; a tree cess on brab palms paid by Bhandáris or liquor-drawers; a cess on the *punavem* a dye-yielding flower; and a cess on millstones and

¹ Jervis' Konkan, 82, 83.

² Besides Sálsette Mr. Marriott (11th July 1821) mentions as Portuguese districts, Bassein Island, Mánikpur, Káman, Sáyván, Máhim, Kelva, Shrigaon, Tárápur, Chinchoi, Dáhánu, Nehar, Sanján, Manor, Asheri, Belápur, Atgaon. MS. Sel. 160, 132-133.

³ Major Jervis (Konkan, 82) states that the quantity taken from the land was determined by the amount of seed required to sow the field. This does not seem to agree with the other accounts of the *muda* tenure. See below, p. 565.

⁴ In 1818, the land tax in Bassein was levied not according to the extent of the land, but according to a survey made by the Portuguese. Mr. Marriott, 17th Oct. 1818, Rev. Diary 135 of 1818, 5158-5161.

⁵ Mr. Marriott, 11th July 1821 in MS. Sel. 160, 133; Reg. I. 1808, sec. II. Major Jervis (Konkan, 84) says the rent was one-third or one-fourth of the produce. This seems to be a mistake. East India Papers, III. 774, give from four to ten per cent of the rent.

⁶ Many of these slaves were Africans. Nairne's Konkan, 50.

⁷ Reg. I. of 1808, sec. II.

⁸ Mr. Nairne thinks that these *mhátdárs* were chosen only in villages managed directly by government officers. But it rather seems that they were appointed in all villages except those whose lands were worked as a home farm by the landlord's slaves. *Mhátára* (Sk. *mahattar*) appears in some of the early Hindu grants in the sense of headman.

⁹ Reg. I. of 1808, sec. VI. cl. 4.

¹⁰ The changes are shown in detail in Reg. I. of 1808, section VI. cl. 1-4. The chief are an increase in some villages in the size of the *muda* or grain measure; addition to make up for waste in carrying the rice from the farmyard to the granary; for wastage in the granary; and to meet the cost of guards. Other additions were a wedding gift to the landlord's daughter and an allowance to the landlord's wife. There was also a levy to meet the cost of taking the rice to the boat station and to meet the cost of a harvest home, *augairah*.

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paving stones and on salt pans. Fishermen paid three cesses, one known as *rend doli* on stake nets, a poll tax *ang dena* at different rates according to ages, and a fish cess *rend másli* on dry fish. Under excise the Portuguese raised money from liquor farms *rend dāru*, from a still cess *rend bhatti*, and from a privilege allowing the people of a village to buy their liquor where they chose. Finally there was a shop tax, *dukānvāri*, levied on grocers and other dealers.¹

In addition to the original quit-rent, cesses were from time to time levied from the landowners. But the rents were probably never high and their pressure was much lightened by the easy terms on which salt-marsh lands were granted for reclamation.² The result was a great development of the districts under Portuguese rule. The landlords are described as living in much splendour in fine country-houses and as being enriched beyond measure; and the bulk of the people, though they were little better than tenants-at-will, were in great demand and apparently fairly off.³ Large areas of land were redeemed from salt waste, the yield of rice was greatly increased, and the finest crops were grown, sugarcane and pine apples, cocoa-palms and betel vines. Even as late as the end of the seventeenth century Musalmán writers praise the Portuguese for the justness of their rule and the lightness of their taxes.⁴

In the sixteenth century, while the coast lands were under the Portuguese, inland Thána in the wilder north kept to the old Hindu system. In the south-east and south, under Musalmán governors, it was managed by Hindu officers styled *zamindárs*. These men, holding the posts of *deshmukh* and *deshpānde*, performed the duties of district officers, and collected the revenue from the landholders partly in money and partly in grain. They were paid by the grant of certain rent-free villages termed *izāfat*.⁵ Early in the seventeenth century Malik Ambar, the Ahmadnagar minister, started a new system based on the system introduced in Moghal territories by Akbar's minister Todar Mal. According to Major Jervis, Malik Ambar's chief change was to make the settlement direct with the village, instead of with the district hereditary revenue

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¹ Reg. I. of 1808, sec. VI. cl. 2, 3. According to Mr. Marriott (11th July 1821), the Portuguese realised but a small excise revenue. MS. Sel. 160, 133.

² Jervis (Konkan, 86) says the charge rose in five years from a fourth to a full rental. But these terms are much less favourable than those that were afterwards granted by the Maráthás, and it seems probable, looking at the position of the proprietors, that they were allowed to improve their estates in this way without being called on to pay a higher rent.

³ The accounts of the state of the husbandmen vary greatly. Major Jervis (Konkan, 86) speaks of them as 'by all accounts extremely happy and easy in their circumstances.' Mr. Nairne (Konkan, 50) doubts if prosperity extended to the lower classes. He quotes passages which speak of the husbandmen as poor wretches worse than vassals. But the pity of the writers seems to have been roused by their want of freedom rather than by their want of food or clothes.

⁴ Khāfi Khān's *Muntakhabu-l-Lubāb* in Elliot's History, VII. 344, 345.

⁵ Mr. Marriott to Government, 14th August 1820, in Thána Collector's Outward File, 1820, 163. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 774. The charge of these officers was a *mahāl* of which there were sixty-one at the time of the introduction of British rule.

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superintendents and accountants who had gradually assumed the place of revenue farmers.¹ His next step was to find out the yield of the land. With this object he arranged the rice lands into four classes, first, second, third, and fourth, *aval*, *dum*, *sim*, and *chársim*. The uplands were classified in a more general way. The government share was apparently fixed at one-third and the outturn of the field was ascertained by inquiries lasting over a term of years. Finally the quantity of grain due to government was changed into a money payment.² The village headmen were made hereditary and became security for the realization of the government dues. Malik Ambar's system nominally stretched from the Vaitarna to the Sávitri except the Habshi's land,³ but it does not seem to have been anything like completely carried out.

The Maráthás.

Later in the seventeenth century Shiváji, by his minister Annáji Dattu (1668-1681), made a fresh survey and assessment in the southern districts of Thána. Under this survey the rice lands were measured into *bighás* of 4014 square yards; the lands were divided into twelve classes;⁴ and, from tests taken during three successive years, the government demand was fixed at about forty per cent of the produce. The rates varied from 57½ bushels on the richest to twenty-three bushels on the poorest lands.⁵ Except in a few cases, where they were measured, and, according to the years of fallow required, three, five, six, or seven acres were counted as one, hill lands, *varkas* or *dongar*, were assessed by the plough *nángar*, large allowances being made for rocky barren spots. The plough rates were for *náchni* 5·25 to 6·56 bushels (3-3½ *mans*), for *vari* 4·37 to 5·25 bushels (2½-3 *mans*), for *harik* 5·25 bushels (3 *mans*), and for

¹ Major Jervis (Konkan, 66) states that the officers were given a definite assignment in money with a percentage on the collections. But this does not agree with other accounts which state that under the Nagar system the revenue officers were paid by the grant of villages free of rent and that the change to a fixed percentage on the collections was made by the Maráthás. Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 163.

² Major Jervis' account (Konkan, 67) fails to give the process by which the yield was found out, and he does not mention the share that was claimed by Government. In another passage (Konkan, 67) he says the rules were much the same as those of Todar Mal. Apparently the land was not measured.

³ Jervis' Konkan, 68. Grant Duff (43) gives the following summary of the changes introduced by Malik Ambar. 'He abolished revenue farming, and committed the management to Bráhma agents under Muhammadan superintendence; he restored such parts of the village establishment as had fallen into decay; and he revived a mode of assessing the fields by collecting a moderate proportion of the actual produce in kind, which after the experience of several seasons was commuted for a payment in money settled annually according to the cultivation.' It is stated that his assessment was equal to two-fifths of the produce, but tradition says his money commutation was only one-third. Captain Francis (18th January 1855) in Bombay Gov. Sel. XCVI. 2, 3. It seems probable that several of these changes were not introduced into the Konkan.

⁴ The classes were, first, *aval*; second, *dum* or *duyam*; third, *sim*; fourth, *chárám* or *chársim*; fifth, bushland *raupdi*; sixth, salt *khárvat*; seventh, rocky *bával*; eighth, stony *khadi*; ninth, pulse *kariyá* or *turvat*; tenth, hemp *idgrat*; eleventh, seed-beds *rahu*; and twelfth, tree-root *manat*. Jervis' Konkan, 94, 95.

⁵ The details in bushels the acre are, first, 57½ (12½ *mans* the *bigha*), second 45 (10 *mans*), third 36½ (8 *mans*), fourth 28½ (6½ *mans*), bushlands 36½ (8 *mans*), salt 34½ (7½ *mans*), rocky stony and pulse land 28½ (6½ *mans*), seed-beds, hemp, and uncleared root lands 23 (5 *mans*). Jervis' Konkan, 94, 95. These rates are said to have differed very little from Malik Ambar's rates. Konkan, 125.

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other inferior produce 2·18 bushels ($1\frac{1}{4}$ mans).¹ In garden lands the produce was estimated by calculation, and half was taken in kind by the government. It does not seem certain that Shiváji's rates were introduced into Thána. If they were they lasted for only a few years. From 1682, till the close of Aurangzeb's reign (1707), Kalyán was several times ravaged by the Moghals and seems to have been nominally recovered by them. In 1710 the south of the district passed to Ángria. But he held it for only ten years when it was taken by the Peshwa.² Between 1738 and 1739 the Portuguese territories passed to the Peshwa, and in the following years, much of north Thána was wrested from the Jawhár chief. Except the Portuguese possessions, when Thána passed to the Peshwa it was in a wretched state. The people were few and poor, and large areas of land had passed out of tillage.

The eighty-seven years (1730-1817) of Marátha management form three periods. Thirty years during which no marked change was introduced;³ thirty years when fresh surveys were made, new cesses were levied, and revenue farming became general; and twenty-seven years when revenue farming was universal and exactions unlimited. Under the Peshwás the management of the district was nominally entrusted to an officer styled *sarsubhedár*. But, as a rule, these officers seem, at least during the later years of the Peshwa's government, to have lived in Poona and to have deputed officers styled *mámlatdárs* or *subhedárs* to act for them. Their duties were to enquire into crimes and punish offenders. This power extended to the taking of life, confiscation of property, expulsion from caste or residence, corporal punishment, and fine. These punishments were inflicted in case of murder, highway gang and aggravated robberies, on coiners, immoral characters, oppressors, and persons supposed to deal in witchcraft.⁴ No reference was made to Poona, nor had the *subhedárs* written orders in support of their authority. Only in very particular crimes such as treason were the accused sent to Poona. The *subhedárs* had authority to grant rent-free and increasing *istáva* leases to persons offering to reclaim waste lands, and to grant land that had never been tilled to Bráhmans and temples. The *mahálkaris* or heads of petty divisions of which there were over sixty, and the heads of villages had authority to make similar grants, which were confirmed

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¹ Jervis' Konkan, 96. Of other crops turmeric paid 5 mans on a *bigha* of $\frac{2}{3}$ ths the actual measurement, hemp 5 mans on one of $\frac{2}{3}$ ths, and sugarcane $3\frac{1}{4}$ - $6\frac{1}{4}$ mans of raw sugar on the customary *bigha*.

² The only change noticed as having been introduced by Ángria was taking more of the rent in commuted money rates (Replies to Rev. Questions, 31st October 1828, in MS. Sel. 160, 774; Jervis' Konkan, 115). Details of Ángria's system are given in the Kolába District Account.

³ The details for this period are not satisfactory. The Maráthas seem to have re-assessed the rich lands of Sálsette and Bassein, and to have continued the system of plot assessment in Sanján and Tárápur. In hill lands they seem to have introduced revised plough rates, and from the wild Jawhár lands to have occasionally levied a vague acre tax. In the south they seem, as far as they could, to have applied the elaborate system of rents, cesses, and forced labour which had earlier been in force in Ratnágiri. Jervis' Konkan, 88-89 and 125-126.

⁴ Rev. Answers, 31st October 1828, in MS. Sel. 160, 790-792.

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by deeds passed by the *mámlatdár*. These alienations were not entered in the revenue statement sent to head-quarters. The district officers were not authorized to alienate the government land, and whenever they took upon themselves to alienate land, they would account for it in the rent statement as having been given for houses or gardens. They had no authority to punish or degrade the rich or to grant remissions to husbandmen. These matters were settled in Poona. During the time of Nána Fadnavis (1795) the yearly salaries of *sarsubhedárs* varied from £500 to £1000 (Rs. 5000 - Rs. 10,000); and of *subhedárs* from £50 to £200 (Rs. 500 - Rs. 2000). These amounts were paid from Poona. Besides their pay some of them were granted allowances for keeping palanquins, *pálkhis*, and state umbrellas, *abdágirs*. They were also granted servants' allowance, table allowance, and special allowances for particular services.

The hereditary district officers, the revenue superintendent *desái* or *deshmukh*, and the accountant *deshpánde*, of whom there were two for each of the sixty-one petty divisions, were continued at first in much the same position as under the Muhammadans. The chief change was that instead of giving them rent-free *izáfat* villages, they were paid a fixed percentage (6·69) on their revenue collections. They were allowed to continue to hold their former villages but were forced to pay their full assessment. When the practice of farming villages and sub-divisions became universal the hereditary district officers became almost useless. Their families were broken and their pay scattered and alienated.¹

Village headmen were continued and were introduced into those parts of the Portuguese territory where they had not been before. In Sálsette (1741) no hereditary district officers were appointed, but, in their place, managers, *haváldárs*, were nominated to whom the headmen paid the village rent. Two new upper classes were introduced, high caste landholders known as *pándharpeshás*, and village revenue farmers incorrectly called *khots*. The *pándharpeshás* were found necessary in the Portuguese territories from which all landlords had fled to Bombay and Goa. In other parts of the land, as the revenue was taken in advance, it was also advisable to have some men of capital who could help the very poor husbandmen. Further, the country had suffered greatly from the disorders which had marked the close of the seventeenth and the beginning of the eighteenth centuries. Much of the land had fallen waste and the ordinary husbandmen, many of the best of whom had given up tillage for military service, were unfit to bear the risk and outlay of bringing the land under tillage. For these reasons men of the upper class, chiefly Bráhmans and Prabhus and a few Musalmáns, were encouraged to take land.²

Colonel Francis states that the new settlers were allowed to hold land at specially low rates.³ But it seems doubtful whether at first they were

¹ Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 162-164.

² The Bráhmans would seem to have been chiefly Konkanasth Bráhmans, and the Prabhus were probably Káyasth Prabhus. ³ Bom. Gov. Sel. XCVI. 75-76.

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given any special concessions in addition to the very light rates always levied on newly tilled lands, which in Sálsette were two-thirds, half, one-third, or even one-fourth of the old Portuguese rates.¹ The terms offered in the case of lands that had long been waste were even more liberal, freedom from assessment for eight, ten, twelve, or fifteen years according to the state of the land and then several years of slowly increasing rental.² These *pándharpeshás*, besides their high position as large landholders, filled many offices, and hundreds of them acted as agents for the commandants of the hill forts. They were allowed by the state to buy and keep slaves to till their land.³ Afterwards (1800) when the country was given over to be rack-rented by revenue farmers, the *pándharpeshás* would seem to have been able to resist the payment of the additional cesses, and this would seem to be the reason why, at the beginning of British rule, they were found to be holding land at lower rates than the Kunbis.⁴

In the waste state of the district more help was wanted to spread tillage than the *pándharpeshás* could give, and, from the beginning of Marátha rule, the practice of revenue farming was introduced. The practice as first introduced differed in two important points from the revenue farming that brought ruin on the district in the latter part of the Peshwa's rule. Farming was at first almost entirely confined to villages. The managers of sub-divisions were, as a rule, paid state servants who exercised an effective check on the abuses of revenue farmers.⁵ The farm was also granted for a term of years, generally six years, and it was for the farmer's interest to improve the village. He aided tillage by making advances of seed and money, by granting waste lands on specially low terms, and by striving to improve the village resources.⁶

In the lands that were conquered from Ángria and the Jawhár chief the Peshwás do not seem for several years to have made any marked change in the system of assessment. In the Portuguese territory they levied not only the tax formerly received by the Portuguese government, but the rents collected by the landlords. As no part of the rent was spent in improving the country this change had a bad effect. But the injury was to some extent met

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¹ Reg. I. of 1808, sec. VIII. cl. 4.

² Replies to Rev. Queries, 31st Oct. 1828, in MS. Sel. 160, 751-752.

³ Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 163-165.

⁴ Of the origin of the specially low rates paid by the *pándharpeshás* the records contain several explanations. Mr. Marriott in one place (Letter, 29th January 1820, in MS. Sel. 160, 56-61) explains the lower rate as a special concession to Bráhmans. But the lower rates were not confined to Bráhmans, and he afterwards (12th May 1820, MS. Sel. 160, 78-80) suggests that the special terms may have been originally granted to help to bring waste under tillage. Mr. Bax (5th May 1827, MS. Sel. 160, 421) traces the easy rates to their ignorance of field work. The explanation given in the text is Mr. Simson's. (23rd August 1826, MS. Sel. 160, 304). But though the chief difference was due to their power of resisting exactions, it would seem that originally they had been assessed at lighter rates than the others. See Bom. Gov. Rev. Rec. 700 of 1836, 150.

⁵ This was not always the case. Replies to Rev. Queries, MS. Sel. 160, 754, 755.

⁶ Replies to Rev. Queries, MS. Sel. 160, 746-748, 754, 755. Except when a deed or *sanad* was obtained from the public officers, the farmer's concessions were for one year only; ditto 747.

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by the easy terms which the Maráthás soon began to offer for the tillage of waste lands, and for about twenty-three years the districts were fairly prosperous.¹ Then (1761), during the minority of Mádhavráv, the practice of farming villages for a year was introduced, many fresh cesses were levied, and the people were ground down by vague extras, *mogham chadhs*, and by heavy demands for unpaid labour, *begár*. To some extent the higher classes were free from or were able to withstand these fresh demands. But this only increased the misery of the poor on whom the whole burden was thrown together with every kind of oppression to enforce its exaction. In 1772 an attempt was made to improve matters but with little success, and, in 1774, when Sálsette passed to the British, its state was most depressed.² Inquiries then showed that the Maráthás had introduced forty-six money and twenty-four grain cesses. These cesses included almost every possible subject of taxation, a charge for embankments, for religious worship, for cattle grazing, and for cutting firewood. Husbandmen, besides paying for their land, had to pay a straw and grass tax, and, if they grew vegetables, their onions, water melons, and pepper had to pay; if they had cows they had to pay a dairy tax; and if they had trees they had to pay liquor, oil, or fruit taxes. Fishermen had to pay a creek tax, two fish taxes, a prawn tax, and a boat tax. Traders had to pay a shop tax and a police cess.³

About the year 1770 a vigorous attempt was made to simplify and improve the system of assessment. The first survey of which record remains⁴ was in 1771-72, when the *mámlatdár* Trimbak Vináyak surveyed Kalyán, divided the land into *bighás*, arranged them into three classes according to the nature of the soil, and assessed each class at a *bigha* rate. In the same year the Vaishákhará petty division was surveyed by the *saranjám-dár* of Sinnar. In 1785-86 the three petty divisions, *maháls*, of Nasrápur, Kothal Khaláti, and Nehar were surveyed by the commandant of Shivgad. In 1788-89 Trimbak Vináyak's survey of Kalyán was revised by the *mámlatdár* Sadáshiv Keshav. In 1793-94 the lands of Bassein, Agáshi, Sanján, Dáhánu, Nehar, and Máhim were surveyed by the *mámlatdár* Sadáshiv Raghunáth who measured the land into *bighás* and fixed the assessment. In 1795-96 a like survey of the petty division of Vásra was made by Rámráv Náráyan the commandant of Rájmáchi fort.⁵ In some of these surveys the land was divided into several classes according to the nature of the soil, each class being assessed at a different rate. In other surveys no distinction was drawn between the different classes of land; good and bad paid the same rent.⁶

¹ After twenty-three years cesses began to be added. East India Papers, III. 774.

² Reg. I. of 1808, sec. XVIII. cl. 2; Mr. Marriott, MS. Sel. 160, 135-136.

³ Details are given in Reg. I. of 1808, sec. VIII.-XVII.

⁴ The pole, *kdáhi*, by which the land was measured was five cubits five fists long, the cubit being fourteen *tasus* making the stick eighty *tasus*. The *bigha* included twenty *pánds* of twenty poles each or 400 square poles. MS. Sel. 160, 713.

⁵ Rev. Answers, 31st October 1823, in MS. Sel. 160, 713, 714.

⁶ Mr. Marriott, 11th July 1821, in MS. Sel. 160, 139.

Of the Marátha surveys the one most highly spoken of by the people was Sadáshiv Keshav's revised survey of Kalyán (1788-89). He visited the land, classified it according to its fertility which he ascertained by experiments lasting over ten years, and fixed the government share at the money value of one-third of its average produce. The rates were 10s. 7½d. (Rs. 5-5) for first class land, 8s. 6d. (Rs. 4-4) for second class, and 6s. 4½d. (Rs. 3-3) for third class.¹ Only the rice lands were measured. The hill lands were assessed at a money rate of 3s. (Rs. 1½) on a nominal *bigha*, which was an area estimated equal to a *bigha* with a due allowance for rock and underwood.² Before fixing the amount of the village rental the new estimates were compared with the standard rates, *dar dām shirasta*, all differences between the old rates and the proposed rates were referred to Poona, and the final amount determined according to the orders of the government. The total rentals, *kamāls*, fixed in this way settled the demands for future years. Without orders from Poona the local officers had no power to ask anything over the full rental, *kamāl jama*.³

These surveys remained in use for only a few years. With the close of Nāna Fadnavis' management (1800) the attempt to levy a moderate and fair rental was given up.⁴ During the reign of the last Peshwa (1800-1817), who, under British protection, was heedless of unpopularity and anxious only to amass wealth, the practice of farming was extended from the farming of villages to the farming of sub-divisions *talukās* and districts *prānts*. The farms were given to the highest bidders and the length of the lease was lowered from six to five or even to one year. Some one at court secured the farm; he sub-let it to a second speculator, and he again perhaps to three or four others. Between the original farmer and the people there were often several grades of middlemen, all of whom looked for a profit. Besides this the tenure of the farms was uncertain. On some frivolous pretext leases were often taken from one farmer and given to another. A revenue farmer had to make the most of his chance so long as it lasted. The people were at his mercy; no limit was set to the amount he might wring from them. Besides from his revenue cesses, he could enrich himself from the proceeds of fines.⁵ The former government officers, the *māmlatdārs* and the

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¹ The rupees represented the assessment and the annas cesses to meet the cost of the collection and of district establishment. Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 149-151. Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. 1348 of 1842, 50. The same rates were introduced by Sadáshiv Keshav into Murbád. Mr. Giberne, 13th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 103; and Mr. Williamson, 13th May 1835, in Rev. Rec. 700 of 1836, 7-19. Major Jervis gives 11s. 7½d., 9s. 6d., and 7s. 4½d. (Rs. 5-13, Rs. 4-12, and Rs. 3-11). (Konkan, 125). Captain, now General, Francis (Bom. Gov. Sel. XCVI. 3) gives 10s. (Rs. 5) for the first, 8s. (Rs. 4) for the second, and 6s. (Rs. 3) for the third. ² Jervis' Konkan, 126.

³ Replies to Revenue Questions, 31st October 1828, MS. Sel. 160, 772, 773. According to Major Jervis (Konkan, 125) Sadáshiv Keshav's survey included Taloja and Vája in Panvel; Murbád, Gorath, and Korkada in Korkada; Sonála, Dugád, and Bhiwndi in Bhiwndi; Ambarnáth, Vāsundri, Bárha, Kunda, and Khábála in Vardi; and Sher, Alyáni, and Ráhur in Sákurli.

⁴ Mr. Marriott, 1821, MS. Sel. 160, 142. The great famine of 1790 must also have thrown the revenue arrangements into confusion.

⁵ The farmers were wholly unrestricted as to the amount of revenue to be levied from the people whom they were also permitted to fine at their discretion and

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mahálkaris, generally became the revenue farmers, and, knowing the secret sources of wealth, either raised the rates or levied fresh cesses.¹ Up to the close of the eighteenth century the local officers had no power to add to the rental. But under the last Peshwa the farmer could raise the rent of any field he chose. If the holder refused to pay the higher rate his land was taken from him and given to any one who would agree to the new rates.² Thus in Nasrápur and several other sub-divisions, instead of three classes paying 10s. 7½d. (Rs. 5-5), 8s. 6d. (Rs. 4-4), and 6s. 4½d. (Rs. 3-3), a uniform rate of 11s. (Rs. 5½) was levied from all lands that could yield an average crop. This rate was enforced from the Kunbis. But the higher class of landholders, the Bráhmaṇ and Prabhu *pándharpeshás* refused to pay more than 8s. 6d. (Rs. 4-4).³ In other parts, such as south Kalyán, Bassein and Sanján, the rents were not changed, but cesses were added equal to fifty per cent of the old rental.⁴ In addition to these levies large sums were taken from the husbandmen to meet village expenses. The sums were levied by the headmen by an assessment in addition to the government rental. The sum collected was spent in feeding religious beggars, in giving village feasts, and in meeting sundry other charges.⁵

In villages let to revenue farmers the farmer, or *khot*, made the settlement with the husbandmen. In villages not let to farmers the government officer or *mahálkari* made the settlement with the headman, *pátíl* or *kárbhári*, of the village.⁶ The *pátíl* settled the payments to be made by the different villagers. The whole rental was levied by instalments. The *pátíl* collected the amount due for each instalment and paid it either to the farmer or to the officer in charge of the petty division, who forwarded it to the officer in charge of the division by whom it was sent to head-quarters. Though the government was, as a rule, satisfied with receiving the revenue by instalments,⁷ sometimes if hard pressed for funds they levied the

appropriate the mulct to their own benefit.' Mr. Marriott, 22nd June 1818, MS. Sel. 160, 1-3. In the last years of the Peshwa's rule, writes Mr. Davies in 1836, the people suffered under the most oppressive system ever heard of. They were the slaves of a set of freebooters who, in consideration of satisfying a craving and tyrannical government, were allowed to take all they could. And, as the ministers never scrupled to turn away one farmer if he was privately outbid by another, the farmers took good care that none of their privileges lacked exercise. Bom. Gov. Rev. Rec. 700 of 1836, 156.

¹ Replies to Rev. Ques. 31st Oct. 1828, MS. Sel. 160, 754, 755.

² Ditto, 773.

³ Mr. Davies, 19th May 1836, Bom. Gov. Rev. Rec. 700 of 1836, 151, 152. Mr. Davies' account is for Nasrápur. Mr. Simson the Collector adds, 'With the change of a few names and figures, the account of Nasrápur is the revenue history of a large portion of the territory under the Peshwa.' Bom. Gov. Rev. Rec. 700 of 1836, 134.

⁴ Mr. Davies, 8th October 1836, Bom. Gov. Rev. Rec. 746 of 1836, 216. In 1836 inquiries brought to light, over the whole district including Kolába, 167 cesses of which 149 fell on the husbandmen. Of the 149 no fewer than ninety were vague extras, *mogham vdti*. Ditto, 195, 211.

⁵ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 782-784.

⁶ MS. Sel. 160, 755, 756.

⁷ Nána Fadnavis fixed four equal instalments, the first in October and November (end of *Kártik shudh* to end of *Márgashirá*), the second in December and January (end of *Paush shudh* to end of *Mágh shudh*), the third in February and March (end of *Phálgun Shudh* to end of *Cháitra*), the fourth in April and May (end of *Vaishák shudh* to end of *Jeshth*). Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 774, 775.

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rental in advance. When this was done the *mahálkaris* and *mám-latdárs* were allowed interest on the payments made till they became due. If there was any shortcoming in the payment of a village rental the farmer had to make it good.¹

In the parts of the Kalyán district that had been surveyed the villages paid a *biga* cash rate. In other parts of Thána the rent was a share of the produce. In the north of the district this share of the produce was taken in kind. In other parts it was commuted for a money payment which was fixed either on an average of the prices ruling at harvest time,² or on the highest market price in the previous year.³ The villages made their money payments in Surat or Chinchvad rupees or by an assignment, *havála*, on a banker. The *mahálkaris* made similar transfers to the *subhadárs* who took exchange bills from the local moneylenders on Poona bankers, from whom the amounts were recovered and paid into the Poona treasury. Occasionally drafts, *varáts*, were granted to individuals for advances made by them at Poona, and the amounts collected from those on whom the drafts were drawn. Exchange was charged at the rate of ten per cent.⁴ Against the tyranny of the farmers there was no redress. Up to the end of the eighteenth century, if a local moneylender or revenue farmer was overbearing, the people complained to the local officers, and if the local officers gave them no redress they appealed to the government at Poona. Under Nána Fadnavis speedy justice was done. But under the last Peshwa the ill-used poor seldom had a hearing.⁵ Though sorely oppressed by these exactions the people did not fall into utter poverty. This would seem to have been mainly due to the fact that the Deccan was so ruined by the wars at the beginning of the present century that for many years after it continued to draw supplies of men and of grain from the Konkan. Many of the husbandmen entered military service,⁶ and the large area of arable waste gave those who remained not only the chance of moving from one village to another, but of securing waste lands which were offered on lease on very easy terms.⁷ In the disturbed state of the Deccan there was a great demand for Konkan rice. The quiet districts below the Sahyádris were the granaries of the Marátha government. Many stores were

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¹ Replies to Revenue Questions, MS. Sel. 160, 775, 776.

² Mr. Simson, 16th May 1828, in MS. Sel. 160, 592.

³ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 773.

⁴ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 777.

⁵ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 771-772.

⁶ The forts in the Konkan and immediately above the Sahyádris were in great measure garrisoned by Konkan husbandmen whom Marátha exactions had forced to give up tillage. MS. Sel. 160 (1818-1830), 4, 5.

⁷ Bájiráv Peshwa gave arable waste land on rent-free leases for from fifteen to forty years. Payment then began and was gradually raised to a full rental. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 751. According to one account (Bom. Gov. Sel. XCVI. 125) the extensive tract of land known as the *khárápdt* was all or nearly all reclaimed under the Peshwa's rule, when it was customary to give leases of from twenty to thirty years before the full assessment was demanded. But the practice of giving leases for reclaiming salt lands was much older, and it seems probable that much of the *khárápdt* was reclaimed at a much earlier date. See Bom. Gov. Sel. CXLIV. 3.

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Sálsette,
1774-1795.

established and the people found a ready market for their grain near their homes and at high prices.¹

SECTION IV.—BRITISH MANAGEMENT.

Under British management Sálsette and Karanja improved but showly. In 1774, when Sálsette and Karanja were conquered by the English, the people were much depressed and the revenue was in arrears.² A resident or chief and factors were appointed to Sálsette and a resident to Karanja.³ The system of collecting the revenue remained for a time unchanged. The villages continued to be put to auction, and the right of farming their revenues was as before made over to the highest bidder. The result was unsatisfactory. The people were wretched and the farmers often failed to pay the amounts they had bid. In 1788 revenue contracting was given up and the management of the villages was entrusted to Government officers. But the great famine of 1790 undid any improvement which the change of system might have caused. During the twenty-one years ending 1795, while the average amount claimed was £19,556 (Rs. 1,95,560), the average collections were not more than £17,721 (Rs. 1,77,210).⁴

1798-1819.

In 1798-99 a new system was introduced. All available Portuguese and Marátha records were examined, the petty taxes levied by the Portuguese and the Maráthas were abolished, the average produce of each village was ascertained, and the Government demand was fixed at one-third of the estimated average produce for all lands except *shilotri* lands, which, as they had been held on specially easy terms, were charged little more than one-fifth.⁵ In 1801 the grain share was for a term of ten years commuted to a money rental at the rate of £2 (Rs. 20) the *muda* (25 *mans*) for white and £1 12s. (Rs. 16) for red rice.⁶ At the same time arrangements were made for bridging the channel between Sálsette and Bombay. This work, the Sion causeway, was begun in 1799 and finished in 1803. In that year Sálsette again suffered very severely from famine. But the distress did lasting good to the island by forcing the repeal of the heavy customs dues which till then had been levied on all produce passing to Bombay.⁷ From this time the state of the island steadily improved. In 1807 (April) the Government share of rice had risen to 8324 *mudás* or 860 *mudás* more than the Government share in 1774. In the next year the returns showed 49,530 people, 11,328 houses, 16,995 cattle, 492 carts, and 431 boats. The part of the island near Bándra was specially prosperous; it had a brisk coasting trade, and a good market for its vegetables.⁸ In 1810-11 the commutation rates were raised from £2 to £2 5s. (Rs. 20-Rs. 22½) for a *muda* of white rice and from £1 12s. to £1 14s. (Rs. 16-Rs. 17) for a *muda* of red rice. The increase would seem to have been excessive and the rates were afterwards reduced to the

¹ Mr. Davies, 28th February 1836, Bom. Gov. Rev. Rec. 700 of 1836, 57. The average prices were 4s. (Rs. 2) per *man*.

² Reg. I. of 1799, sec. 1.

³ Reg. I. of 1808, secs. 23 & 36, cl. 10.

⁴ Reg. I. of 1808, sec. 53.

⁵ Reg. I. of 1808, sec. 19.

⁶ Reg. I. of 1808, sec. 21.

⁷ Bom. Gov. Rev. Rec. 1244 of 1841, 138.

⁸ Reg. I. of 1808, secs. 36, 66, 75.



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former standard.¹ In 1819 the state of Sálsette was satisfactory. The average yearly rental had risen from £18,924 (Rs. 1,89,240) in the ten years ending 1798 to £22,763 (Rs. 2,27,630) in the twenty-one years ending 1819.² To the state of Karanja the only reference that has been traced is, that much of the land was in the hands of middlemen who took from the husbandmen one-half of the produce.³

From the cession of the Peshwa's possessions in 1817, the revenue history of the district belongs to three periods. Eighteen years (1817-1835) of few changes in assessment and little advance in prosperity; nineteen years (1835-1854) of reduced rental and rapid advance; and twenty-seven years (1854-1881), since the beginning of the revenue survey, of slightly enhanced rates and gradual progress. The chief changes in the eighteen years ending 1835 were the establishment of village accountants in the place of revenue farmers, the reduction in the number of cesses, and the correction of individual cases of unequal assessment. The chief obstacles to progress were the prevalence of gang robberies, the want of a trained or trustworthy native agency, and a great fall in produce prices. When they were ceded to the British, the Peshwa's territories in the north Konkan were suffering from the excesses of gangs of robbers;⁴ much arable land was waste; the bulk of the people were miserably poor;⁵ and, in spite of the most minute and pitiless exactions, the revenue of the district was less than £140,000 (Rs. 14,00,000).⁶ To the general poverty Bassein was a marked exception. It was rich with sugarcane and plantains; perhaps in all India there was no spot more highly tilled.⁷ Under the system of revenue contracting and by the division and sale of their shares in the revenue the hereditary district officers had ceased to be of use.⁸ The stipendiary officers were almost all revenue contractors for sub-divisions and petty divisions, and the chief power in the villages was in the hands of the village contractor or *khot*. The village staff was generally represented by headmen and *mhárs*, and there was occasionally an assistant to the headman, who was called *madhvi*

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1817-1881.

¹ Mr. Langford, 28th November 1840, Bom. Gov. Rev. Rec. 1244 of 1841, 137-139. The payment in cash or in kind is said to have been optional. The commutation prices were very moderate, but the people seem to have thought that they were bound to pay at least a part in kind. Mr. Marriott, 14th June 1820, in Thána Collector's Outward File, 1820, 124-127.

² Mr. Marriott, 29th November 1819, in MS. Sel. 160, 43.

³ Mr. Marriott, 22nd June 1818, in MS. Sel. 160 (1818-1830), 24, 25. In some of the salt-rice lands half of the crop seems to have been taken. Reg. I. of 1808, sec. 36, cl. 7.

⁴ Under the Maráthás the *mámlatdars* and *mahalkaris* had armed messengers and horsemen or entertained bands of Kolis. Raids from hill tribes were very common. Rev. Ans. 31st Oct. 1828, MS. Sel. 160, 771.

⁵ The result of the revenue farmers' exactions was that the people were reduced to the greatest poverty and many villages were empty. Mr. Marriott, 22nd June 1818, MS. Sel. 160, 1-3.

⁶ At the time of cession the north Konkan was divided among four districts, *pránts*, Kalyán, Bhiwandi, Belápur, and Karnála. The gross value of the territory was, on the average of the four preceding years, £150,776 (Rs. 15,07,760). Of this £11,617 (Rs. 1,16,170) were made over to Surat and £139,159 (Rs. 13,91,590) left to Mr. Marriott's charge. MS. Sel. 160, 122.

⁷ Mr. Marriott, 11th July 1821, in MS. Sel. 160, 136. This prosperity was the result of a fraud. See below, p. 564.

⁸ Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 162-164.

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Tenures,
1817.

in Kalyán and kárbhári in Bassein. The other village servants, bára balutás were unknown, and there was not a vestige of any similar village establishment.¹

Under the ordinary tenure, so long as he paid his rent, the holder had a right to remain on the land, but he had no power to pass it to any one else.² The place of *mirásdárs* was taken by *sutidárs*, who like *mirásdárs*, had full right to dispose of their land.³ *Suti* lands were liable to be assessed whether they were tilled or whether they were waste. So long as the rent was paid the land remained the property of the *sutidár*, but if the *sutidár* failed to pay his rent, Government could give it to another, provided there was no unexpired lease or *kaul*.⁴ Lands known as *sheri* lands were the property of the state, and had either never been included in the village or had lapsed to the state. The profits went to government or to the revenue farmer, or other direct holder under government.⁵ To encourage the tillage of arable waste the sub-divisional officer or *kamúvisdár* had been allowed to grant yearly leases of waste land at light rents under a tenure known as *chikhal* or *dulandi*.⁶ It would seem that the prosperity of Bassein was in great measure due to the abuse of this privilege. By bribing the state officers the owners of the gardens arranged that their gardens should be examined a few weeks after the crop had been cleared off the ground. They were then entered as waste and granted at a nominal rent for the next year.⁷ Another somewhat important tenure was the special service or *izáfát*, on which the hereditary district officers held certain villages. As already explained, under the Muhammadans these officers held the villages rent-free in return for their services. The Maráthás, finding that the service villages were specially prosperous, levied the

¹ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 703, 704. The village officers were paid by an assignment of five per cent, *pañchotra*, on the village revenues. Of this five per cent, two-thirds went to the *pátíl* and one-third to the *mhar*. If there was a *pátíl's* assistant the *pátíl* got three-fifths and the assistant *pátíl* and the *mhar* one-fifth each. Mr. Simson, 27th January 1826, in MS. Sel. 160, 262. In 1845 in answer to the question how far the village communities were fit to manage local funds, the Collector Mr. Law reported that, compared with other Bombay provinces, the Konkan was remarkable for the feebleness of its village institutions. Except that every village had its hereditary *pátíl*, village institutions could scarcely be said to exist. The *pátíls* were for the most part so incompetent and ignorant that they could not be trusted with the Government collections. They were not regarded with the same respect as the Deccan *pátíls*, probably because of the large number of Bráhmans and other high castes who were engaged in tillage. 9th September 1845, Thána Collector's File, Reports on General Condition, 1843-1853.

² Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 26-27. The practice of transferring land under this tenure was winked at by the Maráthá government. East India Papers, III. 773.

³ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 741-743. The tenure of *suti* or *vatan* was the same as *mirds*. East India Papers, III. 773.

⁴ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 743.

⁵ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 745.

⁶ East India Papers, III. 773, and MS. Sel. 160, 271.

⁷ Mr. Simson, 27th January 1826, in MS. Sel. 160, 271-272. The fraud was not found out till 1826, when it had reached an alarming height. Ditto. In 1822, before the true explanation of the prosperity of Bassein was known, the Bombay Government wrote (East India Papers, III. 774), 'The cultivation of sugarcane and plantains is very costly, somewhat hazardous, and requires a constantly floating large capital, the security of which seems not to have been affected by the rapacity of the Maráthá officers.'

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full rental from them and allowed the officers to remain their nominal proprietors, paying them by a percentage on their collections.¹ Two classes of men held their lands on specially easy rates. These were the *pándharpeshás* of whom an account has already been given, and the *dulandís* or people of two villages who lived in one village and held land in another. The object of this practice was to take advantage of the very low rates at which waste land was let.²

There were six leading forms of assessment, *bighávní* or *bigha* rate, *dhep* an unmeasured lump or parcel of land, *toka* or *hunda* meaning much the same as *dhep*, *mogham* or vague, *ardhel* or half share, and *nángar* or *koyta* a plough or sickle tax. The *bigha* rate varied greatly in different places. It was taken in money or in grain, or it was a cash commutation of a grain rent.³ The *dhep* or lump system, which has already been described, prevailed chiefly in Bassein and other places that had been under the Portuguese. Under this system the land was not measured, but the outturn of the crop was tested for three years and the rent fixed at one-half of the average yield.⁴ According to their yield the lands were arranged in the following order: eight *adholis* equal to one *kudu*, twenty *kudus* to one *khandi*, and four *khandis* to one *muda*.⁵ The *muda* ought to have been a fixed measure, but partly from the disorders that had crept in under the farming system, when the burden of the land tax was shifted more and more on the poorer holders, and partly from the opportunity for fraud which the ignorance of the first British officers offered, the *muda* varied from six to thirty-two *mans*.⁶ The form of assessment in use in the wild north-east was called *toka* or *hunda*, that is a piece or unmeasured plot of land varying from two to six *bighás* from which a grain rent was taken. The plot was divided into annas or sixteenths. The rent did not seem to be fixed in accordance with any rule or principle, but the amount was generally small.⁷ The vague, or *mogham*, assessment was a lump charge in kind or money, on a plot of land without reference to any standard of area or outturn. The half crop, or *ardhel*, system varied from year to year with the harvest; it was in force chiefly in lands reclaimed from the sea. The plough *nángar*, the hoe *kudal*, the sickle *koyta*, and the pickaxe, *kurhád*, cesses, which were chiefly found in the wilder parts, varied in different places. Garden

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Forms of
Assessment,
1817.

¹ *Izdát* villages were sometimes resumed and given to others in farm, the *haks* being paid to the *zamindárs* to whom they belonged. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 750.

² MS. Sel. 160, 60-61.

³ MS. Sel. 160, 137.

⁴ MS. Sel. 160, 138, 711-712. None of the accounts that have been traced support Major Jervis' view that the basis of the *dhep* system was the quantity of seed required to sow a plot of land. Konkan, 82.

⁵ MS. Sel. 160, 712.

⁶ One return in which the *muda* was entered as varying from six to fourteen *mans* was afterwards found to be fraudulent. In the year before the *muda* had been an uniform measure of more than fourteen *mans*. Mr. Simson, 27th January 1826, in MS. Sel. 160, 276. A *muda* (Bom. Gov. Rev. Rec. 1244 of 1841, 138) is equal to 25 *mans*. The assessment of the *muda* varied (1828) between 6 and 32 *mans*. MS. Sel. 160, 712. See also Jervis' Konkan, 125.

⁷ Rev. Answers, 31st October 1828, in MS. Sel. 160, 712-713; Bom. Gov. Rev. Rec. 867 of 1838, 289. The words in the original are *taka* and *hon*. These are names of coins that seem to have no connection with the tenure in question. They perhaps found their way in, instead of the less known *toka* and *hunda*, meaning lump or mass. See above, pp. 531, 550.

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land paid a *bigha* rate and a further cess on every fruit-yielding tree.¹ Except in Kalyán and in a few other places the assessment was paid in kind.²

Besides the land assessment one hundred cesses were levied.³ Of these the chief were a house tax, a tobacco tax, a tax on fowls, a tax on liquor-yielding trees, a commuted labour tax, a cattle tax, several taxes to pay for official presents, and a firewood tax.⁴

The chief change introduced in the revenue system was the appointment of village accountants in the place of revenue farmers, *khots*.⁵ Few other changes were made. It was thought best to continue the existing system till detailed information should be available.⁶ Though no great changes were made, the ordinary land tenure was so far modified that holders were allowed to sell, mortgage, or otherwise transfer their land, on condition that the person to whom it was made over was liable to pay the Government demand.⁷ The Collector proposed that the privileges of the *pándharpeshás* should cease, but Government held that there was no sufficient reason why they should be discontinued.⁸ As regards the *dulandis*, the people who tilled in one village and lived in another, Government agreed with the Collector that as there was arable waste land in almost every village, nothing was gained by people going to other villages to till. They therefore decided to put a stop to the practice of granting outsiders specially easy rates.⁹

In the Collector's opinion the land was not directly over-assessed. On the whole it perhaps paid less than the English collected in Sálsette and Karanja. What made the Government demand oppressive was the number of extra cesses and the variety of rates which opened opportunities for fraud. The chief object was to sweep away the extra cesses and consolidate the Government demand into one fair tax, to let the people know beforehand what they had to pay, and to take their rents from them at the time when payment was easiest.¹⁰ The Collector proposed that the country should be surveyed and the Government demand fixed at one-third of the estimated produce.¹¹ The rental should be, he thought, taken in

¹ Mr. Marriott, 11th July 1821, in MS. Sel. 160, 139-140.

² Mr. Simson, 30th Sept. 1826, in MS. Sel. 160, 351-354. As already noticed the assessments in Kalyán and other places were not Sadáshiv Keshav's rates, but those introduced by the farmers, 11s. (Rs. 5-8) for Kunbis and 8s. 6d. (Rs. 4-4) for *pándharpeshás*. Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 152.

³ Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 756-770.

⁴ Details are given by Mr. Marriott, 17th October 1818, in Rev. Diary, 135 of 1818, 5158-5163.

⁵ Rev. Diary, 151 of 1820, 1039. The *taldti* regulation (II. of 1814) was introduced on the 25th January 1820.

⁶ MS. Sel. 160 (1818-1830), 41-51.

⁷ Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 26, 27.

⁸ Mr. Marriott, 29th January 1820, in MS. Sel. 160, 56-60; and Gov. Answer to petitions from cultivators, 14th July 1820, in MS. Sel. 160, 313.

⁹ MS. Sel. 160, 60, 61, 313.

¹⁰ Mr. Marriott, 20th Oct. 1818, in MS. Sel. 160, 32.

¹¹ In suggesting one-third of the produce as the Government share Mr. Marriott, who was an advocate of the landlord or *zaminidari* system, hoped that it would leave to the cultivator enough of surplus profit to enable the present landholders to maintain labourers instead of themselves working. In this way he hoped that a class of landholders would be formed 'on the most unerring principles of nature.' Bom. Gov. Letter, 19th April 1822; East India Papers, III. 767.

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money not in grain. Grain payments required a costly machinery and left openings for fraud. As information would at first be scanty and perhaps misleading, it was not safe to make the rates permanent; they might, he thought, be introduced for twelve years.¹

Before deciding on his proposals Government called on Mr. Marriott to furnish a return of the different sources of revenue, especially of the cesses or taxes. In reply Mr. Marriott drew up a list of thirty-six cesses, and stated that there were many more which varied so greatly in different places that he thought it unnecessary to prepare a complete list. Government were not satisfied with this statement of cesses, and, in calling for a fuller list, noticed that whatever the defects of the present system might be Government could not attempt to change it without the fullest information. In December 1818, after a personal explanation of his views by Mr. Marriott, his proposals were sanctioned, and consent was given to the beginning of a survey.² In November 1819 another order was issued limiting Mr. Marriott's operations to inquiry. No changes were to be introduced without specific instructions. Before this second order reached him Mr. Marriott had issued a proclamation to the effect that cesses were to be abolished. He was accordingly allowed to carry out this part of his plan and arrange for a corresponding change in the land revenue, to make good the loss caused by the repeal of the cesses. No other changes were to be made, and even for this change no promise of permanency was to be given and the Collector was to report on every step he took.³

Meanwhile Mr. Marriott pressed on the work of survey. The principle of the survey was to ascertain the extent of land in cultivation, in view of an assessment on the basis that one-third of the gross produce should go to Government; to find out the area of arable waste; to discover the different kinds of tillage; and to classify the lands. A statement of the different kinds of land showed 236,089 *bighás* under tillage and 59,671 *bighás* of arable waste.⁴ The unit of measure was the rod of nine feet and 19.2 quarter inches which had been used in 1808 in surveying.⁵ After measuring them the rice lands were arranged into four classes each assessed at different rates. Garden land was, as before, assessed at a cash rental, except that instead of separate land and tree taxes only one cess was levied. To stimulate the spread of tillage waste lands were put to auction free of charge to the man who agreed to bring them under tillage in the shortest time.⁶ A class to whom the Collector was specially anxious to offer every inducement to settle were the wild hill tribes, the Kolis, Bhils, Káthkaris, and Thákurs. These 'almost

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¹ Mr. Marriott, June 22nd, 1818, in MS. Sel. 160, 25, 26.

² MS. Sel. 160, 38. ³ East India Papers, III. 768. ⁴ East India Papers, III. 775.

⁵ Reg. I. of 1808, sec. 2. This rod was about eight per cent less than the old Marátha rod. But the people did not suffer, as in the Marátha surveys no account was taken of fractions between fifteen and twenty rods, and even 15½ rods were entered as one *pánd* or twenty rods. (MS. Sel. 160, 107-108). The table of measures was one rod of 9.4 feet equal to five hands and five fists, 20 square rods equal to one square *pánd*, and 20 square *pánds* equal to one *bigha* of 35,344 square feet or about four-fifths of an acre. Reg. I. of 1808, sec. 2.

⁶ November 1819, Rev. Diary 144 of 1819, 3332.

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savages' lived in small cabins in the depths of the forests in a most degraded state. They gained a scanty livelihood, partly by tilling forest patches and partly by hunting, but chiefly by plundering their more settled neighbours. Not only were they wretched themselves, but their love of plunder kept the villagers in constant alarm. So long as these tribes remained in the state in which they were, there was no hope for improvement in the parts of the country where they lived. It was of the highest consequence to win them to honest work by assuring them the enjoyment of a moderate share of the produce of their labour.¹ Another class whom it was most important to reclaim to husbandry were the men, who, during the past disturbances, had forsaken their fields for military service. To these men the Collector offered plots of arable waste to be held free for eight years and then to be charged at the same rates as the surrounding fields.² In consideration of the poverty of the district

¹ Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 5, 6.

² The allotments were : for *havadldars* seven *bighds*, for *ndiks* six, and for peons five. These proposals were approved in Gov. Res. 12th February 1820. Rev. Diary 151 of 1820, 1038-1042. The nature and effect of the proposed changes in assessment are shown in the following statement of the rental of the village of Bhāl in Kalyān under the Marātha and under Mr. Marriott's system. MS. Sel. 160, 62.

Assessment of Bhāl Village, 1817 and 1819.

<i>Marātha System.</i>		<i>Mr. Marriott's System.</i>	
I. LAND REVENUE.		I. LAND REVENUE.	
<i>Rice Land :</i>		<i>Rice Land :</i>	
Land cultivated by the people of the village 71½ <i>bighds</i> at Rs. 5½ ...	391	First class 38 <i>bighds</i> at 8 <i>mans</i> of rice the <i>bigha</i> , 16½ <i>khandis</i> ; 2nd class 35 <i>bighds</i> at 7 <i>mans</i> the <i>bigha</i> , 12½ <i>khandis</i> ; 3rd class 39 <i>bighds</i> at 6 <i>mans</i> the <i>bigha</i> , 12 <i>khandis</i> ; total of rice 39½ <i>khandis</i> or in cash at the rate of Rs. 18 the <i>khandi</i> ...	711
Land held at specially low rates by high class husbandmen 14½ <i>bighds</i> at Rs. 4½ ...	61	<i>Late Crop Land :</i>	
Land tilled by the people of other villages 4½ <i>bighds</i> at Rs. 4½ ...	19	23½ <i>bighds</i> at Rs. 1½ ...	38
<i>Late Crop Land :</i>		<i>Uplands :</i>	
23½ <i>bighds</i> at Rs. 1½ ...	38	21½ <i>bighds</i> at Rs. 1½ ...	35
<i>Uplands :</i>			
21½ <i>bighds</i> at Rs. 1½ ...	35	9 <i>bighds</i> at Rs. 1½ ...	13
Total ...	544	Total ...	752
II. CASSES.		II. CASSES.	
<i>Ghar taka</i> or house tax ...	10	Brab palm cesa, 49 trees at 4 <i>annas</i> a tree ...	12
<i>Van taka</i> or female buffalo tax ...	2	Non-agricultural cesses, house cesa Rs. 4, and commutation cesa Rs. 1 ...	5
<i>Vethva</i> or a commuted labour cesa ...	18		
<i>Gonpdt</i> , commuted hemp-bag cesa ...	2	Total ...	17
<i>Najar kude raja</i> , leave to cut the crop ...	2	Total rental ...	769
Deficiency of former year's rental ...	49	Less village officers' allowance ...	35
<i>Seri</i> , a commuted labour cesa ...	7	Net rental ...	734
<i>Bhāt tasar</i> , rice commutation cesa ...	9	Former net rental ...	682
<i>Tasar komdi</i> , fowl commutation cesa ...	3	Increase ...	52
<i>Batta</i> , exchange ...	55		
<i>Tād dene</i> , brab palm cesa at 4 <i>annas</i> a tree ...	11		
Total ...	163		
Total rental ...	707		
Less village officers' allowance ...	25		
Former net rental ...	682		

This net increase of Rs. 52 is the balance of the following items : Increased assessment Rs. 198 ; decrease on the abolition of the following cesses formerly paid by cultivators, *ghar taka*, *van taka*, *vethva*, *gonpdt*, *najar kude raja*, *tasar komdi*, deficiency of former year's rental, *bhāt tasar*, *seri*, and *batta*, Rs. 146 ; net increase in rental Rs. 52.

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the Collector proposed that after the Government share had been calculated, a special reduction of twelve per cent should be made. Even with this deduction the spread of tillage and the transfer to Government of the revenue contractors' profits would, he estimated, raise the revenue of the ceded districts to £153,714 (Rs. 15,37,140) or £14,555 (Rs. 1,45,550) more than the territory was expected to yield. The proposed system might, he thought, be introduced for six years and be applied both to the old or conquered, and to the new or ceded districts. The whole revenue would be £158,014 (Rs. 15,80,140), to which the conquered lands Sálsette and Karanja would contribute £4300 (Rs. 43,000).¹

In 1819 and again in 1820 the Collector complained of the size of his charge, of its poor and scattered villages, and of the labour caused by the small sums in which the revenue was collected. He urged that Thána might be divided into two districts.² Government were unable to agree to this proposal. The system of management was native agency and European superintendence, and no reduction in the size of the district could be made.³ In addition to the want of sufficient European superintendence the Collector had no trained or trustworthy native agency. The village accountants, or *talátis*, who were chosen in 1820, knew little of their charges. They lived in the sub-divisional towns and visited their villages only when the crops were being threshed. There was no check over them. Except when specially ordered the sub-divisional officers, or *kamávisdárs*, never moved from their towns, and the Collector's secretary, *daftardár*, never left head-quarters.⁴ To collect information of the revenue payments of the different villages was a hopeless task. The number of cesses and the variety of practice made it most difficult to find out what the different lands were supposed to pay. Even if this was ascertained the nominal assessment was often no guide to what the land had actually been paying.⁵ All classes were interested in keeping back information. The revenue farmer concealed the source of his gains and the villager kept dark the amount of his payments, trusting that the farmer would not make them known.⁶ To all these obstacles were added the trouble caused by the excesses of large gangs of freebooters,⁷ and ravages of cholera in 1818 and 1819 so severe that the district did not recover for ten years.⁸

Under the weight of these troubles Mr. Marriott seems to have felt that his new survey and assessment would not by themselves

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¹ Mr. Marriott, 11th July 1821, in MS. Sel. 160, 149-150.

² Letters, 1st June 1819 and 7th April 1820, Rev. Diary 153 of 1820, 2105-2123.

³ Gov. Letter, 22nd April 1820, Rev. Diary 153 of 1820, 2123.

⁴ Mr. Simson, 30th September 1826, MS. Sel. 160, 324.

⁵ Mr. Marriott, 22nd June 1818 and 20th October 1818, MS. Sel. 160, 1-3 and 31.

⁶ Mr. Simson, 30th September 1826, in MS. Sel. 160, 328-329. There was the further risk of falsification of returns. Two marked instances of fraud have been noticed, the entry of garden lands in Bassein as arable waste, and the entry of the *muda* of grain as representing from six to fourteen instead of over fourteen *mans*. Mr. Simson, 27th January 1826, in MS. Sel. 160, 271-272, 276.

⁷ Rev. Answers, 31st October 1828, in MS. Sel. 160, 771.

⁸ Rev. Answers, 31st October 1828, in MS. Sel. 160, 752.

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Survey,
1821.

1824.

improve the district. In 1820 (14th August), looking at the state of the district, its wretched impoverished peasantry, its large tracts of arable waste, and the great loss from bands of hill robbers, it seemed to him that the only hope for improvement was the creation of a class of large landholders. When the Government demand on a village was fixed by his survey, the village should, he thought, be leased for a term of five years to the chief representatives of the old district officials, the *deshmukhs* and *deshpandes*, and in cases where the old families had disappeared new appointments should be made. He proposed that the new class of landholders should be allowed to bring arable waste under tillage free of rent for five years, and that they should be made responsible for the police of the villages they held in farm.¹ These proposals did not meet with the approval of Government. They were opposed to the creation of a class of large landholders and their views were upheld by the Court of Directors.²

As regards the survey Government admitted that the Collector had shown the existence of much disorder and abuse, and agreed with him that a good survey would remove many of the evils. But no survey which was not based on a full inquiry into the circumstances of the land could be a good survey, and they were doubtful whether the new settlement was based on a sufficiently minute knowledge of the district. Before the new assessment could be introduced Government must clearly know how the land was measured and classified, how the crop was estimated, how the commutation from a grain to a money rental was fixed, and how the estimates were tested. A statement of the former and present rent of each village was also required.³ Mr. Marriott in a letter of the 10th July 1822 furnished certain observations and explanations, but the Government did not consider them satisfactory. It appeared that the persons employed in the survey must have been too numerous to admit of the Collector's carefully testing their work. Mr. Marriott would, the Government thought, have acted more wisely, if he had taken and personally supervised one sub-division. The measurements of his survey, if they were correct, would be useful, but the new rates could not safely be brought into use over the whole district. The Collector was directed to introduce the new settlement in one sub-division or in such extent of country as he could personally superintend, and to be careful to hear all complaints. In other parts of the district the character of the work was to be tested by the remeasurement and classification of a few villages by a fresh staff of surveyors. In taking these tests the measuring and the fixing of rates were to be entrusted to different sets of men. The assessors were to consult the natives as to the classing of the land, and were to settle differences by calling councils or *pancháyats* from neighbouring villages.⁴

These inquiries seem to have shown that the original measurements

¹ Mr. Marriott, 14th August 1820, in Thana Collector's Outward File, 1820, 162-170.

² Revenue Letter to Bombay, 13th February 1822, East India Papers, III. 771-773.

³ Gov. Letter, 21st Sept. 1821, in MS. Sel. 160, 154-157. Compare East India Papers, III. 776.

⁴ Gov. Letter, 27th Nov. 1822, East India Papers, III. 777.

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and assessments were untrustworthy, and the attempt to introduce a survey and settlement was abandoned. Except that in most villages village accountants took the place of revenue contractors, the revenue continued to be collected on the same system as was in use when the district was ceded to the British. The season of 1824 was disastrous and the people suffered severely.¹ This together with a demand for grain from the Deccan would seem for some years to have kept produce prices high,² and the assessment though clumsy and irregular seems to have been moderate.³ The poverty of the people was in a great degree the result of their foolishness. Hard drinking, or rather gross intoxication, was so common that the Collector thought it would be advisable to cut down all but a few of the liquor-yielding trees.⁴ Bishop Heber, who travelled during the rains (June 27, 28) from Panvel to Khandála, describes the people as living in small and mean cottages with steep thatched roofs and very low side walls of loose stones. There was a general look of poverty both in their dress and field-tools. But their cattle were larger and better bred than Bengal cattle, and were in better case than might have been expected after so long a drought.⁵

In 1825 the number of sub-divisions, *tálukás*, was reduced from seventeen to nine, namely, Panvel, Sálsette, Máhim, Bassein, Murbád, Sanján, Nasrápur, Sákurli, and Kolvan.⁶ The Collector, Mr. Simson, again urged on Government the need of a survey. The existing system was full of mistakes and unevenness; nothing but the close inquiries of a survey could set it right.⁷ The Collector's proposals were approved; but the press of other duties on the Collector and his assistants and the want of any special staff of officers delayed the work. In 1825 and 1826 some parts of the district seem to have been surveyed by the Collector, partly by a revision of Mr. Marriott's measurements and partly by fresh measurements of his own.⁸ But as some mistake was made in the

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¹ MS. Sel. 160, 611. £1550 (Rs. 15,500) were spent in clearing ponds and reservoirs to give work to the destitute. Replies to Rev. Ques. 31st Oct. 1823, MS. Sel. 160, 702.

² This is doubtful. Mr. Davies says (19th May 1836, Bom. Gov. Rev. Rec. 700 of 1836, 157) the establishment of peace had a powerful and instantaneous effect on grain prices. But in another passage (28th February 1836, Bom. Gov. Rev. Rec. 700 of 1836, 56-57) he says, that in 1820 the Poona demand still kept prices high. According to a calculation made for Nasrápur in 1836, in the early years of British rule, the cost of tillage of a *bigha* of sixty-two yards was 10s. (Rs. 5), the carriage to market 4s. (Rs. 2), the customs charges 1s. 6d. (12 *as.*), and the rent 9s. 6d. (Rs. 4-12). Rice was then Rs. 17 a *khandi* and the margin of profit 9s. (Rs. 4-8) a *bigha*. Bom. Gov. Rev. Rec. 700 of 1836, 55-57.

³ 'I do not mean,' wrote Mr. Simson in 1826 (30th September), 'that the people are not occasionally called on to pay more than they are able. But I am confident that the portion of their payment that comes to the state is below what the most considerate would admit Government to be entitled to on every principle of kindness to the husbandman and regard to the general good of the country.' MS. Sel. 160, 326-327. Mr. Simson's opinion was afterwards changed.

⁴ Mr. Simson, 30th September 1826, in MS. Sel. 160, 358.

⁵ Heber's Journal, II. 202, 203.

⁶ Mr. Simson, 10th September 1823, in MS. Sel. 160, 658-663. The statement (Bom. Gov. Sel. XCVI. 2) that this arrangement of *tálukás* was introduced by Mr. Reid in 1832 seems incorrect.

⁷ Mr. Simson, 30th September 1826, MS. Sel. 160, 326-327, 333-334, 350.

⁸ MS. Sel. 160, 316-393. About this time (1821-1825) under the First Assistant Collector Mr. Richard Mills the survey was extended in Murbád-Kalyán to Ambarnáth, Kalyán, Murbád, Gorat, Chon, and Bárha; in Sákurli to Shera, Alyáni, Ráhur,

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length of the measuring rod and as no special officers were available, Government suspended the survey in 1827.¹ Still, as appears later on, the Collector continued to make some slight progress in 1828.² In 1826 special rules were in force for encouraging the tillage of waste lands by the grant of leases, during part of which the land was held rent-free and during the rest on a rising rental.³ In 1828 Mr. Simson the Collector proposed that the system of granting leases should be extended, and applied to the grants in lease of whole villages to their headmen. These proposals were not approved by Government.⁴ Even had an attempt been made to carry out Mr. Simson's proposals, it would have failed as there were scarcely any headmen able and willing to incur the responsibility of the revenue of the whole village.⁵

1828.

Of the state of the district at the close of the first ten years of English rule and of the details of its revenue management a fairly complete account is available. Peace was still often broken by the inroads of bands of hill robbers.⁶ By far the greater part of every sub-division was covered with thick forest, impenetrable in many places except to wild beasts and to the tribes of Bhils, Rámoshis, Káthkaris, Kolis, and Várlis. The average number of villages in each sub-division was about 250, and the average yearly land and excise revenue of each village was between £50 and £60 (Rs. 500 and Rs. 600). No European could visit the inland parts before the end of December without the most imminent danger, while as early as March the heat was so oppressive as to make sickness almost as certain as before December.⁷ Tillage had made little progress. Only ten deserted villages had been settled,⁸ and it was doubtful whether over the whole district the tillage area had not declined.⁹

Hereditary
Officers.

District hereditary officers, *zamindárs*, were numerous in Kalyán, but there were few in the coast tracts or in the north. In the Kalyán sub-division there were one *chaudhri*, several *deshmukhs*, *adhikáris*, *deshpándes*, *kulkarnis*, and a *sar pátíl*. The *chaudhri*, who had no duties, was paid two per cent on the collections of the whole Kalyán district, and certain customs fees averaging altogether about £1000 (Rs. 10,000) a year. The *deshmukhs* or

Kunda, Khámbála, Váundri, and Korkada; in Nasrápur to Nasrápur, Vádra, and Varedi; in Panvel to Talaja; and in Bassein to Dugád and Sonála. In the four *maháls* of Chon, Nasrápur, Vádra, and Varedi, the people objected to the new estimate of the outturn of their fields, and the old rates were continued. Mr. Simson, 30th September 1828, in MS. Sel. 160, 351-354. At this time (1826, September), except in Kalyán and a few more places, rents were paid in kind. MS. Sel. 160, 353.

¹ Letter 436, 10th March 1827, in MS. Sel. 160, 389-393.

² MS. Sel. 160, 584-587. See footnote 8 page 576. ³ MS. Sel. 160, 361, 367-371.

⁴ MS. Sel. 160, 586-587, 604-606, 619, 637, 641. Gov. Letters 1600, 8th September 1828; and 1719, 25th September 1828. ⁵ MS. Sel. 160, 637.

⁶ Replies to Rev. Ques., 31st October 1828, in MS. Sel. 160, 771. The district was from 1825 to 1844 notorious for its robberies. But rigorous measures were taken and the disorder suppressed. See Chapter IX.

⁷ Mr. Simson, 10th September 1828, in MS. Sel. 160, 662.

⁸ Rev. Answers 1828, in MS. Sel. 160, 753.

⁹ Three causes for this decline are noted, the permission given in 1819 to any one to throw up any land he did not wish to keep, the loss of life by cholera in 1818 and 1819, and the poverty of the people whose stock and cattle were sold to meet the demands of the moneylender. Rev. Answers 1828, in MS. Sel. 160, 752.

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adhikáris were superintendents of sub-divisions or *maháls*. Under the British they had no direct duties, but were useful referees in cases of dispute and had considerable influence. They were paid three-fifths of five per cent on the revenue of their sub-divisions except in Nasrápur where they were paid three-fifths of fifteen per cent. The sub-divisional accountants, *deshpándes* or *kulkarnis*, kept the accounts of the revenue collections and balances. Except in Nasrápur where they were paid two-fifths of fifteen per cent, they received two-fifths of five per cent on almost all collections. Their influence was still extensive. In the Bassein district there was only one *zamindár*, the *deshpánde* of Máhim. He lived at Poona and received from £150 to £200 (Rs. 1500 - Rs. 2000) a year.¹

The officer who had the closest connection with the people was the village accountant or *taláti*. He had charge of from eight to ten villages and was paid from £12 to £18 (Rs. 120 - Rs. 180) a year. The *taláti's* duties were to live in his charge and visit each village frequently every month, to make known the people's wants to the sub-divisional manager, to superintend their general interests, to furnish the village accounts to the sub-divisional office, and to give to each landholder an account current showing his dues and payments. The dues were entered as soon as they were fixed at the yearly rent settlement.

Of other village officers the chief was the *pátíl*. The *pátíl's* duties were to report when any settlers came to his village and when any of the old inhabitants left it, to stimulate the spread of tillage and explain its increase or decrease, to help in the rent settlement, to gather the village rental, and to pay it into the sub-divisional office. He was vested with the powers of a police officer and with a general control over the villagers. He saw that no part of their property was taken away. He sheltered them from oppression and tried to settle their disputes. In the Kalyán sub-division the *pátíl* was paid by Government two-thirds of the proceeds of a five per cent charge on the village revenue. In the coast tracts in Bassein, Sálsette, Belápur, Átgaon, and Kolvan, he was paid in land from half a *bigha* to ten or even twenty *bighás*. He was free from the house tax, the buffalo tax, and the tree tax. He was helped by the people who worked in his fields, and at marriages or other great ceremonies made him small presents in money or clothes. He had a claim to the service of village craftsmen, though from the want of craftsmen, this claim was of little value.²

Under the *pátíl* there were in some villages assistants called *madhvis* who corresponded to the Deccan *chaudhris*. In some places they had a share of land or of the *pátíl's* percentage, and they were always free from the house, buffalo, and tree cesses.

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Taláti.

Pátíl.

Madhvis.

¹ Mr. Simson, 11th November 1828, in MS. Sel. 160, 679-680.

² The estimated total receipts of the *pátíls* were £6400 (Rs. 64,000). Of this £5400 (Rs. 54,000) represented the value of their lands estimated at *pánchotra* or five per cent of the early crop lands of the villages; £500 (Rs. 5000) the value of their exemption from taxation; and £500 (Rs. 5000) the proceeds of cesses levied direct from the people. The highest per cent of their share of the village revenue was 15 per cent at Máhim and the lowest 2½ at Agáshi; the average amounted to 8½. MS. Sel. 160, 788-789.

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Mhars.

Bāra Balutās.

Assessment.

The only other member of the village establishment was the Mhār, who was styled *kotvāl*, *kārbhāri*, *nāyakvādi*, and *bhōpi*. Their duties were to watch the fields, to keep cattle from straying, to carry out the *pātil*'s orders and to act as porters. They got a share, generally one-third of the village officer's five per cent, *pānchotra*, and apparently though this is not clearly stated, some grant of land in the coast districts where the five per cent allowance was not in force. They were also freed either entirely or partly from paying the house, buffalo, and tree cesses. From the rich they received presents of grain or money at marriages and other ceremonies, and from all villagers a small allowance of grain about one *man* from every field. Accountants or *kulkarnis*, gate-keepers or *veskars*, threshing-floor keepers or *havāldārs*, and the twelve servants or *bāra balutās* were unknown.¹

The forms of assessment differed little from those in use at the beginning of British rule. They were six in number, three of them in rice lands, a *bigha* rate *bighāvni*, a lump assessment *dhep*, and a vague form of lump assessment *hundābandi* or *tokābandi*, one on garden lands, one on cold weather crops, and one on hill lands. Of the three forms of rice assessment the *bigha* rate was in force in the south-east sub-divisions, the *dhep* in the coast lands, and the *hunda* and *tokābandi* in the wilder north and north-east.² The *bigha* rate included about three-fifths of the whole rice tillage. It was of two classes sweet rice land and salt rice land. In most sweet rice land the payment was in money and averaged 11s. (Rs. 5½) a *bigha*; in salt rice land the rent was taken in kind, and, according as Government or the landholder repaired the embankment, varied from one-half to one-third of the crop. The lump, or *dhep*, system was in force along the coast over an area of a little less than two-fifths of the whole rice tillage. A *muda* represented on an average the rental of about three *bighās*. But as already explained, from fraud and other irregular causes, the *muda* was in practice an arbitrary quantity varying from six to thirty-two *mans*. The *tokābandi* the less regular form of the lump assessment was in use in about one-tenth of the area under the *dhep* system. It was found in the wild north-east and was said to have been introduced by the Jawhār chiefs. The rates, though apparently fixed on no principle, had the advantage of being very light. *Hundābandi*, also a lump assessment and very like the *tokābandi*, was found in the inland parts of Sanjān and included all cesses besides the land rent. Where the rents were payable in kind commutation cash rates were yearly fixed by the Collector. It was usual to fix the commutation rates according to the actual market price, deducting about ten per cent in favour of the husbandmen. If the people did not approve of the rates, they were allowed to pay in grain and the grain was sold by auction on account of Government. The only lands that were assessed as garden lands were in Bassein,

¹ Rev. Answers, 31st October 1828, in MS. Sel. 160, 789.

² Mr. Simson, 11th November 1828, in MS. Sel. 160, 665-668; and Mr. Reid, 12th August 1830, in MS. Sel. 160, 858.

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Máhim, and Sálsette. In Bassein and Máhim they paid both a *biga* rate and a tree tax, and in Sálsette a *biga* rate of 5s. (Rs. 2½). In Kalyán, rice lands that yielded a cold-weather crop such as *tíl*, *khuráñi*, or hemp, were charged 3s. (Rs. 1½) a *biga* in addition to the *biga* rate for rice. The plough, hoe, sickle, and pickaxe cesses continued unchanged in uplands and hill lands.

Most of the minor land cesses had been repealed, and of those that were not repealed almost all were in abeyance. Though the other cesses had been greatly reduced there remained many taxes on trade, houses, market stalls, female buffaloes, tobacco, grocery, cattle, and liquor trees. Transit dues, wood-cutting fees, ferry fees, and liquor licenses yielded between £30,000 and £40,000 (Rs. 3-4 *lákhs*).¹

Revenue superintendence was, in the first instance, vested in the village headmen and accountants. The village officials were checked by the sub-divisional manager, *kamávisdár*, and his establishment, and the sub-divisional establishment was in turn controlled by the head-quarter secretary or *daftardár*, who made the yearly rent settlement, *jamábandi*.² When the landholder paid his rent a receipt was passed by the *taláti* in the *pátíl's* name and in his presence; when the village revenue was paid the *kamávisdár* granted a receipt; and when the sub-divisional revenue was paid at head-quarters the *kamávisdár* received a receipt from the Collector.³

Villages were managed by Government officers and their rents collected from the individual landholders. Except in the case of waste lands neither villages nor holdings were granted in lease.⁴ The village rent settlement, *jamábandi*, was made with the landholders. A husbandman paid for his fields what he had paid the year before. If he took fresh land that had been tilled by some one else he paid the rent the former holder had paid: if the land had been fallow he was allowed certain remissions; and if he took waste land he paid according to the lease system, the basis of which was one-third of the estimated yield, the share of grain being changeable into a money rent.⁵ The settlement was in the first instance made by the accountant and the *pátíl*. After inquiries the accountant drew up a statement of the changes in the tillage area, noting the causes of change. The assessments of fallow lands were deducted and those of freshly tilled lands were added. These statements were examined by the *kamávisdár* and his clerks, who visited the village near harvest time. They corrected errors and confirmed the amended statements. The amended statements were kept with the *pátíl* and accountant until the *daftardár* came to make the yearly rent settlement. The *daftardár* examined the accounts, and, if he thought them unsatisfactory, he set his clerks to make local inquiries. Then the

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Cesses.

Superintendence.

Revenue System.

¹ Mr. Simson, 11th Nov. 1828, in MS. Sel. 160, 668-669. On the subject of cesses compare Gov. Letter, 31st July 1822, in MS. Sel. 160, 280, 183-197; and Mr. Simson, 27th January 1826, in MS. Sel. 160, 268-269. See also Rev. Answers, 1828, in MS. Sel. 160, 707-708.

² Rev. Answers, 31st October 1828, in MS. Sel. 160, 748.

³ MS. Sel. 160, 782.

⁴ MS. Sel. 160, 743-744, 751-752.

⁵ Mr. Simson, 11th November 1828, in MS. Sel. 160, 674-675.

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settlement with the village was finished. The amount due from each landholder was fixed and a list of the payments to be made by each was fastened on the village office or *chavdi*, bearing the seal and signature of the Collector or of his assistant. The details of the settlement were entered in the village revenue statement or *chittha*, in which all changes were shown in full.¹ The land revenue was collected in three instalments, the first between the beginning of December and the middle of January, the second between the middle of January and the end of February, and the third between the end of February and the 13th of April. *Sáyar* revenue was collected before land revenue between the middle of October and the end of November, and garden rents were taken as late as the middle or end of May.² As a safeguard for the payment of the revenue it had formerly been usual to make one village responsible for another, according to the system known as the chain surety, *sámkli jámin*. But in 1828 security was as a rule no longer required.³ With the object of increasing the area under tillage the sub-divisional manager, at the rent settlement time, explained to the people that Government would make advances for the purchase of cattle or seed, or to support the husbandman till his crop was ripe. He found out what the wants of the village were and applied for sanction to the payment of advances. Leases for waste lands were granted and a register forwarded to head-quarters.⁴

There was not much difficulty in getting in the rents. Improvements had lately been made and the assessment was so light that in ordinary years it could be realized without pressure.⁵ Deficiencies arising from the failure of individuals to pay were always remitted at the time of settling the next year's rent.⁶ Besides the Government rental the villagers continued to pay the *pátíl* about ten per cent more to meet the village charges.⁷

Survey,
1828.

In 1828 a survey seems to have been introduced into one or two of the petty divisions of Panvel. But as was the case in other parts of the district the rates were too high pitched and were never brought into use.⁸

Territorial
Changes,
1830.

In 1830 the two Konkans were divided into unequal parts, the larger being kept under a Principal Collector and the smaller

¹ Mr. Simson, 11th November 1828, in MS. Sel. 160, 671-673.

² Mr. Simson, 11th November 1828, in MS. Sel. 160, 677.

³ MS. Sel. 160, 677, 750-751.

⁴ MS. Sel. 160, 669-670.

⁵ Rev. Answers, 31st October 1828, in MS. Sel. 160, 705. Rice prices were then (1827-28), as far as information goes, about £1 10s. (Rs. 15) a *khandi*. In two years they fell to £1 1s. (Rs. 10½), and did not rise for two years more. The result was very great distress. Compare Mr. Davies, 6th Sept. 1837, Rev. Rec. 870 of 1838, 101.

⁶ Replies to Rev. Questions, 31st Oct. 1828, in MS. Sel. 160, 781-782.

⁷ Replies to Rev. Questions, 31st October 1828, in MS. Sel. 160, 782-784.

⁸ MS. Sel. 160, 584. Compare the orders for the survey of Konda and Khámbála in MS. Sel. 160, 506. In 1837 (6th September) Mr. Davies wrote, 'In 1827-28 Mr. Simson surveyed the petty division of Aurvalit in Panvel. The rates were so heavy that the people petitioned against the survey and things remained unchanged.' Bom. Gov. Rev. Rec. 870 of 1838, 121-122. One cause of this failure would seem to be the marked fall in prices. The Panvel returns show for a *khandi* of rice £1 13s. (Rs. 16½) in 1826-27, £1 10s. (Rs. 15) in 1827-28, £1 5s. (Rs. 12½) in 1828-29, £1 1s. (Rs. 10½) in 1829-30. Mr. Davies, 6th September 1837, Rev. Rec. 870 of 1838, 101.

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allotted to a Sub-collector. By this arrangement the nine *tálukás* of the northern district and the three most northern *tálukás* of the southern district, together yielding a land and customs revenue of £280,000 (Rs. 28,00,000), were placed under a Principal Collector at Thána, and the five remaining *tálukás*, with a revenue of £100,000 (Rs. 10,00,000), were attached to Ratnágiri.¹

In August 1830 Mr. Reid, the Principal Collector, wrote strongly in favour of the grant of villages in lease to the headmen or other men of capital.² In his opinion the grant of periodical leases would yield the best results. Every inducement should, he thought, be held out to engage the more respectable classes to become intimately connected with the husbandmen, whose poverty destroyed all hope of advancement, if they were left to their own resources. Though there was not much available capital in the Northern Konkan, many respectable persons might, he thought, be willing to invest in land the little they possessed if favourable terms were offered them. The measure he considered would not only simplify the revenue management, but might be of much use in improving the police. Still in spite of the Collector's strong feeling in its favour and of the approval and sanction of Government, except in Sálsette where several villages were granted in lease, the system does not seem to have been carried out in any part of the district.³ In spite of the fall of prices 1829 would seem to have been a good season and the Northern Konkan with a marked increase in land and customs revenue is reported to have been flourishing.⁴ But 1830-31 and again 1832-33 were bad years, and, though after the second failure of crops there was a considerable rise, produce prices were still very low,⁵ and, especially in the Kalyán division where the rents were taken in cash, the people were greatly depressed.⁶ 'In the past fifteen years,' wrote the Collector in 1833,⁷ 'the district instead of improving has gone back. The face of the country has the same primitive and wild appearance that it has worn for ages.' He complained of the roughness and want of system in the assessment and asked that some change might be made.⁸ In his opinion the system of granting villages in lease had been most successful in Sálsette and should be extended to the rest

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Village Leases,
1830-1835.

¹ Mr. Reid, Principal Collector, 12th August 1830, in MS. Sel. 160, 856-857.

² In 1830 Mr. Reid found that owing to the continued cheapness of grain, except in Sálsette, no villages had been granted for a term of years, a measure which had been proposed by Mr. Boyd. Mr. Reid, Principal Collector, 890, 12th August 1830, MS. Sel. 160, 877, 881.

³ MS. Sel. 160, 876-882, 893-894, 899-903.

⁴ Gov. Letter to the Rev. Com., 28th February 1831, in MS. Sel. 160, 901.

⁵ Rice had of late years averaged about £1 4s. (Rs. 12) the *khandi*. (Rev. Com., 13th May 1835, in Rev. Rec. 700 of 1836, 9). According to the Panvel returns (Rev. Rec. 870 of 1838, 101) it rose from £1 (Rs. 10) in 1831-32 to £1 10s. (Rs. 15) in 1833-34. Three causes seem to have combined to lower prices, the spread of tillage, the import to Bombay of grain from Malabár, and the burden of transit duties. Mr. Davies, 19th May 1836, in Rev. Rec. 700 of 1836, 155-157.

⁶ In the southern sub-divisions (Sámkshi, Rájpuri, and Ráygad) now in Kolába where the assessment was taken almost wholly in kind, matters were not so bad. Mr. Pitt, 25th September 1835, in Rev. Rec. 696 of 1836, 43. Mr. Reid, 12th August 1830, in MS. Sel. 160, 871-876; ditto 892.

⁷ Mr. Giberne, 15th August 1833, in Bom. Gov. Rev. Rec. 550 of 1834, 304.

⁸ Mr. Giberne, 10th August 1834, in Bom. Gov. Rev. Rec. 628 of 1835, 108-112.

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1830-1835.

Assessment
Revision,
1835-1842.

of the district.¹ Major Jervis who wrote about the same time (1835), though he held that, except in some places on the coast, both the acre rate and the rate on estimated produce were very light, admitted that the district was less flourishing than the cess-burdened south. This in his opinion was due to the great scarcity of water, the unhealthiness of the wastes and forests, the scanty supply of people and cattle, and the want of rich proprietors.² The hilly tracts in the south of Thána, though much richer than the Ratnágiri hills, were so overrun with forest, brushwood, bamboo, and lemon grass, and the ripening crops were so exposed to the attacks of locusts, deer, bears, and wild hogs, water was so scarce, and the people so reduced by former misrule that there was little tillage.³

From this year begins the second period, the time of revised and reduced assessment. In consequence of the Collector's account of the very unsatisfactory state of his charge a special inquiry was ordered. The inquiry shewed a pressing need for reducing the Government demand. The revision of assessments was sanctioned, and between 1835 and 1842 was carried out except in the north of the district. The reductions were very liberal including about twenty per cent of the rental and the abolition of transit duties. The result was a rapid spread of tillage and a marked improvement in the state of many of the people. In 1835 the previous season had been bad. The rainfall was scanty and untimely, and a large area was thrown out of tillage.⁴ In May of that year, Mr. Williamson, the Revenue Commissioner, examined the Kalyán sub-division. What he saw satisfied him that from the fall in the money value of rice, the money rate, though not originally excessive, had come to represent far too large a share of the produce. Mr. Williamson calculated that the average produce of a *bigha* of good rice land was about 22 *mans*, which, according to the market prices of late years, was worth about £1 4s. 3d. (Rs. 12-2). The cost of labour in preparing the land might, he thought, be estimated at about 12s. (Rs. 6), and as the rent was 10s. 3d. (Rs. 5-2) only one rupee of profit was left.⁵ A few months later (November 1835) he wrote, that the condition of Kalyán, Panvel, and Nasrápur, the proportion the rent bore to the produce, the yearly remissions, the balances, the untilled tracts, the wretched state of the bulk of the people, were convincing evidence of over-assessment.⁶ The rental of these sub-divisions should, he thought, be revised. Nowhere was a change more wanted than in Nasrápur, under the Sahyádrí hills, whose highly taxed produce was carried over bad roads to distant markets. In some parts of Nasrápur, known as the Koli Kháláti *maháls*, the people were better off as they were allowed to

¹ Mr. Giberne, 15th August 1833, in Bom. Gov. Rev. Rec. 550 of 1834, 297-306. He notices specially the great improvements that had been made in the Sálsette villages of Pavai, Virár, and Goregaon; ditto 302.

² Jervis' Konkan, 126.

³ Jervis' Konkan, 98.

⁴ Bom. Gov. Rev. Rec. 696 of 1836, 258, 263-264.

⁵ Mr. Williamson, 13th May 1835, in Bom. Gov. Rev. Rec. 700 of 1836, 7-9.

⁶ Bom. Gov. Rev. Rec. 700 of 1836, 1-2. Mr. Davies (28th February 1836) calls them 'poor wretches who have scarce wherewithal to clothe themselves.' Bom. Gov. Rev. Rec. 700 of 1836, 92.

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take an extra quarter *bigha* for every *bigha* on which they paid rent. Still the assessment was too high, the villages lay close under the Sahyádris, and to take their produce to market the people had a long rough journey. Kalyán was in much the same state. About 14,000 *bighás* of arable land lay waste and the people were miserably clothed and very wretched. Panvel, near a good market, was rather better.¹ In none of the three sub-divisions were there either roads or carts.²

In consequence of Mr. Williamson's report Mr. Davies was chosen to revise the assessment. The measurements of Sadáshiv Keshav's survey were accepted,³ and the work of revising the rates was begun in 1836. In Nasrápur inquiries showed that the rents had for years been largely in arrears, eighteen per cent behind in the ten years ending 1834-35, and twenty-nine per cent during the last seven of the ten. This was not due to any weakness on the part of the collectors of revenue or to any understanding between them and the people. On the contrary the mámlatdár had ruined himself by the extreme rigour of his collections.⁴ The chief objects of the revision were, in Mr. Davies' opinion, to lower the rental, to reduce the number of rates of assessment, and to abolish cesses. His inquiries into the state of the people showed that they were suffering grievously from the fall in the value of produce. Fifteen years before when the Deccan was crowded with troops, the produce of the villages under the Sahyádris was in keen demand for the Poona market. The husbandmen found a ready sale for their rice, either on the spot or in some local market, and realised about £1 14s. (Rs. 17) a *khandi*. In 1835 eighteen years of peace had made the Deccan a supplier not a consumer of grain, and the husbandmen of the inland parts of Thána had no market nearer than Bombay. Sea communication chiefly with the Malabár coast kept the Bombay market well supplied, and the price of rice in Bombay was about £1 14s. (Rs. 17) the *khandi*, or nearly the same price that fifteen years before the husbandman had realised in his field or in the local markets. Of this £1 14s. (Rs. 17) not more than £1 (Rs. 10), and in many years less than £1 (Rs. 10) reached the husbandmen. The cause of these ruinously low prices was partly the roughness of the country and the want of roads. There were no carts and the cost of pack bullocks was heavy. But the chief cause was the transit dues which were equal to a charge of about 4s. 3d. (Rs. 2-2) on every *khandi* of rice. Under this burden the husbandman's profit was reduced to almost nothing, and until the duties were repealed little improvement could be looked for.⁵

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Nasrápur,
1836.

¹ Bom. Gov. Rev. Rec. 700 of 1836, 1-4, 10-12.

² Mr. Davies, 28th February 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 60.

³ In 1852 the revenue survey measurements showed that the *bigha* included 38 instead of 30 *gunthás*, and so was nearly equal to an acre. Bom. Gov. Sel. XCVI. 7.

⁴ Mr. Davies, 19th May 1836, in Rev. Rec. 700 of 1836, 157-159. The nominal rental was £13,203, (Rs. 1,32,030), the average of the ten years ending 1834-35 was £11,055 (Rs. 1,10,550), of the seven years ending 1834-35 was £10,369 (Rs. 1,03,690), of 1830-31 to 1832-33 £8893 (Rs. 88,930), and of 1833-34 and 1834-35 (probably because of the rise in price) £12,220 (Rs. 1,22,200) and £12,625 (Rs. 1,26,250); ditto 160-161.

⁵ Mr. Davies calculated that the husbandman's margin of profit had fallen from 9s. (Rs. 4-8) in 1820 to 2s. 9d. (Rs. 1-6) in 1835. The details are for 1820, rent 9s. 6d.

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1836.

Besides the abolition of transit dues, Mr. Davies recommended a reduction in the land assessment. His chief proposals were in the case of the Kunbis to reduce Sadāshiv Keshav's two classes of 10s. (Rs. 5) and 8s. (Rs. 4) to one class of 8s. 6d. (Rs. 4½), and to fix a second class at 7s. (Rs. 3½) instead of 6s. (Rs. 3).¹ In the case of hill tribes, Thākurs and Kāthkaris, he proposed a reduction from 5s. to 3s. (Rs. 2½ - Rs. 1½) in the plough rate and from 3s. to 2s. (Rs. 1½ - Re. 1) in the billhook or *kurhād* rate.² In the case of the *pāndharpeshās*, who in several respects had suffered seriously from the change from the Marātha to the English Government, he proposed that their specially low rates should be continued and that they should pay 7s. (Rs. 3½) instead of 8s. 6d. (Rs. 4½).³ This represented a fall in the Government land-tax from £13,048 to £10,680 (Rs. 1,30,480 - Rs. 1,06,800) or about twenty per cent.⁴ Inquiries into the subject of cesses showed that though they were very numerous, very troublesome, and very liable to abuse, they did not yield more than four per cent of the whole revenue. Mr. Davies recommended that half of them should be abolished.⁵ Mr. Davies embodied the results of his

(Rs. 4-12), cost of tillage 10s. (Rs. 5), carriage to market 4s. (Rs. 2), customs 1s. 6d. (12 annas), total £1 5s. (Rs. 12-8); value of crop £1 14s. (Rs. 17), margin 9s. (Rs. 4-8). In 1835, when the market was much more distant, the figures were, rent 11s. (Rs. 5-8), exchange 5½d. (3½ annas), customs 4s. 3½d. (Re. 2-2-6), tillage 10s. (Rs. 5), carriage and freight 5s. 6d. (Rs. 2-12), total £1 11s. 3d. (Rs. 15-10), value in Bombay £1 14s. (Rs. 17), balance 2s. ½d. (Rs. 1-6). Mr. Davies, 28th February 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 56-64. ¹ See footnote 1 on page 559.

² Of the hill Thākurs and Kāthkaris he wrote, 'They are as distinct in habits, religion, and appearance from all other classes, as if they belonged to another country. They cannot properly be termed cultivators, although they endeavour to eke out a scanty subsistence by tilling patches of mountain land. For the rest they are hunters, robbers, or basket-makers according to circumstances. Yet even these poor wretches have been taught to feel the weight of a land tax. The common method of assessing them is to rate their ploughs at a certain rate, generally 5s. (Rs. 2½) besides exchange, or the tax is levied on the billhook with which they clear the land; 3s. (Rs. 1½) per billhook has been hitherto demanded. Those hereditary oppressors of the people, the district officers, take from many of them perquisites in kind also. I would recommend that the rate per plough be reduced to 3s. (Rs. 1½) and that of the *kurhād* or billhook to 2s. (Re. 1). The very small extent of cultivation at present carried on by these poor but laborious classes (the assessment of which does not exceed £40 (Rs. 400) throughout the whole *tāluka* of Nasrāpur), as well as the policy of reclaiming them and making them industrious members of the community which they now harass by robbing, is of more consequence than any small loss of revenue.' Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 192-194. See also Mr. Davies' Report of 8th October 1836 in Bom. Gov. Rev. Rec. 746 of 1836, 273, 274. ³ Mr. Davies, 19th May 1836, Rev. Rec. 700 of 1836, 163-165.

⁴ Mr. Simson, Rev. Com., 1st April 1842, Rev. Rec. 1348 of 1842, 12. The chief changes were reducing the old *bigha* rates of 11s. (Rs. 5½) to 8s. 6d. (Rs. 4½), 8s. 3d. (Rs. 4¼) and 7s. (Rs. 3½) in Boretī; 8s. 3d. (Rs. 4¼), 7s. (Rs. 3½), and 6s. (Rs. 3) in Vankal; 9s. (Rs. 4½) in Nasrāpur and to 8s. 3d. (Rs. 4¼) in Vāsundri and Vāra. Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. 1348 of 1842, 53-55.

⁵ Mr. Davies, 8th October 1836, Rev. Rec. 746 of 1836, 271, 272. The cesses belonged to two main classes those levied from husbandmen and those levied from traders and craftsmen. The husbandman's cesses came under four groups, *tasar*, *kasar*, *pattī*, and *vetā*. Under *tasar* came eight levies on straw, pulse, gunny bags, butter, fowls, rain-shades, firewood, and gourds. *Kasar* included a number of exactions levied in connection with the commutation of grain for cash. Under *pattī* there were a host of levies including a tobacco tax, a hearth tax, and a cart tax. Of *vetā* or unpaid service, there were three instances, fort service, grain carrying service, and *pattī*'s service. Of non-agricultural cesses there was a license, *mohtarā*, tax on traders, a levy in kind from all craftsmen, a special levy on rice cleaners, on firewood for funerals, on stamping measures, on cotton, and on salt. Many of these cesses were illegal but the people went on paying them fearing to annoy the officers who benefited by them. See Mr. Davies, 8th October 1836, in Bom. Gov. Rev. Rec. 746 of 1836, 195-231, 271-272; and Mr. Giberne, 13th April 1837, in Rev. Rec. 775 of 1837, 111-114.

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enquiries in two elaborate and masterly reports.¹ His conclusions were accepted and his proposals for simplifying and lightening the Nasrápur assessment were approved and sanctioned. His demonstration of the crushing effect of the transit duties was rewarded by their abolition over the whole Presidency.²

In the next season (1836-37), of the six petty divisions of Panvel five were revised by Mr. Davies. Only three of the five had before been measured. In the other two the land was taxed 'under a most extraordinary system.' The data, if there ever had been data, were lost and forgotten, and the general principle was for Government to demand the same amount in lump every year leaving the internal adjustment to the *pátils* and the people. Payments were generally in grain, and if remissions were granted they were apportioned according to the share that each man had paid. The villages had been surveyed by Mr. Simson in 1827-28. But the rates he had proposed were too high and things had remained unchanged.³ In the three petty divisions that had been surveyed and assessed by Sadáshiv Keshav (1788), the original three grades had, as in other parts of the district, been forced by the owners into one class, and, on this, other rates in money and kind but chiefly in kind, had been heaped till the assessment ate up half the crop. The assessment was levied neither on the land nor on the crop but on the individual. The *pándharpeśhás* formed one class and the Kunbis another, and among the Kunbis there were endless varieties of payments originally based on the circumstances of the individual, or the immediate wants of the revenue contractor. As long as the proprietary right of a landholder sheltered him, so long only was the farmer kept from exacting the utmost rental. Once the landholder was driven from his field by the farmer's exactions the assessment became half of the crop. So elaborately had this system been carried out, that in one village accountant's charge there were often as many as eighteen grades of assessment, eight in kind and ten in cash. The number of rates puzzled the people, delayed the preparation of the village accounts, and gave the accountant an opening for fraud.⁴ The revenue contractors had raised the rates by trickery as well as by force. Proofs were abundant that it had been by no means uncommon for a contractor to persuade the people to heap low dams across their fields and grow rice. At first there was little increase in the contractors' demands. But when the banks were finished the land was entered as *kharif* and full rice rates were levied ever after.⁵ Its position on the coast, its freedom from the bulk of the transit dues, and its nearness to Bombay helped to keep prices high in Panvel. While in Murbád and other inland parts the people did

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Panvel,
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¹ Dated 28th February 1836 and 19th May 1836, Bom. Rev. Rec. 700 of 1836.

² Gov. Letters 1246, 12th May 1836, and 3200, 24th November 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 109 and 221.

³ Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of 1838, 121, 122.

⁴ Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of 1838, 116-119.

⁵ Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of 1838, 94-95.

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1837.

Murbád,
1837.

not realize more than £1 (Rs.10) for a *khandi* of rice, in Panvel the average for several years had been over £1 6s. (Rs. 13).¹

In spite of this advantage the state of Panvel was bad. The people were poor, depressed, and ignorant; there were no roads and no carts, and few husbandmen had any bullocks. They had to hire cattle from the *pándharpeshás* and had to pay for the season twelve *mans* of rice for a pair of bullocks and fourteen *mans* for a pair of buffaloes.² The chief changes which Mr. Davies proposed, all of which were approved and sanctioned by Government, were to lower the rental until it represented about one-third of the whole yield, to group the lands into three classes, to abolish extra cesses, to make rates uniform, and to pay the hereditary district officers from the Government rental.³ With the consent of the people the new rates were taken in cash instead of in kind. In this year, also, in Belápur or Taloja, instead of the old commuted grain rates, a uniform money rate of 6s. (Rs. 3) a *bigha* was introduced; the change involved a reduction of £1850 (Rs. 18,500) in the Government rental.⁴

In 1837 the revision was extended to Murbád which was described as more highly assessed and worse off for markets than almost any part of the Konkan. It was depressed by a more than commonly excessive taxation and much of its rich land lay waste.⁵ The local price of rice had fallen from about £1 12s. (Rs. 16) to from 16s. to £1 4s. (Rs. 8-Rs. 12) the *khandi*. Of a rental of £12,000 (Rs. 1,20,000) £4700 (Rs. 47,000) were outstanding. The people had improved little if at all under British management.⁶

The original Marátha *bigha* rates of 10s. 7½d. (Rs. 5-5) for first class, 8s. 6d. (Rs. 4-4) for second class, and 6s. 4½d. (Rs. 3-3) for third class rice land had been raised by the farmers to one rate of 11s. (Rs. 5-8) for Kunbis, 8s. 6d. (Rs. 4-4) for *pándharpeshás*, and

¹ The details are, 1826-27, £1 13s. (Rs. 16½); 1827-28, £1 10s. (Rs. 15); 1828-29, £1 5s. (Rs. 12½); 1829-30, £1 1s. (Rs. 10½); 1830-31, £1 (Rs. 10); 1831-32, £1 (Rs. 10); 1832-33, £1 8s. (Rs. 14); 1833-34, £1 10s. (Rs. 15); 1834-35, £1 4s. (Rs. 12); 1835-36, £1 12s. (Rs. 16); 1836-37, £1 8s. (Rs. 14); average £1 6s. 4½d. (Rs. 13-3). Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of 1838, 101.

² Mr. Davies, 6th September 1837, in Bom. Gov. Rev. Rec. 870 of 1838, 103.

³ Mr. Davies, 6th September 1837, in Bom. Gov. Rev. Rec. 870 of 1838, 132. Chief Sec. 4th May 1838, in Rev. Rec. 870 of 1838, 190. The chief reductions in rental were, in Vája a change from a grain rental of from four to ten *mans* the *bigha* or a money assessment from 4s. to 13s. 3d. (Rs. 2-Rs. 6-10) to a *bigha* rate of from 5s. to 9s. (Rs. 2½-Rs. 4½); in Aurvalit from a grain rental of from 2½ to 10½ *mans* or a cash rate of from 7s. 3d. to 10s. (Rs. 3-10-Rs. 5) to a cash rate of from 3s. to 8s. (Rs. 1½-Rs. 4); in Tungártan from a grain rental of 7 to 12 *mans* to a cash rate of 8s. to 9s. (Rs. 4-Rs. 4½); in Bárápáda from a *tokdabandi* cess to a cash rate of 4s. to 9s. (Rs. 2-Rs. 4½), and in Taloja from a *muddabandi* cess of eight *mans* to three *khandis*, or a grain rental of 2 to 9 *mans* the *bigha* or a cash rate of 5s. 3d. to 11s. (Rs. 2-10-Rs. 5½) to a cash rate of 4s. to 8s. 6d. (Rs. 2-Rs. 4½). Mr. Langford, Collector, 26th Feby. 1842, in Rev. Rec. 1348 of 1842, 40-41. Among the taxes that were abolished were a grazing cess, a grass cess, and a dead palm-tree cess. Chief Sec. to Gov., 4th May 1838, in Bom. Gov. Rev. Rec. 870 of 1838, 191.

⁴ Bom. Gov. Sel. XCVI. 285.
⁵ Mr. Simson, 7th September 1836, in Bom. Gov. Rev. Rec. 746 of 1836, 277, and in 775 of 1837, 59-60; and Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. 1348 of 1842, 53.

⁶ Mr. Giberne, 13th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 108-109; and Mr. Davies, 3rd February and 5th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 125-158.

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6s. 4½d. (Rs. 3-3) for Thákurs.¹ Under the English these rates had remained unchanged. The abolition of the transit dues had done great good in Murbád, as the habits of the people enabled them to gain the full benefit of the remission by carrying their produce to good markets.² The local price of rice had risen from 18s. or £1 (Rs. 9 or Rs. 10) a *khandi* to £1 6s. (Rs. 13).³ Still the rates pressed very heavily and left an estimated *bigha* profit of only 6s. to 9s. (Rs. 3 - Rs. 4½).⁴ A reduction was proposed in rice land for Kunbis from 11s. to 8s. (Rs. 5½ - Rs. 4), for *pándharpeshás* from 8s. 6d. to 7s. (Rs. 4½ - Rs. 3½), and for Thákurs from 6s. 4½d. to 6s. (Rs. 3-3 - Rs. 3),⁵ and in uplands from 3s. 2½d. to 2s. (Rs. 1-9-6 - Re. 1). These proposals were approved by the Commissioner and sanctioned by Government.⁶ They represented a sacrifice of £1396 (Rs. 13,960), being a fall from £9383 to £7987 (Rs. 93,830 - Rs. 79,870).⁷

In the same year (1836-37) the garden lands of Bassein were examined by Mr. Williamson. So heavily were they taxed that a large area had fallen out of tillage and a reduction of nearly 100 per cent was found necessary.⁸ In the next season (1837) an important change was made in the assessment of the Bassein petty division of Mánikpur. The people were Christians, hardworking and skilful husbandmen. They were very highly assessed paying cesses besides a very heavy parcel or *toka* rate. They got fair prices for their rice, the average market rate during the ten years ending 1836 being 30s. (Rs. 15) a *khandi*, of which the growers probably secured from £1 4s. to £1 6s. (Rs. 12 - Rs. 13). Mr. Giberne was satisfied that a reduction should be made, and his proposals to introduce *bigha* rates of 7s., 6s., and 5s., were sanctioned by Government though they involved a sacrifice of from £605 (Rs. 6050) to £396 (Rs. 3960) or a reduction of 34 per cent.⁹ In this year also the garden rates in Máhim were revised by Mr. Davidson.¹⁰ Kalyán was considered one of the most highly assessed parts of the district. But no officer could be spared to revise the rates. As he was unable to go into the details of the settlement,

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Murbád,
1837.

Bassein, Máhim,
Kalyán, Bhiwandi,
1837-1841.

¹ Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 125-126. In some parts, Khedul, Jada, Sirosi, and Vaishákra, the land had not been surveyed, and was assessed on the parcel, *tokdabandi* or *kundabandi*, system. Mr. Giberne, 27th December 1836, in Rev. Rec. 775 of 1837, 40.

² Mr. Davies, 3rd February 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 156.

³ Mr. Coles, 5th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 133.

⁴ Mr. Davies' estimate was, under the Peshwa, net receipts £1 2s. 9½d. (Rs. 11-6-6), rent 9s. (Rs. 4-8), balance 13s. 9½d. (Rs. 6-14-6); in 1837 net receipts 19s. 9d. (Rs. 9-14), rent 11s. (Rs. 5-8), balance 8s. 9d. (Rs. 4-6); 3rd February 1837, Bom. Gov. Rev. Rec. 775 of 1837, 153-156.

⁵ Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 142-146. Besides lowering the rates, it was arranged that the district revenue officers' dues should be paid from the Government receipts, not by an extra cess. Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 133-140. Special rewards were offered to tempt the Káthkaris to take to rice tillage. Rev. Rec. 975 of 1839, 119.

⁶ In sanctioning the rates Government notice that they trusted the making of the Thána causeway, and the removal of restrictions at Kalyán would do much for the inland parts of Thána. Gov. Letter, 14th July 1837, in Rev. Rec. 775 of 1837, 161-162.

⁷ Mr. Langford, 26th Feby. 1842, in Rev. Rec. 1348 of 1842, 53.

⁸ Bom. Gov. Sel. XCVI. 377.

⁹ Mr. Giberne, 14th July 1837, in Rev. Rec. 775 of 1837, 189, 190.

¹⁰ Bom. Gov. Sel. LXXIII. 12.

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Bassein, Māhim,
Kalyān, Bhiwandi,
1837-1841.

Sālette.

*Results,
1836-1841.*

Mr. Giberne in 1837-38 proposed, and his suggestion was approved, that all existing rates should be reduced by 2*s.* (Re. 1) for Kunbis and by 1*s.* (8 *as.*) for *pāndharpeshās*, until arrangements could be made for a complete revision. This change implied a sacrifice of £2214 (Rs. 22,140) of revenue and was probably a greater reduction even than that made by Mr. Davies.¹ The amount of the reduction continued to be entered as a remission until 1842-43, when it was finally written off.² In 1840 Mr. Giberne revised Bhiwandi, reducing the assessment by £1300 (Rs. 13,000). His proposals were finally sanctioned in 1842-43.³

This completed the parts of the district in which the general pitch of assessment was too high. However rough and in individual cases oppressive the rates in the rest of the district might be, they were on the whole moderate. The people were freed from the burden of transit duties, and, as a rule, had a sure and easy market for their produce. Except a small portion of Bassein where a heavy irregular cess had caused much injury, the coast districts were in fair condition.⁴ Sālette was specially flourishing. It was one of the happiest parts of the British territory. Owing to the failure of rain in 1835 about thirty-seven per cent was untilled, but in ordinary years not a spot of arable land was waste. Care had been taken that the assessment should not represent more than one-third of the produce.⁵ And though the soil yielded only second and third class rice, there was a good market close at hand. Prices were fairly high, ranging, in a fair season, from £1 16*s.* to £2 (Rs. 18-Rs. 20) the *muda*, and grass and straw fetched a high price as well as grain. The roads were good and there were no cesses or tolls. Farm stock was abundant. There were more than 2000 carts and the people were fairly clothed.⁶

The effect of the general lowering of the Government demand was a fall in the rental from £294,600 (Rs. 29,46,000) in 1833-34 to £170,400 (Rs. 17,04,000) in 1837-38 or a sacrifice of £124,200 (Rs. 12,42,000).⁷ The result of these liberal remissions was immediate and most marked. All and more than had been hoped from the change was realised. In Nasrápur in 1836-37 the second year of revised rates, increased tillage yielded a rental of £500 (Rs. 5000) and the revised rates were collected without a murmur.⁸ The next season 1837-38 was unfavourable, and much loss was caused by a storm on the 15th of June that washed away the rice banks.⁹ In the parts of the district where reductions had not been made large remissions were neces-

¹ Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 50-51. See also Rev. Rec. 1102 of 1840, 27, and 1244 of 1841, 142.

² Bom. Gov. Sel. XCVI. 275.

³ Bom. Gov. Sel. XCVI. 328.

⁴ Mr. Davies, 8th October 1836, in Rev. Rec. 746 of 1836, 200-201.

⁵ The one-third share was commuted into cash at the rate of Rs. 20 for a *muda*. At first Government kept in repair the salt-rice dams and took half of the produce, but the work of repairing the embankments had been made over to the people and the Government share reduced to one-third. Rev. Rec. 696 of 1836, 253-264.

⁶ Mr. Davies, 27th January 1836, in Rev. Rec. 696 of 1836, 293-295.

⁷ Bom. Gov. Rev. Rec. 975 of 1839, 117.

⁸ Rev. Com. 16th November 1836, in Rev. Rec. 775 of 1837, 61, 99.

⁹ Mr. Coles, 18th September 1838, in Rev. Rec. 975 of 1839, 119.

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sary. In the revised sub-divisions, not only was the revenue realised without complaint, but there was a great spread of tillage yielding in Nasrápur a revenue of £640 (Rs. 6400) and of £550 (Rs. 5500) in Kalyán.¹ Next year (1838-39) a failure of rain caused much distress. Most liberal remissions had to be made amounting in Sanján to one-half of the rental, and in Rájpuri to one-fourth. In the revised districts one-fifth had to be granted in Kalyán, but a fifteenth was enough in Murbád, a twentieth in Nasrápur, and a thirtieth in Panvel.² In spite of the bad season there was a marked spread of tillage especially in Murbád and Kalyán.³ The next season (1839-40) was more favourable and the revised sub-divisions again compared well with the others. In them less remission than in other parts of the district had to be granted, and all the revenue except £13 (Rs. 130) was realised.⁴ In the opinion of Government the result of the abolition of transit duties and other objectionable items was highly satisfactory. New markets had been opened to the people, tillage was spreading, land had become an object of contention, and the old holders were coming back to their original fields.⁵ The improvement continued in 1840-41. The revenue rose from £145,862 to £154,481 (Rs. 14,58,620 - Rs. 15,44,810), the remissions fell from £10,924 to £4164 (Rs. 1,09,240 - Rs. 41,640), and, at the close of the year, the outstandings were only £632 (Rs. 6320).⁶ The progress of the revised districts was most marked. In Kalyán, where revenue had risen and tillage spread more than anywhere else, there were no complaints, the people were anxious that present rates should continue.⁷ In Nasrápur tillage had risen from 27,367 *bighás* in 1834-35 to 31,254 *bighás* in 1838-39 and collections from £8831 (Rs. 88,310) in 1835-36 to £11,649 (Rs. 1,16,490) in 1840-41.⁸ In Murbád in five years the spread of tillage more than made good the sacrifice of revenue, the rental in 1840-41 being £9398 (Rs. 93,980) or £16 (Rs. 160) above the maximum levied in 1836.⁹ In Panvel the collections rose from £16,686 (Rs. 166,860) in 1837-38 to £17,263 (Rs. 1,72,630) in 1840-41 or an increase of £577 (Rs. 5,770).¹⁰

While the assessment of the south and south-east was thus lighten-

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*Results,
1836-1841.*

Kolvan,
1848.

¹ Mr. Coles, 18th September 1838, in Rev. Rec. 975 of 1839, 109-110.

² Bom. Gov. Rev. Rec. 1102 of 1840, 114.

³ Mr. Pringle, Collector, 30th September 1839, Rev. Rec. 1102 of 1840, 27.

⁴ Bom. Gov. Rev. Rec. 1244 of 1841, 141-157.

⁵ Gov. Res. 6th February 1840, in Rev. Rec. 1102 of 1840, 121-122.

⁶ Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 1-2.

⁷ Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 50.

⁸ The details of the spread of tillage are, 1834-35, 27,367 *bighás*; 1835-36, 28,049; 1836-37, 28,031; 1837-38, 30,417; and 1838-39, 31,254. Mr. Harrison, 14th September 1839, in Rev. Rec. 1102 of 1840, 95, 96, 101. The collections were before revision, 1834-35 £12,890, and after revision 1835-36 £8831, 1836-37 £10,443, 1837-38 £11,195, 1838-39 £10,733, 1839-40 £11,448, and 1840-41 £11,649. Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 12.

⁹ Mr. Langford, 26th February 1842, Rev. Rec. 1348 of 1842, 52, 53. Mr. Simson, Rev. Com., 1st April 1842; ditto 11.

¹⁰ The details are, 1835-36 £17,925, 1836-37 £17,469, 1837-38 £16,686, 1838-39 £16,084, 1839-40 £16,704, and 1840-41 £17,263. Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 12.

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Kolvan,
1842.

ed and simplified, the original clumsy and uncertain practice was continued in the north and along the coast. About Kolvan the largest, poorest, and most secluded part of the district the information was very scanty. When the British occupied the country no trustworthy papers were found. The village headmen and district officers went over the villages with the British officers, and gave them a note of the amount and the character of the assessment on the different plots of land.¹ In 1842 there were no fewer than six modes of assessment. Of these the most common, including about one-half of the whole, was the *mudābandi*. Under this the *khandi* of land varied from one to nine *bighās*, and the assessment from 6s. to £3 (Rs. 3-Rs. 30). The second mode was the *tokābandi*. The *toka* of land varied, according to its character, from a half to four *bighās*, and its rental varied according as it was near or far from a market. The plough-cess or *nāngarbandi* was in force over a small area in Mokháda, the cess varying from 4s. to £1 8s. (Rs. 2-Rs. 14), and the greatest area under one plough being ten *bighās*. A special form of the parcel or plot cess, locally known as *kāsbāndi*, was in force to a small extent. The plots or holdings varied in size from nine to forty *bighās* and paid from £3 to £16 (Rs. 30-Rs. 160). The rates had never been changed and the revenue collected in this way amounted to £172 (Rs. 1720). These four were old systems and had been in force when the lands had formed part of the Jawhār state. In some cases the assessment was high. But in the Collector's opinion excess of assessment should be met by individual reductions; the country was too wild and too thinly peopled to be surveyed. The remaining systems were the *bigha* rate or *bighāvat*, and the hill tillage or *dongar dali*. The *bigha* rate of 8s. (Rs. 4) was in use over only a very small area. Hill tillage prevailed in Talásari, Vaishákhra, and Gárgaon, the wild parts of Mokháda. The *pátis* and *talátis* made a rough guess survey of these lands and levied a *bigha* rate. Unlike other parts of the Konkan, the people of Mokháda who were mostly Káthkaris Várlis and Thákurs, were unsettled, rarely spending two years in the same spot. They moved from place to place, squatting where they found arable waste and having their patches of tillage roughly measured when the crop was ripe. They suffered much oppression at the hands of the *pátis* and *talátis*. If the land cultivated was *varkas*, it paid a *bigha* rate of 1s. (8 as.). In 1842, on the recommendation of the Collector a tax of 1s. (as. 8) was fixed for every pickaxe, *kudal*, and the *bigha* rate was abolished.² The other parts of the district, Sanján Máhim and Bassein except Bassein island, were in 1842 described as thinly peopled and miserably tilled. Mr. Vibart was convinced that this was in great measure owing to the wretched revenue system, and that a fixed *bigha* rate would cause a great spread of tillage.³

North Thána,
1845.

Three years later (1845) Mr. Davidson, then assistant collector, prepared a careful account of the three coast sub-divisions, Bassein

¹ Mr. Langford, Collector, 26th February 1842, in Rev. Rec. 1348 of 1842, 56.

² Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 56-59.

³ Mr. Vibart, Rev. Com., 311 of 24th February 1842.

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Máhim and Sanján, and also of Kolvan and Bhiwndi. The population of these five sub-divisions was estimated at 207,000, but the number was probably greater. The people were poor; but this, in Mr. Davidson's opinion, was not because Government took too much from them, but because their ignorance and superstition made them the victims of Bráhmans and moneylenders. There was plenty of waste land, but the people were too few to till it, and the ravages of small-pox kept their numbers from increasing. There were four chief modes of assessment *hundábandi*, *nángarbandi*, *mudábandi* or *dhep*, and *bighoti*. The principle of the *hunda* was a fixed payment either in money or in kind, or both in money and kind, according to the value of the land. The principle was just and simple, but was marred in practice by the ignorance of the size and character of the holdings. The local officers were the referees in all disputes, and there was little doubt that they defrauded Government and tyrannised over the villagers. The plough-cess, though well suited to the wilder tracts, was open to the objection that it favoured careless tillage. The *mudábandi* or *dhep* system prevailed over a large area. The principle of this mode of assessment was fair, a plot of land equal to the production of a certain quantity of rice. But necessity and fraud had set aside the original principle of assessment. There were no records and no system either in the area of land entered as a *muda*, or in the quantity of grain that the *muda* contained. Government were nearly as unfit to do justice to themselves or their husbandmen as they were under the *hundábandi* system. Mr. Davidson urged that all of these forms of assessment should be superseded by a *bigha* rate.¹ The Collector agreed with Mr. Davidson that the existing practice was defective and confused; the chief obstacle to improvement lay in the difficulty of getting officers qualified to carry out a survey.²

Of the produce, cost, and profit of the gardens, dry lands, liquor-yielding trees, and fisheries of Bassein, Máhim, Sanján, Kolvan, and Bhiwndi, Mr. Davidson prepared the following estimates. In Bassein under garden lands 5338 *bighás* yielded a gross produce worth Rs. 8,09,297, with a tillage cost of Rs. 7,25,706, a rental of Rs. 29,915, and a profit of Rs. 53,676, of which Rs. 19,500 were from 300 *bighás* of cocoa-palms, Rs. 16,000 from 3200 *bighás* of sugarcane, and Rs. 12,300 from 1640 *bighás* of plantains. Under dry lands 20,177 *bighás* yielded a gross produce worth Rs. 2,82,116, with a tillage cost of Rs. 1,51,215, a rental of Rs. 80,565, and a profit of Rs. 50,336, of which Rs. 50,300 were from 20,120 *bighás* of early crops. Under liquor-yielding trees 25,000 palms and 147 date trees yielded a gross produce worth Rs. 1,25,257, with a cost of Rs. 62,610, a rental of Rs. 46,949, and a profit of Rs. 15,698.³ Fisheries yielded

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North Thána,
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Bassein.

¹ 25th December 1845, Thána Collector's File, General Condition, 1843-1853.

² Mr. Law, Collector, 8th April 1846, Thána Collector's File, 1843-1853.

³ As regards the assessment of cocoa and betel palms it appears that before 1837 palm plantations paid, besides a tree cess, a *bigha* tax of 8s. (Rs. 4). These had the effect of discouraging their growth, and in 1837 a consolidated *bigha* rate of from 2s. to 16s. (Rs. 1 - Rs. 8) was levied. Mr. Davidson, 25th Decr. 1845, Thána Collector's File, General Condition, 1843-1853.

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Máhim,
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Rs. 17,176 and left a profit of Rs. 7027, the charges amounting to Rs. 10,149.

In Máhim, under garden lands, 1409 *bighás* yielded a gross produce worth Rs. 1,36,914, with a tillage cost of Rs. 94,674, a rental of Rs. 5278, and a profit of Rs. 36,962, of which Rs. 13,900 were from 139 *bighás* of cocoa-palms, and Rs. 9361 from 407 *bighás* of sugarcane, Rs. 7446 from 438 *bighás* of plantains, and Rs. 5025 from 201 *bighás* of ginger. Under dry lands, 19,418 *bighás* yielded a gross produce worth Rs. 4,61,132, with a tillage cost of Rs. 2,25,788, a rental of Rs. 77,335, and a profit of Rs. 1,58,009, of which Rs. 1,57,763 were from 19,173 *bighás* of early crops. Under liquor-yielding trees, 17,000 palm and 18,300 date trees yielded a gross produce worth Rs. 70,281, with a cost of Rs. 19,204, a rental of Rs. 5394, and a profit of Rs. 45,683. Fisheries yielded Rs. 31,220 and left a profit of Rs. 21,854, the charges amounting to Rs. 9366.

Sanján.

In Sanján, under garden lands, 352 *bighás* yielded a gross produce worth Rs. 25,228, with a tillage cost of Rs. 17,876, a rental of Rs. 1019, and a profit of Rs. 6333, of which Rs. 2000 were from 99 *bighás* of plantains, Rs. 1910 from 20 *bighás* of cocoa-palm, and Rs. 1179 from 71 *bighás* of sugarcane. Under dry land, 38,036 *bighás* yielded a gross produce worth Rs. 4,52,091, with a tillage cost of Rs. 2,37,247, a rental of Rs. 87,092, and a profit of Rs. 1,27,752, of which Rs. 97,420 were from 24,355 *bighás* of early crops, Rs. 25,800 from 12,900 *bighás* of upland or *varkas* crops, and Rs. 4158 from 693 *bighás* of late crops. Under liquor-yielding trees, 13,791 palm and 138,249 date trees yielded a gross produce worth Rs. 1,99,194, with a cost of Rs. 19,729, a rental of Rs. 20,729, and a profit of Rs. 1,58,736. Fisheries yielded Rs. 30,432 and left a profit of Rs. 22,415, the charges amounting to Rs. 8017.

Kolvan.

In Kolvan, now Váda and Sháhápúr, there were no garden crops. Under dry land 15,973 *bighás* yielded a gross produce worth Rs. 1,75,815, with a tillage cost of Rs. 86,598, a rental of Rs. 45,265, and a profit of Rs. 43,952, of which Rs. 39,920 were from 10,644 *bighás* of early, and 3972 from 5296 *bighás* of upland crops. Under liquor-yielding trees 1417 palm trees yielded a produce worth Rs. 1417, with a cost of Rs. 354, a rental of Rs. 465, and a profit of Rs. 598; and 7500 *moha* trees yielded a produce worth Rs. 6250, with a cost of Rs. 3750 and a profit of Rs. 2500.

Bhiwndi.

In Bhiwndi, garden land measured only eleven *bighás* all under sugarcane. It yielded a gross produce worth Rs. 660, with a tillage cost of Rs. 570, a rental of Rs. 58, and a profit of Rs. 32. Under dry land, 32,182 *bighás* yielded a gross produce worth Rs. 5,00,367, with a tillage cost of Rs. 3,15,050, a rental of Rs. 1,10,239, and a profit of Rs. 75,078, of which Rs. 55,258 were from 26,000 *bighás* of early, Rs. 9773 from 3224 *bighás* of upland, and Rs. 9614 from 2814 *bighás* of late crops. Under liquor-yielding trees, 8711 palm trees yielded a gross produce worth Rs. 29,379, with a cost of Rs. 10,344, a rental of Rs. 2722, and a profit of Rs. 16,313. *Moha* trees yielded a gross produce worth Rs. 36,982 and left a profit of Rs. 2435, the charges amounting to Rs. 34,547. Fisheries yielded

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Rs. 6110 and left a profit of Rs. 790, the charges amounting to Rs. 5320.¹

By the very liberal sacrifices of land revenue between 1835 and 1842 Government raised the mass of the landholders from labourers to be owners of valuable properties. Numbers of the people were unfit for their new position. Finding themselves with a large margin of profit they spent recklessly, out of proportion to their means. The prey was sighted from afar by the thrifty greedy Vánis of Márwár. They flocked to the district in crowds and settled in even its remotest villages. They tempted the people with the offer of money and took written bonds payable at a hundred per cent interest. If the borrower did not pay, the rate of interest was doubled, and, if he again failed, a decree of the civil court was passed against him and his lands and his house were sold. The Márwáris grew rich in a few years, made over their interest to young retainers, and carried their spoils to their own country. Numbers of the people of the district were turned out of their lands and their homes, and reduced to be the Márwáris' tenants or their labourers.²

In 1844 an important change was made by abolishing most of the cesses that had hitherto been levied and introducing a salt-tax in their place. The chief taxes that were remitted were the license *mohhtarfa* cess yielding £1306 (Rs. 13,060), and a fisherman's cess yielding £3325 (Rs. 33,250).³

In 1846 a census was taken and showed a total population of 554,937. These returns were believed to be incomplete, and a second census taken five years later showed an increase of about 38,255.⁴

In 1850 the Revenue Commissioner Mr. Shaw urged that Thána and Kolába should be made separate districts. The unwieldy size of the present district, its nearness to Bombay, the large number of petitions, and the weight of the magisterial and current duties made it too heavy a charge to be well managed.⁵ According to the Collector Mr. Law, if the proposal to divide the Konkan into three districts was carried out, Thána with eleven sub-divisions would have an area of about 4000 square miles, a population of nearly 525,000, and a revenue of about £150,000 (Rs. 15,00,000) ; Kolába with five sub-divisions would have an area of nearly 1500 square miles, a popu-

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1846.

Cesses,
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Census,
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1850.

¹ Mr. Davidson, 25th December 1845, Thána Collector's File, Reports on General Condition, 1843-1853.

² Mr. Law, Collector, 8th April 1846, Thána Collector's File, Gen. Con., 1843-1853.

³ Including Sankahi Rájpuri and Ráygad, the *mohhtarfa* yielded £1780 (Rs. 17,800) and the fishermen's cess £3334 (Rs. 33,340). Collector to Revenue Commissioner, 1072 of 11th August, and 1434 of 13th November 1843, in Thána Collector's File of Taxes, Vol. II. A few cesses were continued some by oversight, others because they were thought to form part of the land rental. They were abolished by order of Government in 1849. (Rev. Rec. 34 of 1851, 373). But as late as 1856 taxes were still kept up that should long ago have been stopped. Mr. Jones, Collector, in Rev. Rec. 19 of 1856, part 3, 1005.

⁴ Including Sankahi Rájpuri and Ráygad, the total population was returned at 764,320 in 1846 and 815,849 in 1851 ; and excluding the three sub-divisions the totals were 554,937 and 593,192. Thána Collector's File of Statistics, 1836-1860. The details have been given in the Population Chapter.

⁵ Mr. Shaw, Rev. Com., 21st August 1851, in Rev. Rec. 35 of 1851, 25-26.

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Revenue,
1837-1853.

lation of nearly 300,000, and a revenue of £105,900 (Rs. 10,59,000); and Ratnágiri with five sub-divisions would have an area of 4500 square miles, a population of 630,000, and a revenue of nearly £92,500 (Rs. 9,25,000).¹

During the last years of this period the district officers more than once urged on Government the advantage of introducing an uniform *bigha* assessment in place of the existing rough and uncertain modes of assessment.² Government agreed that the change was desirable. The measure was delayed only until arrangements could be made for the introduction of a complete revenue survey.³ The first sixteen years of revised assessments (1837-1853), though none of them very prosperous, seem, except 1838-39, to have been fairly favourable.⁴ The returns point to a steady development, revenue collections rising, in spite of the large reductions in rates, from £94,904 (Rs. 9,49,040) in 1837-38 to £105,146 (Rs. 10,51,460) in 1852-53, and outstandings falling from £3185 (Rs. 31,850) to £1204 (Rs. 12,040). The details are shown in the following statement :

Thána Land Revenue, 1837-38 to 1852-53.

YEARS.	Rental.	Remis- sions.	Out- stand- ings.	Collec- tions.	YEARS.	Rental.	Remis- sions.	Out- stand- ings.	Collec- tions.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
1837-38 ...	10,49,249	68,358	31,846	9,49,045	1845-46 ...	10,07,954	43,468	4507	9,57,979
1838-39 ...	11,21,323	1,08,176	17,572	9,05,474	1846-47 ...	10,04,306	9337	4491	9,93,478
1839-40 ...	10,99,630	54,656	9374	10,35,690	1847-48 ...	10,12,984	18,760	4978	9,92,217
1840-41 ...	11,31,309	39,985	4416	10,76,808	1848-49 ...	10,34,449	19,210	14,590	9,90,849
1841-42 ...	9,61,734	58,747	4418	8,98,569	1849-50 ...	10,35,117	17,330	8133	10,09,654
1842-43 ...	9,90,049	14,686	3253	9,73,110	1850-51 ...	10,53,921	18,811	29,519	10,07,591
1843-44 ...	9,85,074	15,721	10,308	9,59,145	1851-52 ...	10,63,553	20,796	14,915	10,37,842
1844-45 ...	9,84,679	15,449	5637	9,62,508	1852-53 ...	10,85,073	21,573	12,043	10,51,460

Survey,
1853-1856.

In 1852 arrangements were at last completed for introducing the revenue survey into Thána, and under Captain, now General, Francis operations were begun in November of that year by the measurement of the lands of Nasrápur. The plan of the survey was to measure in detail every rice and cold-weather crop holding, and to measure the uplands, the grass, and the hill-grain lands as a whole, calculating their area by scale measurement from a map constructed from a circuit survey of the village. To measure the rice and cold-weather crop lands a double process was in most cases necessary. The land was first divided into section or survey numbers, and then the individual holdings which each survey number contained

¹ The Collector, 7th October 1850, Thána Collector's File, Statistics, 1836-1860.

² Mr. Compton, first assistant collector, 16th October 1851, Thána Collector's File, General Condition, 1843-1853. The north districts of Sanján, Máhim, and Kolvan required (1856) the survey assessment most. In Sanján and Máhim the land assessment was extremely irregular. Mr. Jones, 23rd May 1856, in Bom. Gov. Rev. Rec. 19 of 1856, part 3, 1005.

³ Gov. Letter, 20th February 1851, in Rev. Rec. 34 of 1851, 155.

⁴ The available details are: 1837-38 a bad year, Rev. Rec. 975 of 1839, 111, 119; 1838-39, rain failed and caused distress, Rev. Rec. 1102 of 1840, 114; 1839-40 a good year, Rev. Rec. 1244 of 1841, 141-151; 1847-48, rains favourable but lasted too late, Rev. Rec. 34 of 1851, 47-48; 1848-49, long breaks and a failure of late rains, do. 245-247; 1849-50, heavy rains lasted too long, Rev. Rec. 35 of 1851, 49; 1850-51, scanty rainfall, Rev. Rec. 27 of 1855, 59.

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were separately measured and recorded as sub, or *pot*, numbers. This made the survey very minute and tedious, compared with the survey of the Deccan.¹

The survey of Nasrápur sub-division was begun in 1852-53 and finished in 1853-54. Nasrápur had an area of 237,824 acres or 371½ square miles, 300 villages, and 62,761 inhabitants. It was bounded by the Sahyádris on the east, by Sánkshi now Pen in Kolába on the south, by a range of hills on the west, and by Kalyán and Murbád on the north.

The first block of villages in which survey measurements were introduced was the mahálkari's division of Khálápur, a tract bounded by the Sahyádris on the east, Sánkshi now Pen in Kolába on the south, Panvel on the west, and the mámlatdár's division of Nasrápur on the north. It had an area of 84,182 acres or about 131½ square miles, 123 villages of which 116 were Government and seven were alienated, and thirty-two hamlets of which twenty-nine were Government and three were alienated. The population was about 25,000 almost all of whom were husbandmen. The rainfall was from eighty to 100 inches and there was a considerable forest area. Of 12,685 arable acres 12,641 were under rice. A second crop, generally of *vál* or gram and sometimes of *tur* and *tíl*, was not unfrequently grown. There was a large area (71,497) of uplands and hill lands, from which occasional crops of the coarser hill grains were raised, but which were generally fallow, given either to grass, or left for the growth of brushwood to be used as wood-ash manure.

Till late in the eighteenth century the rice lands had remained unmeasured, the rental being fixed on a lump or *dhep* of land. In 1771-72 the rice lands were measured into *bighás*. A few years later (1788-89) they were remeasured by Sadáshiv Keshav and the lands divided into three classes, the first class paying a *bigha* rate of 10s. (Rs. 5), the second of 8s. (Rs. 4), and the third of 6s. (Rs. 3).² Under the farming system that was soon after introduced, the difference of class was disregarded, and the Government demand raised to an uniform rate of 11s. (Rs. 5½). These rates were continued under the British until the revision of rates by Mr. Davies in 1835-36. Under Mr. Davies' settlement the old measurements were accepted. Instead of the old first and second classes of land, a first class at 8s. 6d. (Rs. 4½) was introduced and the old third class at 6s. (Rs. 3) was made a second class at 7s. (Rs. 3½). These were the rates at which Kunbis were charged. The privilege of specially low rates previously enjoyed by high class or *pándharpesh* landholders was continued, and their rate fixed at 7s. (Rs. 3½). These rates were really lighter than they seemed, as strict survey measurements showed that the *bigha*, though nominally one of ¼th of an acre, really included ¾th. There was very little cold-weather tillage, only forty-four acres, which when tilled would seem to have been assessed at a little over 2s. (Rs. 1)

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Nasrápur,
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Khálápur,
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¹ Bom. Gov. Sel. XCVI. 3-4.² See footnote 1 on p. 559.

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an acre. Mr. Davies' arrangement for upland tillage was, that when the ground was fallow no rent was charged, and that every holder of rice land was for each rice field allowed a customary share of upland, the grass and brushwood of which was burned for ash manure. When hill-grains or oilseed was grown the area was either roughly measured and charged at 2s. (Re. 1) a *bigha*, or a plough cess of 3s. (Re. 1½) was levied. If hemp, tobacco, pepper, or other rich crops were grown, specially heavy rates had to be paid.¹ In some of the wilder parts the tillage of patches of forest land was charged at the rate of 1s. 6d. (12 *as.*) on each sickle or *koyta*, and, under a special provision, the Káthkaris were allowed to till half a *bigha* of hill land free of charge. The effect of Mr. Davies' revision was a reduction in the Government demand from about £4700 to £3700 (Rs. 47,000 - Rs. 37,000) or about twenty per cent. This reduction was accompanied by the abolition of customs duties, which, according to Mr. Davies' calculations, had represented a further charge of from twenty-five to thirty per cent on the produce of a *bigha*.² Further relief was soon after given by the remission of very heavy outstanding balances. The condition of the district was also improved by the making of roads.

The result of these changes was a rapid spread of tillage from about 7000 acres in 1835-36 to about 11,000 acres in 1845-46 with a corresponding rise in collections from about £3150 to £4550 (Rs. 31,500 - Rs. 45,500). The next eight years showed a steady but much slower progress to a tillage area of nearly 12,000 acres and a rental of about £4700 (Rs. 47,000). In 1853-54 not more than 1000 acres of arable land were left waste. The chief rice market was Panvel, and besides the mail road to Bombay, roads had been opened to Panvel, to Pen in the south, and to Kalyán in the north-west. The revenue was easily paid. In 1853-54 of £4725 (Rs. 47,250) only £17 (Rs. 170) or one-quarter per cent had to be remitted. The people were generally fairly off, and but for their besetting sin of drunkenness would have been very well-to-do. Under these circumstances the Survey superintendent was of opinion that no great reduction of assessment was required. For rice lands he proposed acre rates varying from 8s. 6d. to 4s. 3d. (Rs. 4½ - Rs. 2½) and averaging 7s. (Rs. 3½).³ For the very small area, 44 acres, of late

¹ The details were, hemp Rs. 5, brinjals and tobacco Rs. 4-2, and pepper Rs. 1-9. Bom. Gov. Sel. XCVI. 8.

² Bom. Gov. Sel. XCVI. 5.

³ The system of classification adopted in the case of rice lands was based on their division into the two main classes of early or *halva* and late or *garva*. Of the early there were two groups, the *pánpik* or rain crop, coarse inferior kinds that ripen about the end of September, and the remaining kinds of *halva* that ripen in October. All the finer kinds of rice belong to the late or *garva* class which fetched from 4s. to 8s. (Rs. 2-Rs. 4) a *khandi* more than the early kinds. A calculation of the value of the different rice crops showed that if 16 annas were taken to represent the outturn of the late, or *garva*, kinds of rice, from 14 to 12 annas would be the proportionate value of the better, and from 9 to 10 annas of the inferior early crops. The rules for classifying the fields according to their soil and their supply of water, were based on the calculation of the value of the crop. Thus in the case of a *halva* field falling into the second water class, its rate would be 6 annas for water, and 7 or 8 annas for soil that is a total of 13 or 14 annas. Again *pánpik* fields would probably be fourth class as regards water and third class as regards soil. This gives 10 annas for the best *pánpik* fields. Bom. Gov. Sel. XCVI. 16-18.

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crop land he proposed a maximum rate of 2s. 6d. (Re. 1½) and an average of about 2s. (Re. 1). Instead of the former system of making uplands pay only when they were cropped, Captain Francis proposed that a yearly charge should be levied whether they were tilled or not, and that, as each rice field had a plot of upland allotted to it, the charge for the upland should be combined with the charge for the rice field. He proposed to arrange the villages into four classes according to the proportion that upland bore to rice land. The proposed addition was in the first class from 8s. 6d. (Rs. 4-4) to 9s. 9d. (Rs. 4-14) or about fourteen per cent, in the second class from 8s. 6d. (Rs. 4-4) to 9s. 3d. (Rs. 4-10) or about nine per cent, and in the third class from 8s. 6d. (Rs. 4-4) to 8s. 10½d. (Rs. 4-7) or about four and a half per cent. In the fourth class there would be no increase on the rice rate of 8s. 6d. (Rs. 4½) as there was little or no upland.¹ In four villages where the proportion of hill land to rice was specially large, he was of opinion that the plough rate, or *nāngarbandi*, system should be continued. A plough tax should also, he thought, be levied on any upland taken for tillage by any one who did not hold rice land. As regards forest clearings he thought that the sickle cess and the special provision in favour of Káthkaris should be continued. There was no very large body of upper class or *pándharpesh* landholders, and the assessment of the land that they held on specially low rates was only £487 10s. (Rs. 4875). Captain Francis was of opinion that it would not be advisable entirely to do away with their privileges, and that it would be better to fix a maximum rate and remit the balance between that maximum and the actual assessment. This privilege should, he considered, be limited to the individuals holding land under the *pándharpesha* tenure and should cease on their death. The effect of these proposals was to lower the Government demand from £5074 to £4662 (Rs. 50,740-Rs. 46,620), a reduction of about 8½ per cent.

The Collector in forwarding the Superintendent's report, approved of his classification and proposals for rice land, late-crop land, and forest patches. But the scheme for adding a charge for uplands to the payment of rice lands was, he thought, unsuitable. His chief objections were that many husbandmen held rice land without uplands and others held uplands without rice-lands, and that there were no means for ensuring that in the case of sales of land the rice and uplands would be sold together.² Captain Francis in reply contended, that in very few if in any cases was rice land held without uplands, and that if a man held uplands without rice lands he would under the proposed scheme have to pay for it. It was the custom, he said, never to sell rice without its upland.³ In reply

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¹ Captain Francis afterwards found that some of the rice lands should, on account of their specially good supply of water, have their rates raised. He accordingly altered the rates to 9s. (Rs. 4-8) for the first class, 8s. 9d. (Rs. 4-6) for the second class, and 8s. 7½d. (Rs. 4-5) for the third class. The addition for uplands was proportionately lowered and the whole demand remained the same. This change was approved by Government. Bom. Gov. Sel. XCVI. 9, 67-68.

² Mr. Seton Karr, 387 of 22nd February 1855, in Bom. Gov. Sel. XCVI. 34.

³ Bom. Gov. Sel. XCVI. 37-43.

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1855.

the Collector maintained the correctness of his former views, stating that cases of men holding rice land without upland were not uncommon, and that sales of rice land and of upland by themselves, though not usual, were not unknown.¹ The Revenue Commissioner considered that the Superintendent's settlement might be introduced experimentally. He so far agreed with the Collector as to the unfairness of letting a man with a very small patch of rice land have rights over a large tract of upland, that he proposed that a minimum of rice land should be fixed beyond which the ownership of rice land would not carry the right to use uplands. The Superintendent was directed to watch and inquire into the custom of selling rice and uplands separately.²

The proposed settlement was reviewed by Government in their letter 3370, 2nd September 1856.³ Though the sanction to its experimental introduction was confirmed, the proposals did not meet with the full approval of Government. As regards the reduction of nearly ten per cent, Government were not satisfied that in the prosperous state of the sub-division this was necessary. They did not approve Captain Francis' plan of including the charge on the uplands in the rice payments. They thought that it did not sufficiently provide for the inequalities in the amount of the upland held along with rice land and did not provide for the case of separate sales of rice land and upland. Government were of opinion that though the minute survey of upland holdings might on the score of expense be unadvisable, it was necessary that the area given to upland holdings should be marked off from the village grazing lands and from the Government forest and grass lands. Further, that though the upland holdings were not surveyed, that their boundaries should be marked and that a list of the fields should be made. This would be sufficiently checked by the scientific survey of the whole village area, and would give a fair representation of the different fields and of the unoccupied hill lands or waste. If this were done Government held that there would be little difficulty in assessing a fixed yearly rental on each of the holdings, to be paid whether the land was tilled or left fallow. This was to be done in future surveys, but Government granted their sanction to the experimental settlement of the mahálkari's division of Nasrápur.⁴ As regards the claims of the *pándharpeshás* to specially low taxation, Government were inclined to doubt whether it was advisable or possible to repeal their privileges.⁵

Nasrápur,
1856.

The survey settlement was next introduced in the mámlatdár's portion of the Nasrápur sub-division. It had an area of 153,642 acres or 240 square miles, 177 villages, and 37,761 inhabitants. It was bounded by the Sahyádris on the east, the mahálkari's division of Khálápúr on the south, a range of hills on the west, and Kalyán and Murbád on the north. In the north were stretches

¹ Mr. Seton Karr, 723 of 10th April 1855, in Bom. Gov. Sel. XCVI. 44-49.

² Mr. Fawcett, 894 of 23rd April 1855, in Bom. Gov. Sel. XCVI. 53-54.

³ Bom. Gov. Sel. XCVI. 61-71.

⁴ Bom. Gov. Sel. XCVI. 66, 331-332.

⁵ Bom. Gov. Sel. XCVI. 70.

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of rice lands broken by ranges of low hills covered with teak, *ain*, and other common forest trees. Eastwards the land was very rugged, the woods deepened into forests, and the rice lands narrowed into straggling patches. In the centre and west was a thinly wooded plain crossed near the south by two of the western Sahyádris spurs. The fall of rain though usually less than on the coast was abundant, and a failure of crops was rare. Its two rivers, the Pej and the Ulhás, were generally dry in the hot season and there was commonly a great want of drinking water. Of the 177 villages, seven were held rent-free, six were held on special service or *izáfat* tenure, and the remaining 164, of which one was *khoti* or held by a revenue farmer, were managed by Government.¹ Of its 37,761 people, or 157 to the square mile, all were husbandmen; it was doubtful whether a single family was supported by manufactures. The Kunbi, or Marátha was the most numerous caste, and next to them came the Bráhmans and Prabhus who were known as *pándharpeshás*.

Three of the five petty divisions or *tarafs* had been measured by Trimbak Vináyak and two by Sadáshiv Keshav. The returns were nominally in *bighás*, but in Trimbak's measurements $1\frac{1}{4}$ *bigha* was recorded as a *bigha*, and in Sadáshiv's the *bigha* instead of three-fourths was nearly equal to a full acre. The high rates introduced by the revenue farmers were continued till Mr. Davies' revision in 1835-36. Mr. Davies adopted several rates in rice lands of which 9s. (Rs. 4 $\frac{1}{4}$) was the highest and 8s. 6d. (Rs. 4 $\frac{1}{4}$) the most general. In some villages he fixed the rates at 7s. (Rs. 3 $\frac{1}{4}$), and in a few under the Sahyádris the rate was as low as 5s. (Rs. 2 $\frac{1}{2}$). The effect of the new rates was to lower the Government demand from £6375 to £5177 (Rs. 63,750 - Rs. 51,770), a reduction of between eighteen and twenty per cent. The value of this relief was increased by the abolition of transit dues and the remission of outstanding balances. The result was an increase in the tillage area from about 13,000 acres in 1836-37 to about 17,000 in 1846-47 and 19,000 in 1854-55, and a corresponding advance in revenue from about £4100 to £6400 (Rs. 41,000 - Rs. 64,000). In 1854-55 there were less than 2000 acres of arable waste, the revenue of £6449 (Rs. 64,490) was recovered without difficulty and with only £38 (Rs. 380) remissions, and the people, though not entirely out of debt, were less dependent on the moneylender than in any part of the Deccan of which Captain Francis had revised the assessment. Panvel and Kalyán the two chief rice markets were easily reached along good roads and the railway between Kalyán and Poona would be soon opened. Under these circumstances there seemed no reason for lowering the assessment. Captain Francis proposed that the rice lands should be divided into six classes, paying rates varying from 9s. to 6s. (Rs. 4 $\frac{1}{4}$ - Rs. 3). Two hill-top villages were specially assessed at 5s. (Rs. 2 $\frac{1}{2}$). Late crop lands, of which there was an area of 1191 acres, were proposed for assessment at 3s. (Rs. 1 $\frac{1}{4}$). As regards uplands he divided the villages into five classes,

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¹ Two of the 164 villages had no land. Bom. Gov. Sel. XCVI. 75.

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and proposed that those who had uplands in the proportion of eight to ten acres to one of rice should pay 1s. (8 *as.*), those who had from five to six acres 9d. (6 *as.*), those who had three to four acres 6d. (4 *as.*), those who had from 1½ to two acres 3d. (2 *as.*), and no charge should be made for those who had less than one acre. The highest rate for rice and upland combined was 10s. (Rs. 5). Twenty villages close to the Sahyádris with a very large area of upland should in his opinion be kept under the plough rate system. The result of the whole proposals was a reduction from £6931 to £6660 (Rs. 69,310 - Rs. 66,600) or about four per cent.

The *pándharpeshás* claimed the deduction of one-quarter of the area besides their specially low rates. To this deduction of area Captain Francis was satisfied they had no better claim than other landholders. As regards their specially easy rates he recommended that, as in the other division of the *táluka*, the concession should be continued to the actual holders. The *khot* who held the village of Khándas held under a deed of Náráyan Ballál Peshwa. The lands of this village were measured and assessed, and showed a rental of £149 (Rs. 1490), or more than £100 (Rs. 1000) in excess of the *khot's* payment. The six special service or *izáfat* villages were also measured and assessed. Except in one, where it was much less, the actual payments differed little from the survey rates.

In forwarding Captain Francis' report, the Collector Mr. Seton Karr approved of the proposals for rice and late-crop lands, but, as in the case of the other part of the sub-division, he objected to the system proposed for uplands. He thought that the privileges of the *pándharpeshás* should at once be stopped. The *khots* dealt most harshly with their tenants, and the tenure should in his opinion, if possible, be abolished. He thought that the special service, or *izáfat*, villages might be leased to the holders at the survey rental and that they should not be allowed to rack-rent their tenants-at-will. Captain Francis' proposals were sanctioned as a temporary measure in April 1857.¹

Panvel,
1856.

The survey of Panvel was begun in 1853-54 and finished in 1854-55. Under the Revenue Commissioner's sanction the new settlement was provisionally introduced in 1856-57. The sub-division was bounded on the west by the sea, on the south for ten miles by the Ávra creek, then along a chain of hills that separated Panvel from Pen till it met Nasrápur, whence branching to the north it stretched to Prabal hill and skirting Mátherán extended nearly to Malanggad hill. From Malanggad there was no well marked boundary to the Taloja creek which formed its north-west limit on to the coast. It had an abundant and regular rainfall of over 100 inches, and had great natural advantages being intersected by two tidal rivers and many tidal creeks, and having the important market of Bombay close at hand. It contained a superficial area of 207 square miles with 229 villages, of which thirty-six were alienated, seven were service, and 186 were Government. Of the Government

¹ Gov. Letter 1700, 9th April 1857. Bom. Gov. Sel. XCVI. 97.

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villages some were only reclaimed salt wastes with no village sites. Of the whole number 143 belonged to the *mámlatdár's* and forty-three to the *maháلكari's* charge. Of 111,949 acres the whole surveyed area, 19,141 were sweet rice land, 10,358 salt rice, 2086 late crops and garden, and 80,364 uplands and hill lands. There were upwards of 50,000 people, about a third of them *Ágri Kunbis*, about 8200 *Maráthás* and *Kunbis*, 2600 *Musalmáns*, and 2250 *Bráhmans* and *Prabhus*. Of the two parts of the sub-division the *mámlatdár's* share had been under British management since the cession of the Konkan by the Peshwa, and the *maháلكari's* was part of the *Kolába* state that lapsed in 1840. In the *maháلكari's* villages no change had been made since their transfer to the British. In the *mámlatdár's* villages the high rates which were continued for several years after the beginning of British rule were revised by Mr. Davies in 1836-37, who lowered the Government demand from £9918 to £7428 (Rs. 99,180 - Rs. 74,280), a reduction of about 25 per cent. Mr. Davies found the people very impoverished and in some of the *Auroli* villages introduced a low uniform rice rate of 6s. (Rs. 3). The effect of these reductions was the gradual rise of tillage from about 19,000 acres in 1836-37 to about 24,000 acres in 1855-56, or within about 1000 acres of the whole arable area. The revenue during the same time rose from about £7400 to £8200 (Rs. 74,000 - Rs. 82,000). The effect on the people had been a complete change from a state of abject poverty to contentment, and, in some cases, to wealth. The people were generally thriving, the command of the Bombay market enabling them to realize a good profit for their straw and grass as well as for their rice. The *Ágris*, the bulk of the husbandmen, though careful in money dealings, indulged so freely in spirits, that in many villages scarcely a sober man could be found after eight o'clock at night.

The position of *Panvel*, on the sea coast with many of its villages intersected by salt water creeks, introduced a new element in the system of settling the survey rates. The rice lands belonged to two main classes, sweet and salt. The conditions influencing the sweet rice lands were the same as in *Nasrápur* and the same system of classification was followed. In the salt rice lands the conditions were very different. There was no burning of brushwood, no sowing in seed beds and no planting; the seed was soaked till it sprouted, and was then sown broadcast and trodden into the ground. The salt rice lands varied greatly in character, from barren lands subject to partial overflow at spring tides, to lands long reclaimed and yearly washed with fresh water, whose yield was little less than the yield in sweet rice lands. As regards soil they were arranged under two orders, reddish soils found at a distance from the sea and fairly free from salt, and black soils, a larger class, varying in fruitfulness according to the amount of salt they held. In a rupee, that is in sixteen parts, eight were allotted to soil and eight to water. To meet the difference in soil due to the quantity of salt, a table of faults was applied ranging from eight *annas* to three. In applying a water rate, as was the case with the sweet rice lands, which according to their crop were grouped into *halva* or early and *garva* or late, the salt rice lands were

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formed into two classes according as they yielded the more valuable *choka* or white, or the poorer *rāta* or red. These were found to correspond very closely with the sweet rice classes and the scale required little adjustment. As regards the sweet rice lands Captain Francis proposed to divide them into six classes, twenty-eight villages paying 10*s.* 6*d.* (Rs. 5½), fifty-eight paying 10*s.* (Rs. 5), thirty paying 9*s.* 6*d.* (Rs. 4½), twenty-six paying 9*s.* (Rs. 4½), twenty-one paying 8*s.* 6*d.* (Rs. 4½), and thirteen paying 8*s.* (Rs. 4). Six specially rich and well placed villages were charged 12*s.* (Rs. 6). A few reclamations or *khārs* being well washed with fresh water, yielded a sweet late crop and could be charged sweet rice rates. With this exception the salt rice lands belonged to two classes those near the sea and those safe from flooding. The best lands were rated at 9*s.* (Rs. 4½), and the more exposed lands at 8*s.* 6*d.* to 8*s.* (Rs. 4½-Rs. 4). In the case of the latter the specially low rates for the red or *rāta* rice came in and lowered the charge to 5*s.* (Rs. 2½), and in a few spots to 2*s.* (Rs. 1). The result of these rates was a total rental of £8650 (Rs. 86,500) or an increase of about 3½ per cent. In the mahālkari's petty division where unrevised grain rates were in force, the area under tillage had risen from about 4000 acres in 1840 to 6000 in 1855-56, leaving almost no arable land untilled. Under the system of grain commutation payments, large remissions averaging about £300 (Rs. 3000) a year were granted and the collections varied greatly from year to year. They fell from about £2400 (Rs. 24,000) in 1840 to a little over £1800 (Rs. 18,000) in 1848 and then rose irregularly to £2400 (Rs. 24,000) in 1853-54. Very high commutation rates in the year before the survey had forced them up to £2732 (Rs. 27,320). Compared with that year the proposed rates in the petty division showed a fall from £2732 to £2216 (Rs. 27,320-Rs. 22,160) or a reduction of about 19 per cent. But on the average of ten years the fall was £7 (Rs. 70) only. Taking the figures of the sub-division and the petty division together, the proposed rates showed a total of £10,866 (Rs. 1,08,660), or an increase of £624 (Rs. 6240) on the average collections in the ten previous years.

Late crop and garden lands were of little importance. Gram *tur* and *til* were the crops, and the total rental, if all the waste was taken for tillage, would not come to more than £263 (Rs. 2630). The rates proposed were 3*s.* (Rs. 1½), except in Panvel where, as both the soil and the market were specially good, a rate of 3*s.* 6*d.* (Rs. 1½) was proposed. In the hot weather, with the help of lever lifts or *budkis*, a small strip on stream banks grew onions, vegetables, and a little sugarcane. The proposed rate was 5*s.* (Rs. 2½) and the probable revenue £28 (Rs. 280).

As regards uplands a new system was introduced in accordance with Government orders. Uplands were of two classes, those held in connection with rice tillage and those which remained with Government. The land was measured by taking points fixed at the time of measuring the rice lands or the survey of the village circuit and joining them together, the new lines being marked by boundary stones. The area was then calculated from its outline on the map. In some cases where there was a specially large area of upland,

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measurement by the chain and cross-staff was necessary. But as a rule it was found enough to take the map as the basis for dividing the land into numbers. About 26,000 acres were measured in this way at an average cost of 1½*d.* (11 *pies*) an acre. Captain Francis proposed an acre rate of 6*d.* (4 *as.*) on the coast and 4½*d.* (3 *as.*) on the inland uplands. This would give from the allotted land, that is the land held along with rice fields, a revenue of £289 (Rs. 2890) and from the other lands a revenue of £153 (Rs. 1530) or a total of £442 (Rs. 4420), a sum £170 (Rs. 1700) in excess of the average revenue from uplands during the ten previous years. A further sum of £40 (Rs. 400) was due from forest or *dali* tillage.

There were no *pándharpeshás* enjoying the favour of specially easy rates. The seven special service or *izáfát* villages were surveyed and assessed. In all cases the survey rental was higher than that formerly paid. But it was proposed, as in Nasrápur, to offer the villages to the *izáfát*dárs on a thirty years' lease on condition of their paying the survey rental. The question of the tenure of the embanked or reclaimed lands was one of importance. These reclaimed lands were held in two ways: either there was one owner, called *shilotridár*, who represented the original reclainer, or the land was held by a body of men called *kulárag*s. In the first instance the owner was responsible for the repair of the dams and levied a special *man* of grain to meet the cost. The owners were said to be very exacting. Where the reclamation was held by a body of husbandmen no special *man* of grain was levied for repairs. The holders paid direct to Government and arranged among themselves for the repair of the dams. In Government reclamations the *man* was levied and Government was responsible for the repairs. Captain Francis thought that in the case of reclamations held by a private person or by a body of men the present plan should continue. In Government reclamations instead of the *man* of rice an acre fee of 1*s.* (8 *as.*) should be levied and the amount set apart as a fund to meet any expenses required for repairs. The repairs would be carried out by the villagers and the payment made by the assistant collectors. As regards the question of the grant of leases to reclaim salt wastes, Captain Francis was of opinion that the term of the lease should vary from fifteen to twenty years.

Mr. Jones the Collector, though he thought some of the rates rather high, approved of Captain Francis' proposal.¹ The proposals were also approved by the Revenue Commissioner and were sanctioned by Government on the 5th of April 1859.²

The next part of the district settled was Kalyán. At the time of settlement (1859) Kalyán was bounded on the north by the Kalyán creek and its tributary the Bhátsa river, on the east by Murbád, on the south by Nasrápur, and on the west by the Malanggad hills. The area was about 215 square miles,³ the length from north to

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¹ Mr. Jones, 23 of 5th January 1857, in Bom. Gov. Sel. XCVI. 122-126.

² Gov. Letter 1127 of 1859. Bom. Gov. Sel. XCVI. 134-138.

³ These 215 square miles or 137,729 acres contained 19,906 acres of rice land, 1755 of late crop land, 180 of garden land, 54,715 of uplands, 48,124 of unarable and hill land, and about 13,049 acres occupied by alienated villages. Bom. Gov. Sel. XCVI. 269.

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south varying from eighteen to twenty-three miles, and the breadth from east to west from six to thirteen. The people numbered 35,000 or 160 to the square mile. Of 165 villages, 147 were Government, three were held on *izáfat* or special service tenure, and two were partially and thirteen entirely alienated.¹ Of these only the thirteen entirely alienated villages were excluded from the survey settlement. Of the Ulhás, Kálu, and Bhátsa rivers that crossed the sub-division and fell into the Kalyán creek, the Ulhás and Kálu were navigable for only a short distance from their meeting with the main creek. Boats of small tonnage could pass up the Bhátsa as far as Vásundri about ten miles above Kalyán. As Kalyán was partly a coast and partly an inland tract, some of its villages had a navigable river for the transport of their produce, while a few were rather far from market and difficult of access by carts. On the whole its means of communication were good. Besides its river and the made road from Kalyán to Chauk, Kalyán was crossed in two directions by the Peninsula railway, by the Kámpoli (Khopoli) branch to the south and the Vásind branch to the north. Except Kalyán the railway stations were little used. A small quantity of rice was shipped for Bombay from Vásundri and one or two villages on the Bhátsa; with this exception the whole rice produce was brought to Kalyán for export to Bombay. There were several warehouses in the town where the rice was cleaned before it was shipped. Kalyán was a fairly large town with above 7000 people.

During the ten years ending 1841-42, remissions were large and collections irregular. The two years 1834-35 and 1835-36 showed the greatest fluctuations. In 1834-35 the remissions were about £335 (Rs. 3350) and the collections £7136 (Rs. 71,360), which was the largest amount realised during the ten years. In the succeeding year (1835-36) the remissions amounted to £2240 (Rs. 22,400) and the revenue to £5307 (Rs. 53,070). For the latter half of this period of ten years (1837-1842) the revenue averaged about £5900 (Rs. 59,000). During the whole period of these ten years (1832-1842) the largest remissions £2240 (Rs. 22,400) were granted in 1835-36, and the smallest revenue, about £5300 (Rs. 53,000), was collected in 1832-33 and 1835-36. In 1842-43 Mr. Giberne's reduced assessment, which had been introduced in 1837-38, was finally sanctioned by Government, and from that date during the sixteen years ending 1857-58 remissions were small,² and collections rose steadily from about £7200 (Rs. 72,000) in 1842-43 to about £7800 (Rs. 78,000) in 1857-58. During the twenty-six years ending 1857-58 collections averaged £7000 (Rs. 70,000) and during the ten years ending 1857-58 £7700 (Rs. 77,000), while during the five years before Mr. Giberne's assessment the average was estimated at £5900 (Rs. 59,000).

¹ Under the Peshwás, Kalyán formed one of the *pránts* or districts of the Konkan. Besides the present sub-division of Kalyán it included Murbád, Taloja, and Bhiwndi, and part of Nasrápur. Bom. Gov. Sel. XCVI. 267.

² Mr. Giberne's assessment was introduced in 1837-38, but, until it was sanctioned by Government in 1842-43, the reduction was shown as remission. Bom. Gov. Sel. XCVI. 275.

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Mr. Giberne's assessment had placed the sub-division on a fair footing. It was followed by an immediate increase of revenue, and for the last ten years collections had been subject to very little fluctuation. At the same time the cultivators had recovered from great poverty, and in 1859 were fairly off.

The survey was begun in 1854-55 and finished in 1858-59. The new rates were based chiefly on the standard of assessment adopted in the neighbouring sub-division of Nasrápur.¹ The highest acre rates varied according to nearness to market from 12s. to 9s. (Rs. 6 - Rs. 4½) for ordinary rice lands, with an addition of from 3s. to 4s. (Rs. 1½ - Rs. 2) for certain rice lands within the limits of the Kalyán township, which yielded a second crop of vegetables. Including the Kalyán town, thirteen villages within a radius of three miles from Kalyán were placed in the first class and charged a highest rice acre rate of 12s. (Rs. 6). The second class consisted of forty-five villages and were charged a rate of 11s. (Rs. 5½). These villages lay close to the former group and stretched to a short distance beyond the stations of Badlápúr on the south and Titvála on the north. A lower rate was fixed chiefly because these villages were generally about half a day's journey from Kalyán, and had to undergo some small expense in bringing their produce to market. This expense was assumed to be covered by a reduction of 1s. (8 as.). In the third class were placed ninety-one villages with a highest acre rate of 10s. (Rs. 5). The three remaining villages in a forest tract on the outskirts of Murbád were charged a lower rate of 9s. (Rs. 4½) on account of their distance from market and because of their somewhat unhealthy climate.

In a considerable area of land belonging to the town of Kalyán an early crop of rice was followed by a cold weather crop of onions, vegetables, and other garden produce raised by irrigation from ponds and wells. The land cultivated in this way, being essentially rice land, was classed as rice land and an extra water rate was imposed of 4s. (Rs. 2) where water was obtained from reservoirs by channels or 3s. (Rs. 1½) where it was drawn from wells.² There was another small tract of land chiefly in the town of Kalyán where nothing but garden crops were grown; the rate fixed for this land was 6s. (Rs. 3).

For cold weather crop lands, which measured only 1775 acres, a maximum rate of 3s. (Rs. 1½) was fixed.

All the arable uplands, and the steeper hill slopes whose grass and brushwood were taken for wood-ash manure, were divided into numbers and charged a highest acre rate of 6d. (4 as.).

¹ 'As regards climate, there is no appreciable difference in the two sub-divisions of Nasrápur and Kalyán, the fall of rain being pretty much the same in both. They are very similar in respect to fertility. There is in fact in the case of Kalyán the one circumstance of proximity to market to be taken into consideration in determining the amount of increase to be made to the Nasrápur rate, and that being estimated at 3s. (Rs. 1½), 12s. (Rs. 6) will be the maximum rate for Kalyán rice land.' Captain Francis, 11th March 1859, Bom. Gov. Sel. XCVI. 270-271.

² The special water rate which had been levied before the survey revision was 3s. (Rs. 1½). As the value of garden produce had increased nearly fifty per cent since the opening of the railway, the rate was raised to 4s. (Rs. 2). Bom. Gov. Sel. XCVI. 272.

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The following statement shows the effect of the survey :

Kalyán Settlement, 1858-59.

LAND.	FORMER.	SURVEY ASSESSMENT.		
	Collections in 1857-58.	Tillage in 1857-58.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.
Rice	71,392	70,763	4875	75,638
Late crop	1841	1304	840	3144
Garden ... ..	...	891	165	556
Upland	4718	7783	3928	11,711
Total	77,961	80,241	9808	90,049

The result of the new settlement was an increase of about three per cent in revenue. A further increase of £1000 to £1200 (Rs. 10,000 - Rs. 12,000) was expected as the arable waste came under tillage.

Taloja,
1859.

The survey settlement was in the same year (1859) introduced into Taloja,¹ which was the smallest sub-division in the Thána district with a total area of only 169 square miles.² It was bounded by the Kalyán tidal river on the north, by the Chanderi and Malanggad hills on the east, by Panvel on the south-east, by the Taloja creek on the south, and by the Thána river on the west. The general surface was flat, with a gentle rise from the Panvel creek on the south and the Kalyán creek on the north to a raised belt of land that running east and west formed the water-parting between the two rivers. Of 150 villages, 148 were Government, one was alienated, and one was a *sharākati* or share village paying Government half of its assessed rental.

Though bounded on three sides by tidal creeks Taloja did not enjoy convenient water carriage. The boat stations on the Thána creek were available only for the villages in the narrow belt between the creek and the Persik hills, for the hills being too high and rugged for carts or bullocks, shut out the inland villages from the advantage of water communication. Along the Kalyán creek there was scarcely a spot where boats could be anchored. Taloja was the only port convenient for any considerable number of villages. In respect of land communications the sub-division was also rather unfavourably placed. Though the railway passed through the southern part of the sub-division, there was no station within its limits and the only made road was the small piece from Thána creek to Persik point. At the same time the surface of the sub-division was generally flat; and during the fine weather there were many rough cart tracks which served for the transport of produce. Rice was the staple product and Kalyán and Panvel were

¹ Taloja originally formed part of the Peshwa's district or *prant* of Kalyán. It was afterwards put under Panvel, and, in 1840, at the general re-distribution of sub-divisions, was formed into a separate sub-division. Bom. Gov. Sel. XCVI. 278.

² Of the 169 square miles or 108,386 acres, 30,392 were rice land, 3984 late crop land, 11 garden, 33,181 upland, and 40,039 unarable and hill land. 779 acres were included in one alienated village. Bom. Gov. Sel. XCVI. 278-279.

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the markets to which the bulk of the rice was taken. A small quantity was sent from Taloja direct to Bombay, and the Khairna belt of villages, lying between the Thána creek and the Persik hills, exported the greater part of their produce direct to that market.

In 1835-36 the assessment rates were reduced by Mr. Davies by about £1800 (Rs. 18,000) or nearly twenty-five per cent. Before Mr. Davies' revision the rental had been taken in commuted grain rates. In their place he introduced in many of the best villages an uniform *bigha* rate of 6s. (Rs. 3). During the three years ending 1834-35 the average collections amounted to-£7684 (Rs. 76,840), the largest sum realized being about £8400 (Rs. 84,000) in 1833-34. During these years remissions averaged £500 (Rs. 5000), the largest sum remitted being about £1000 (Rs. 10,000) in 1832-33. In the twenty years (1838-39 to 1857-58) after the introduction of Mr. Davies' rates, the remissions averaged about £200 (Rs. 2000). During the ten years ending 1847-48 the yearly collections averaged only about £7110 (Rs. 71,100) or about £500 (Rs. 5000) less than before the revision. For the next five years there was little increase. But in 1852-53 the revenue reached its former standard and continued to rise, till in 1857-58 it stood as high as £8200 (Rs. 82,000). The spread of tillage was from about 24,000 acres in 1832-33 to about 29,000 acres in 1857-58.

The survey was begun in 1854-55 and finished in 1858-59. The rates were fixed on the same scale as in Kalyán, except that there was an additional acre rate for salt-rice lands. The first group, extending from Kalva the village next the Thána ferry to Tehtavli about five miles distant, included twelve villages of the Khairna belt, and was charged a highest rice acre rate of 12s. (Rs. 6). The remaining villages of the Khairna belt, those along the course of the Taloja creek as far as the town of Taloja, and a group on the north-east corner a few miles from Kalyán, formed the second group of thirty-three villages for which a rate of 11s. (Rs. 5½) was fixed. For the rest of the sub-division, except seven villages, a rate of 10s. (Rs. 5) was fixed. The seven excepted villages lay under the Chandleri range of hills, in a valley far from markets and with an unhealthy climate. For these a rate of 9s. (Rs. 4½) was fixed. There was a small extent of salt-rice land in some of the villages near the different creeks. But these salt-rice lands, or *khárs*, were not generally good. They were in many cases exposed to the south-west monsoon, particularly those along the borders of the Thána creek where the chief part of the salt rice cultivation lay. These lands were not so good as the corresponding lands in Panvel, and a highest rate of only 8s. (Rs. 4) was fixed.

Of land under garden cultivation there was a very small extent of eleven acres for which a rate of 6s. (Rs. 3) was fixed. The rate fixed for late-crop or *rabi* land was 3s. (Rs. 1½). A good deal of the land classed and assessed as late-crop seemed capable of being brought under rice cultivation at a small outlay. In its existing state it was fitted only for the cultivation of cold-weather crops.

In this sub-division uplands were more than ordinarily valuable, on account of the ease and cheapness with which grass could be carried

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to Bombay along the Taloja and Thána creeks. A considerable quantity was yearly sent to that market. But as the produce of great part of the uplands was always used for ash manure, the usual rate of four *annas* was fixed. From the operation of this rate the grass lands of the Khairna belt were excepted and reserved for annual auction sale.

The following statement shows the effect of the survey :

Taloja Settlement, 1858-59.

LAND.	FORMER.	SURVEY ASSESSMENT.		
	Collections in 1857-58.	Tillage in 1857-58.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.
Rice	76,892	95,181	6007	101,188
Late crop	4096	3908	1412	5890
Garden ... ..	...	28	9	87
Upland	1568	3720	4021	7741
Total	83,085	102,897	11,449	114,346

The statement shows that the increase in revenue in consequence of the survey rates amounted to twenty-five per cent on the land (1858) under tillage ; and that a rise of fifteen per cent more would take place when all available land was brought under tillage.

Murbád,
1860.

The next sub-division to which the survey was extended was Murbád, where measurements were begun in 1856-57 and the settlement completed in 1859-60. Murbád was bounded on the north by Kolvan, on the east by the Sahyádrí hills, on the south by Nasrápur, and on the west by Kalyán. As regards distance from markets climate and general productiveness, there was little difference between Murbád and Nasrápur. Except perhaps some villages in Kolvan no part of Thána was worse off for markets. There was not a mile of made road and much of the country was too rough for carts. Almost all its rice was carried to Kalyán, carts were used for seven or eight miles beyond the town of Murbád, but the road was very rough and roundabout. Another cart track in the north passed to Vásind, but by far the most of the rice crop went to market on pack bullocks.

Almost the whole population was engaged in husbandry. Unlike the people of the coast who added to their means by fishing salt-making and labour, the Murbád people were entirely dependent on their fields. Though this was in some ways an evil it would seem to have had the good effect of improving the style of tillage. The land was unusually well cultivated and the people were fairly off.

The reduction of rates¹ in 1837-38 had been followed by a most marked improvement. During the fifteen years ending 1858-59 the revenue of the mahálkari's division was steadily increasing

¹ Rates were reduced in the best parts of the district from 11s. to 8s. 6d., 8s., and 7s. 6d. (Rs. 5½ to Rs. 4½, Rs. 4, and Rs. 3½). In the poorer parts they were reduced to 6s., 5s., 4s., and 3s. (Rs. 3, Rs. 2½, Rs. 2, and Rs. 1½) the *bigga*. Bom. Gov. Sel. LXII. 10.

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while remissions had almost entirely disappeared. In 1860 the people were generally well off and a yearly increasing revenue was paid with ease. There seemed to be no call for a reduction in rates.

Of 252 villages, 155 constituted the *mámlatdár's* and 97 the *mahálkari's* charge. Of these four were alienated and five were held on special service or *izáfat* tenure. The 248 villages, 243 Government and five *izáfat*, into which the survey settlement was introduced, were arranged in five classes with highest acre rates varying from 9s. to 4s. (Rs. 4½ - Rs. 2). The first class including sixty-seven villages was charged a highest acre rate of 9s. (Rs. 4½). Most of these villages were on the western side of the sub-division adjoining Kalyán, the line being drawn to include those a few miles beyond the town of Murbád, and then taken across to the northern side to include those bordering on Vásind. All the villages in this class had a cart road to Kalyán or to the Vásind railway station. The second class including 115 villages was charged a highest acre rate of 8s. (Rs. 4). This group, which was generally further from market and mostly inaccessible to carts, was made up of a string of villages immediately east of the first class together with a few of the wilder villages on the Kalyán border. Fifteen villages, for the most part east of the second group and generally further from market, were placed in the third class and charged a highest acre rate of 7s. (Rs. 3½). The fourth class consisted of fifteen villages and was charged a highest acre rate of 6s. (Rs. 3). Some of them were close to the Sahyádrí hills, and others in the *mahálkari's* charge, though at some distance from the hills, were difficult of access. The fifth class consisted of thirty-five of the wildest villages divided into two groups, one of twenty-one charged at a rate of 5s. (Rs. 2½) and the other of fourteen charged at a rate of 4s. (Rs. 2).¹ The lowest rate of 4s. (Rs. 2) was made specially to suit a few villages in the north-east, bordering on Kolvan. They were very out of the way, being in the rough country near the Sahyádris, the people were almost all Kolis, and they had lately suffered severely in some of the plundering expeditions of the Koli outlaw Rághoji Náik.

There was no garden cultivation. The area of cold-weather tillage was very small and in 1859 yielded a revenue of only £1 18s. (Rs. 19). The existing rate of 3s. (Rs. 1½) was continued. The uplands were valuable for cultivation only. The grass had no local value and the coast markets were too far off to admit of its profitable transport. It was used entirely for ash manure. For grass uplands an acre rate of three *annas* was fixed. In some few villages the uplands were particularly well suited for the growth of hill grains, and a few villages on the borders of Kalyán might find a market for their grass in that sub-division. For these two classes of villages an acre rate of four *annas* was fixed.

The following statement shows the effect of the survey :

¹ One village, Gorakgad, was omitted because it had no rice land. Bom. Gov. Sel. LXII. 7.

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Murbad Settlement, 1859-60.

DIVISION.	VILLAGES.	COLLECTIONS, 1849-50 TO 1858-59.	RENT SETTLEMENT, 1859-60.						SURVEY RATES ON WASTE.	TOTAL SURVEY RENTAL.
			Old Rates.			Survey Rates.				
			Rice.	Up-lands.	Total.	Rice.	Up-lands.	Total.		
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Mámlatdar's ...	154	77,206	70,738	10,140	80,878	68,018	9215	77,233	6237	83,470
Mahálkari's ...	94	51,037	47,052	6429	53,481	45,332	6615	51,947	3564	55,511
Total ...	248	1,28,243	1,17,790	16,569	1,34,359	1,13,350	15,830	1,29,180	9801	1,38,981

Bhiwandi,
1860.

At the time of settlement (1860) the Bhiwandi sub-division had a length from north to south of twelve to twenty-two miles and a greatest breadth of nineteen miles. In shape it was an irregular triangle with the apex on the Kalyán river in the south. It was bounded by Bassein on the west, by Kolvan on the north, and by Kalyán and Taloja on the east and south. The total area was 258 square miles or 164,954 acres. Of 205, the total number of villages, ninety-nine formed the mámlatdár's charge and 106 the mahálkari's. Of the 205 villages, 199 were settled, of which 189 were Government, five service, and five share villages; the six villages into which the survey was not introduced were alienated. Most of the sub-division, especially the villages lying between the town of Bhiwandi and the great tidal creeks to the south and east, suffered from a scanty supply of drinking water during the latter part of the hot weather.

Communications were good. The town of Bhiwandi was a fair local market and Bombay was within easy distance by water. Other parts of the sub-division were helped by the railway and by the Bombay-Agra road. The villages in the north-east, near the Máhuli hills, were wild, thinly peopled, generally inaccessible to carts, and at a long distance from markets. In the remaining villages the bulk of the husbandmen were (1860) well off and some near Bhiwandi were rich.

Mr. Giberne revised the assessment rates in 1840-41, and the reductions he proposed, which amounted to about £1311 (Rs. 13,110), were sanctioned by Government in 1842. In the following year (1842-43) when the reductions were permanently sanctioned, the remissions were reduced to a little above £200 (Rs. 2000). A perceptible decrease of tillage took place in 1843-44 and the revenue in that year amounted only to about £9380 (Rs. 93,800). From that time it steadily rose till it reached £11,786 (Rs. 1,17,860) in 1859-60 when remissions were only a little above £90 (Rs. 900). The spread of tillage in the four or five years before the survey settlement (1854-1859) was chiefly due to the high price of grain,¹

¹ The price of rice in the Bhiwandi market varied in 1840-41 from £2 16s. to £3 4s. (Rs. 28-Rs. 32) the *muda*, while in 1859-60 it ranged from £5 4s. to £5 14s. (Rs. 52-Rs. 57). The very high price in 1860 was chiefly owing to the local failure of crops in 1859-60. But the average of the five years ending 1859-60 shows an increase of about 60 per cent over the average of the five years ending 1844-45, the figures of the first average being £3 17s. (Rs. 38½) for coarse and £4 4s. (Rs. 42) for fine rice, and those

which, in the five years ending 1859-60, averaged about sixty per cent over the prices in the five years ending 1844-45.

The 199 surveyed villages were arranged under seven classes with highest rice rates varying from 12*s.* to 6*s.* (Rs. 6-Rs. 3). The first class consisted of Bhiwndi and the five neighbouring villages, which could avail themselves of the Bhiwndi market without any expense of carriage.¹ The rate fixed for them was 12*s.* (Rs. 6). In the second class were seventeen villages occupying the tract between the creeks on the south and east, the lands of villages near Bhiwndi not included in the first class, and lands of villages on or adjoining the Násik road and not above five or six miles from the town of Bhiwndi. The rate fixed for this group was 11*s.* (Rs. 5½). The third class consisted of seventy-four villages, including the villages near the Násik road and stretching to the eastern boundary of the sub-division near Vásind and a group of villages, about four or five miles from the road, in the central part of the *mámlatdár's* division of Bhiwndi. The rate fixed for this third class was 10*s.* (Rs. 5). The rates fixed for *khárápát* or salt-rice land, of which there was a small area, were 9*s.* (Rs. 4½) and 8*s.* (Rs. 4), the second rate being applied to villages near the salt creeks or in places exposed to the influence of the tide. The main considerations on which the rates for the remaining four classes were fixed, were distance from Bhiwndi and difficulty of access to that market, a belt of country about five miles broad being assigned to each group of villages. The rates fixed for these four classes were 9*s.* (Rs. 4½) for thirty-five villages, 8*s.* (Rs. 4) for thirty-nine villages, 7*s.* (Rs. 3½) for nineteen villages, and 6*s.* (Rs. 3) for nine villages. The last nine villages were those in the north-east near Máhuli.

The late crop or *rabi* area was small. The rate fixed was 3*s.* (Rs. 1½). Garden tillage was almost confined to *málva bágáyat* a term applied to the cultivation by irrigation from rivers, wells, and ponds, during the fair season. No change was made in the existing highest rate of 6*s.* (Rs. 3) for this cultivation. Vegetables, *vál*, and other

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of the second average £2 4*s.* (Rs. 22) and £2 12*s.* (Rs. 26). Bom. Gov. Sel. XCVI. 329, 333 :

Bhiwndi Prices, 1841-1860.

YEARS.	Muda Price.		YEARS.	Muda Price.	
	Fine Rice.	Coarse Rice.		Fine Rice.	Coarse Rice.
	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
1840-41 ...	21 10 2	27 11 1	1850-51 ...	28 0 10	25 6 8
1841-42 ...	24 7 1	21 5 4	1851-52 ...	27 4 0	25 1 9
1842-43 ...	23 6 9	21 0 0	1852-53 ...	24 8 11	22 2 3
1843-44 ...	22 15 7	19 8 5	1853-54 ...	27 3 7	24 15 7
1844-45 ...	27 11 7	19 15 1	1854-55 ...	31 0 0	28 8 5
1845-46 ...	30 7 1	26 7 1	1855-56 ...	34 13 9	32 5 4
1846-47 ...	27 1 9	23 1 9	1856-57 ...	35 14 5	32 0 11
1847-48 ...	26 0 0	22 3 7	1857-58 ...	39 4 11	36 14 9
1848-49 ...	27 13 4	23 14 2	1858-59 ...	43 10 2	41 0 11
1849-50 ...	27 13 0	23 14 8	1859-60 ...	57 4 5	51 14 0

¹ To villages thus situated, rice straw was a source of considerable profit, as it found a ready sale among the cartmen who daily halted at the town, and thus part of the produce of rice lands, which was of no appreciable value in an inland village, yielded a considerable return in a village near Bhiwndi. Bom. Gov. Sel. XCVI. 324.

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pulses were also grown as second crops in rice lands by well irrigation in a few villages near Bhiwandi. The lands in such cases were classed as rice in the first instance, and then, as in Kalyán, an extra water-rate was imposed on account of the second crop. The highest acre rate in such cases was 12*s.* (Rs. 6) besides 3*s.* (Re. 1½) of water rate, or 15*s.* (Rs. 7½) in all.

The uplands were not more valuable than in Kalyán and Taloja. The highest acre rates fixed were four *annas* and three *annas*, the latter being applied to the distant and wild villages whose rice rates were fixed at 7*s.* (Rs. 3½) and 6*s.* (Rs. 3).

Exclusive of arable waste the survey settlement, compared with the collections of the ten previous years, showed an increase of £1348 (Rs.13,480); compared with the collections of 1859-60 the increase was £961 (Rs. 9610).

The following statement shows the effect of the survey :

Bhiwandi Settlement, 1860-61.

DIVISIONS.	VILLAGE.	FORMER.					SURVEY.					
		1850-51 to 1859-60.	1859-60.				1859-60.					
			Rice.	Rabi and Gar- den.	Up- land.	Total.	Rice.	Rabi and Gar- den.	Up- land.	Total.	Waste.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Mámlatdár's...	95	66,000	61,800	2752	4026	68,078	68,610	2801	4113	75,524	4457	79,981
Mahálkari's ...	104	47,843	45,170	1139	3327	49,636	47,056	1194	3546	51,796	3173	54,969
Total ...	199	1,13,843	1,06,970	3891	7353	1,17,714	1,15,666	3995	7659	1,27,320	7630	1,34,950

Sálsette,
1861.

When it was settled in 1861 the Sálsette sub-division included the islands of Sálsette and Karanja. Karanja or Urán which was a petty division under a mahálkari was not classed, and the work of settlement was confined to the mámlatdár's charge the fifty-three villages of the island of Sálsette. These villages were arranged in three groups. The first group consisted of fourteen villages, Bándra, Dánda, six adjoining villages on the Ghodbandar road and six villages round Trombay. For the sweet rice land in this group a highest acre rate of 16*s.* (Rs. 8) was fixed applicable to single crop land only. In cases where onions, pulse, and vegetables were grown as a second crop in the hot season, and there was a considerable extent of this cultivation in the rice lands of Sálsette, an extra water rate was imposed, calculated on the scale of four *annas* the rupee, so that the highest acre rate for the best double crop lands came to £1 (Rs. 10). The second class consisted of twenty-two villages some between Bhándup and Thána, others surrounding Thána, and others near the Ghodbandar road adjoining the Bándra group; for these a rate of 14*s.* (Rs. 7) was fixed in addition to an extra double crop levy calculated as above. For sixteen villages most adjoining Ghodbandar and a few on the north-eastern boundary the rate fixed was 12*s.* (Rs. 6), subject to the increase of four *annas* the rupee where there was irrigation sufficient for a double crop. In the case of salt-rice lands 12*s.* (Rs. 6) and 10*s.* (Rs. 5) were fixed for the first group and for some villages of the second group, 9*s.* (Rs. 4½) was

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fixed for the third group, and in Bháyndar which had no sweet rice land, a rate of 8s. (Rs. 4) was fixed.

Of garden lands the most valuable were the cocoa palm and graft mango gardens, the latter being peculiar to Sálsette. From the high price of the fruit of graft mango trees in Bombay their cultivation yielded a large return. Instead of the existing rate of 5s. (Rs. 2½), the highest rate fixed for these gardens was £1 (Rs. 10), to be applied only to such as were fully planted with at least sixty trees to the acre. A decreasing scale of rates, formed with reference to the number of trees to the acre, was applied to thinly planted gardens. In this way the assessment rates for mango gardens varied from £1 to 6s. (Rs. 10-Rs. 3). For cocoa-palm gardens three classes of acre rates were fixed, £1 10s. (Rs. 15), £1 4s. (Rs. 12), and £1 (Rs. 10). The first rate £1 10s. (Rs. 15) was applied only to Bándra, Dánda, and Vesáva, which had the best gardens of this kind. The other two classes of rates were apportioned to the other garden villages, regard being had to position and the character of the cultivation in applying the higher or lower of the two rates. For country vegetable, or *málva*, cultivation, which was usually confined to the rainy season, an acre rate of 8s. (Rs. 4) was fixed. So high was the price of grass in the Bombay market that in some cases it paid to set apart the poorer rice fields for the growth of grass. For this reason the Sálsette uplands were most valuable and acre rates were fixed at 6s. (Rs. 3), 4s. (Rs. 2), 2s. (Rs. 1), and 1s. (Rs. 8). For late crop or *rabi* land three acre rates were fixed, 6s. (Rs. 3), 4s. (Rs. 2), and 3s. (Rs. 1½).

The following statement shows the effect of the survey :¹

Sálsette Settlement, 1861.

CROP.	COLLECTIONS.			SURVEY RENTAL.		
	1840-1860.	1850-1860.	1859-60.	Tillage.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Rice	68,000	65,390	53,241	61,466	2535	64,001
Garden			7209	9923	289	10,212
Upland			8648	10,099	1818	11,917
Total	68,000	65,390	64,098	81,488	4642	86,130

In 1862, at the time of settlement, Bassein consisted of a tract from twelve to sixteen miles long and from fifteen to eighteen broad, and of a total area of about 250 square miles. To the north was the Vaitarna, to the east a range of small hills, to the south the Bassein river, and to the west the sea. Of 104 villages all but four alienated villages were surveyed and assessed. In the centre of the sub-division was a large chain of hills, from 1500 to 2000 feet high, whose slopes were covered with thick brushwood which from October to January made the country most unhealthy. On the other hand, for about three miles along the coast, there was a belt of very rich alluvial soil, which was irrigated by a good supply of water raised by Persian wheels from unbuilt wells only a few feet deep. Red plantains and sugarcane were the chief products.

*Bassein,
1862.*

¹ See Bom. Gov. Sel. XCVI. and Thána Collector's Sálsette Survey File.
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1862.

Both had a good market, the plantains in Bombay and the sugarcane in Bassein where it was used by the Bassein Sugar Factory Company. The gardeners, who were chiefly Native Christians, were hardworking skilful husbandmen. The sub-division had the advantage of good markets at Bassein and at Agáshi, a considerable town on the coast. The two tidal rivers by which it was enclosed supplied an outlet to the sea, while the Baroda railway furnished easy communication by land. The rates on garden lands had been thoroughly revised by the Revenue Commissioner Mr. Williamson in 1836-37 when, owing to over-assessment and the want of a market, the people were sunk in poverty and the gardens fallen out of cultivation. Mr. Williamson's revision of rates, which over the whole area of garden land represented a reduction of about a hundred per cent, had proved very successful. The people had amassed much capital and the land was in a high state of cultivation. About the time of the revision of garden rates the rice rates had also been greatly reduced in several villages.

In 1862 three forms of assessment were in use, *dhepganna* and *hundábandi* forms of a contract payment for an indefinite area of land, and a *bigha* rate which had been introduced in some lands shortly before 1862. During the twenty years ending 1860-61 the collections ranged from £8665 (Rs. 86,650) in 1841-42 to £10,644 (Rs. 1,06,440) in 1860-61.

The survey was begun in 1858-59 and finished in 1861-62. The 100 villages were arranged in four classes. The first class of twenty-nine villages had a highest acre rate of 12s. (Rs. 6), the same as the highest rate in Bhiwandi. These were coast villages near local markets and ports whose lands were also the most productive in the sub-division. The second class, consisting of thirty-five villages, was charged highest acre rates of 11s. (Rs. 5½) and 10s. (Rs. 5). Besides villages near the first class, this group included villages on the banks of the Bassein river and others near the town of Bhiwandi. The third class consisted of twenty-three villages further inland and consequently further from markets and ports. The rates fixed for this class were 9s. (Rs. 4½) and 8s. (Rs. 4). The fourth class consisted of thirteen villages on the outskirts of the sub-division, mostly on the borders of Máhim, running to the foot of the hills under Takmak fort. These, which were more or less wild and feverish, were charged 7s. (Rs. 3½) and 6s. (Rs. 3).¹

As regards the garden lands, the large amount of capital that had been amassed and the rise of about fifty per cent in the value of garden produce, were considered to justify a considerable increase in the rates. On the basis of difference in productive power they were arranged under three classes. The best garden lands were in the villages round Bassein where the people had the advantage of nearness to a good market. These lands formed the first group and were charged a highest acre rate of 16s. (Rs. 8). The second

¹ The intermediate rates of 11s., 9s., and 7s. (Rs. 5½, Rs. 4½, and Rs. 3½) were fixed with a view to distribute the assessment more fairly over the villages on the outskirts of each group. Bom. Gov. Sel. XCVI. 379.

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group included all the villages along the coast which lay beyond those of the first class and were charged at the rate of 14s. (Rs. 7) an acre. The third group included a small batch of villages on the inland border of the garden tract. They were charged at the rate of 12s. (Rs. 6) an acre. Compared with the previous rates there was no change in the highest class. But the second and third classes were raised from 8s. to 14s. and 12s. (Rs. 4 to Rs. 7 and Rs. 6). The reason of this great advance was that, when the former rates were introduced, these lands were out of tillage and specially light rates were required to induce the people to take them up.

In some of the coast villages there was a small area of late crop or *rabi* land, which though unsuited for grain yielded good pulse and other crops. It sometimes grew unwatered, or *nipani*, sugar-cane. For this land an acre rate of 3s. (Rs. 1½) was fixed. The uplands of villages near markets were charged 6d. (4 as.) and those of the more outlying villages 4½d. (3 as.) an acre.

The following statement shows the effect of the survey :

Bassein Settlement, 1861-62.

YEARS.	Rice.	Garden.	Late crop and Upland.	Total.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52 to 1860-61 ...	...	...	...	97,230	...	...
1860-61 ...	82,335	22,771	1334	1,06,440	...	1,06,440
Survey Rental ...	84,917	29,879	3851	1,18,647	8296	1,16,943
Increase ...	2582	7108	2517	12,207	8296	20,503

The 1860-61 land revenue collections of £10,644 (Rs. 1,06,440) were higher than in any of the previous nineteen years. The 1862 settlement showed an increase from £10,644 to £11,865 (Rs. 1,06,440-Rs. 1,18,650) or a rise of £1221 (Rs. 12,210). More than half of this rise was due to the enhanced rates on garden lands by which the rental had been raised from £2277 to £2988 (Rs. 22,770-Rs. 29,880). In rice lands, though in individual cases there were great changes both of enhancement and of decrease, the general result was a very slight increase of about three per cent. Compared with the average collections of the ten years before the settlement, the rates fixed in 1862 yielded an increase from £9723 to £11,865 (Rs. 97,230-Rs. 1,18,650) or a rise of £2142 (Rs. 21,420). There was also the prospect of a further increase of £830 (Rs. 8300) from the cultivation of arable waste.

In Máhim the survey was begun in 1858 and finished in 1862. At the time of settlement (1863) the Máhim sub-division was 24½ miles from north to south and from sixteen to nine miles from east to west. It was bounded on the north by Sanján; on the east lofty but irregular hills separated it from Kolvan and Jawhár; on the south the Vaitarna separated it from Bassein; and on the west was the sea. Of the total area of 330 square miles or 211,200 acres, 33,135 were arable, 33,469 upland, and the rest hill and forest. For some distance inland, the country was fairly flat and much broken by swamps and creeks; the interior was very hilly and

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covered with forest. At the close of the rains, both inland and on the coast, the climate was very unhealthy, and fever especially prevalent. The rainfall at Máhim was 96·3 in 1861 and 71·97 inches in 1862, the corresponding Bassein figures being 79·5 and 61·11 inches and the Sanján figures 103·5 and 67·2 inches. There were no made roads, but, during the fair season, most of the sub-division was passable for carts. The chief cart road, running parallel with the coast, was crossed by numerous broad creeks at Dántivra, Kelva-Máhim, Sápáti, and Tárápur, which rendered traffic most tedious. Another cart track from Bhiwandi passed through this sub-division between two ranges of hills and joined the coast line beyond Tárápur. This route avoided the large creeks but was very hilly and broken. There were also cart tracks by which traffic could be conveyed from all parts of the sub-division to the different ports on the west of the range of hills which run north and south nearly through the centre of the sub-division. The villages to the east of that range were saved from isolation by the Vaitarna, which being navigable to Manor afforded an outlet for field produce and timber. The chief markets were Máhim, Kelva, Shirgaon, Tárápur, and Manor. There were ports on the seaboard at Dántivra, Kelva-Máhim, and Tárápur. Much rice and wood were exported to Surat, Bombay, and Thána.

During the twenty years ending 1861-62 the average net rental had amounted to about £7400 (Rs. 74,000), and during the ten years ending 1861-62 to a little over £8200 (Rs. 82,000). Except in 1845-46 when they amounted to about £7400 (Rs. 74,000), between 1842-43 and 1855-56 collections varied from £6000 (Rs. 60,000) in 1843-44 to £7200 (Rs. 72,000) in 1851-52 and 1855-56; in no case since 1843-44 had they fallen below £6400 (Rs. 64,000). After 1855-56 they continued to rise until in 1860-61 they reached £10,200 (Rs. 1,02,000), the highest sum collected during the twenty years ending 1861-62; they then fell in the next year to £9200 (Rs. 92,000). The largest remissions were £600 (Rs. 6000) granted in 1849-50, £400 (Rs. 4000) in 1853-54, and £610 (Rs. 6100) in 1855-56; in none of the remaining years did remissions amount to more than £250 (Rs. 2500).

The existing rates of assessment were very unequal.¹ Of the 168 villages, two alienated and one *khoti* village were excluded from the survey settlement.² Of the 165 settled villages 164 were Government and one was shared or *sharákati*. They were arranged in four classes with highest acre rates varying from 11s. to 5s.

¹ The rice land of Tárápur paid an acre rate of about 2s. 6d. (Rs. 1½), and the neighbouring village of Kudán 5s. 9½d. (Rs. 2-14-6). Duktán, which had some excellent rice land, paid only 3s. 8d. (Rs. 1-13-4), and the neighbouring village of Kámbli 5s. 9½d. (Rs. 2-14-6). Bom. Gov. Sel. LXXIII. 11-12.

² Of the *khoti* villages Mr., now Sir H., Ellis wrote, 'The Vehloli village though called *khoti* is not held on the same tenure as the *khoti* villages of the South Konkan, which are liable to revision without reference to the wishes of the holders. This village is held at a rental which is not to be raised on survey, a tenure more like the *udhad jamábandi* of Gujaráti than the *khoti* tenure of the South Konkan.' 7th April 1863, in Bom. Gov. Sel. LXXIII. 5-6, 11.

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(Rs. 5½ - Rs. 2½).¹ The first class with highest rates of 11s. (Rs. 5½) and 10s. (Rs. 5) consisted of sixty-five villages situated along the coast and the Vaitarna river. The second class with highest rates of 9s. (Rs. 4½) and 8s. (Rs. 4) consisted of forty-three villages adjoining the first group and within a few miles of water carriage. The third class with rates of 7s. (Rs. 3½) and 6s. (Rs. 3) consisted of fifty-four villages, chiefly within the ranges of hills and removed from the river. The fourth class, with a highest acre rate of 5s. (Rs. 2½) consisted of three villages, at the foot of Takmak and surrounded by hills.

The area under garden cultivation was small.² In only nine villages were garden crops grown to any extent and in eight of them the garden rates had been revised by Mr. Duncan Davidson in 1837.³ The rates fixed in 1863 were 12s. (Rs. 6) for villages on the coast and 10s. (Rs. 5) for the rest. At these rates the survey rental showed an increase of £115 (Rs. 1150) on the collections of 1861-62, which were larger than any during the twenty preceding years. In the opinion of the settlement officer the increase was justified by the high value of produce and the increased facility of transport which the railway would give. The late crop land of which there were only 130 acres did not materially differ from that of Bassein. It was assessed at the Bassein acre rate of 3s. (Rs. 1½).

In most parts of Máhim the grass was coarse and rank; only in the hills, which were difficult of access, was it fit for hay. For this reason the rate fixed for uplands in villages along the coast and whose position brought them into the 10s. (Rs. 5) and 11s. (Rs. 5½) rates, was 4½d. (3 as.), and for villages in the interior 3d. (2 as.).

The following statement shows the effect of the survey :

¹ For sweet rice land the maximum rate was fixed at 11s. (Rs. 5½) and for salt rice land at 8s. (Rs. 4). These rates applied to all coast villages. They were reduced by eight annas as the villages were further inland or less favourably situated as regards communication, until among the hills the rate was reduced to 6s. (Rs. 3); and in three villages where the people, chiefly Várlis, were exceedingly poor and the country very unhealthy, the rate was fixed at 5s. (Rs. 2½). As was usual in other settled sub-divisions these rates were liable to be enhanced by two annas where *dasota*, or a second crop was grown. Bom. Gov. Sel. LXXIII. 10-11.

² This garden land was watered from *budkis* or pits without masonry sides, by a Persian wheel worked by one buffalo. It yielded sugarcane, plantains, betel leaves, ginger, turmeric, and chillies. Bom. Gov. Sel. LXXIII. 12.

3 Máhim Garden Assessment, 1836-1863.

VILLAGES.	OLD RATES.		MR. DAVIDSON'S RATES.		ACTUALS, 1861-62.	SURVEY RENTAL.
	Total.	Actuals, 1836-36.	Total.	Actuals, 1836-37.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
8	11,392	9829	7847	6718	6830	7868
Five villages not revised by Mr. Davidson				...	507	618
Total				...	7337	8486

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Mdhim Settlement, 1862-63.

YEAR.	TILLAGE.					WASTE.					TOTAL.
	Rice.	Garden.	Late crop.	Up-land.	Total.	Rice.	Garden.	Late crop.	Up-land.	Total.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1861-62	83,980	6830	4	1072	91,886	...	...	...	...	...	91,886
Survey Rental ...	87,613	8486	79	2829	99,007	5686	36	32	1875	7629	1,06,536
Increase ...	3633	1656	75	1757	7121	5686	36	32	1875	7629	14,730

Umbargaon,
1864.

In 1864, when it was surveyed and settled, the Umbargaon petty division of the Sanjān sub-division included the villages in the extreme north of Thāna. It was bounded on the north-west by Daman, on the north and north-east by the Damanganga river separating it from Surat, on the east by Daman, on the south by the māmlatdār's division of Sanjān, and on the west by the sea. The total area was about 206 square miles or 132,114 acres, divided into sixty-nine Government villages, in all of which the survey settlement was introduced. The villages along the coast, though not free from fever between October and the close of the year, had a fair climate and were generally rather thickly peopled. They had the advantage of coast harbours for the export of their produce, and were within easy distance of the Baroda railway. None of the inland villages were far from these means of communication, the eastern border of Umbargaon being in no place more than eighteen miles from the coast. But the scanty population and the unhealthy climate of the inland villages outweighed their advantages. Especially in the north near the Damanganga river, the country was unusually flat for the Konkan and could be crossed by carts in all directions. Though neither of them were made, the main coast road from Surat to Bombay, and, a few miles inland, the track known as the Army Road, always used by troops on their march to Gujarāt, were both broad serviceable lines of communication. The greater part of the Umbargaon produce went to Surat. Besides Umbargaon which was the best port, there were other places along the coast where boats anchored to land and take in produce. But except a small traffic with Surat there was no trade.

The greater part of the Umbargaon petty division was held under the *hundābandi* or unmeasured plot system and paid an assessment fixed in the lump on a certain combined area of rice and upland. The boundaries of these *hundās* or unmeasured plots were never well marked, probably owing to the wild character of the district, and in the lapse of time their original limits seem to have been entirely lost. Survey inquiries showed marked discrepancies in the size and value of the *hundās*, and proved that a large portion of the land had been held at nominal rates.¹ In some cases the survey rates raised individual holdings from 7s. 4½d. to £6 5s. 9d. (Rs. 3-11-

¹ Bom. Gov. Sel. LXXXVIII. 13.

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Rs. 62-14).¹ Still, in spite of these instances of increase, the people readily accepted the settlement and showed themselves most anxious to secure the waste.

The sixty-nine villages were divided into five classes. The first class included almost all villages near the coast. They were fifteen in number and were charged a highest rice acre-rate of 12s. (Rs. 6). The second class for which highest rates of 11s. (Rs. 5½) and 10s. (Rs. 5) were fixed, consisted of twenty-four villages generally fairly peopled and from three to six miles from the coast. The third class for which the rates of 9s. (Rs. 4½) and 8s. (Rs. 4) were fixed, consisted of ten villages which though somewhat unhealthy were fairly tilled. They lay east of the preceding group, and stretched eight or ten miles inland. Nine wild, unhealthy, and thinly peopled villages, situated further east than the third class, constituted the fourth class and were charged 7s. (Rs. 3½) and 6s. (Rs. 3). The fifth was a special class including eleven unhealthy and thinly peopled inland villages for which 5s. (Rs. 2½) and 4s. (Rs. 2) were fixed.²

The soil and climate of the coast villages were well suited to the growth of cocoa palms and other garden crops. But their natural advantages had not been turned to account, as there were only ten acres under garden tillage. The highest acre rate for garden lands in coast villages was fixed at 12s. (Rs. 6). There was also a small area of garden land in some of the more inland villages, where cultivation was almost confined to vegetables irrigated from unbuilt wells worked in the cold season only. The rate fixed for these lands

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¹ The following are instances of the great increase in village rentals caused by the introduction of the survey rates :

Umbargaon Settlement, 1864.

VILLAGES.	Old settlement.	Survey assessment.	Increase per cent.
	Rs.	Rs.	
Chimbva ...	100	460	360
Khunavda ...	110	352	220
Dáhdá ...	111	286	158
Anklás ...	312	932	198

The increase in the following single holdings was still more marked ;

Umbargaon, 1864.

Old settlement.	Survey assessment.	Increase.
Rs. s.	Rs. s.	Rs. s.
1 12	24 8	22 7
2 9	20 11	18 2
3 11	62 14	59 3
7 0	51 14	44 14
10 12	104 4	93 8

² The rates of 11s., 9s., 7s., and 5s. (Rs. 5½, Rs. 4½, Rs. 3½, and Rs. 2½) were intermediate rates adopted with a view to meet the case of villages in such a position that the rate of the group above them was too high and that of the group below them too low. These intermediate rates obviated inequalities of assessment in neighbouring villages. Bom. Gov. Sel. LXXXVIII. 7.

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was 6s. (Rs. 3). For cold weather or late crop land the former rate of 3s. (Re. 1½) was continued. The uplands were unlike those of any other sub-division. The soil was of a dullish black of considerable depth and too retentive of moisture for the growth of *náchni* and *nágli* the chief upland crops of other sub-divisions. At the same time it was suitable for the castor-oil plant which was widely grown in some parts. The people also grew an inferior rice in these black soils. Though more valuable than the ordinary uplands, these lands required a three years' fallow after two or three years of cropping. Thus, on the average, the soil yielded a return only every other season. The rate fixed for this land was 1s. 3d. (10 as.) to be paid every year, an amount equal to an acre rate of 2s. 6d. (Re. 1¼) on lands capable of continuous cultivation.

The following statement shows the effect of the survey :

Umbargaon Settlement, 1864-65.

SETTLEMENT.	1863-64.				WASTE.	TOTAL 1863-64.	COLLECTIONS.		
	Rice.	Upland and Dry crop.	Late crop and Garden.	Total.			1844-45 to 1863-64.	1854-55 to 1863-64.	1862-63.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Existing ...	47,776	5071	243	(a) 53,090	No record.	(a) 53,090	42,088	44,786	47,792
Survey ...	54,135	10,761	1759	66,655	4121	70,776	66,655	66,655	66,655
Increase ..	6859	5690	1516	13,565	4121	17,686	24,617	21,869	18,863

(a) The actual collections were Rs. 42,633. Bom. Gov. Sel. LXXXVIII. 11.

As part of the settlement a capitation tax which yielded (1864) £64 (Rs. 640), and a cess styled *mahál majkur* which yielded £4 6s. (Rs. 43) were abolished.

Kolvan,
1865.

In 1865, when it was settled, Kolvan was a very large and diversified sub-division. It was irregular in shape, especially along its western frontier, the Talásri petty division in the north-west being almost detached from the rest of the sub-division by a strip of the Jawhár state. It was bounded on the north by Peint, on the east by the Sahyádris hills, on the south by Bhiwandi and Murbád, and on the west by Máhim and Jawhár. Its area of 950 square miles was divided into six chief *tarafs*, two *petás*, and one *mahál*.¹

As a whole Kolvan was wild and broken, with many hills and large forests. The most open parts were in the south where there were pretty wide stretches of rice land. The east under the Sahyádris and the west near Máhim and Jawhár, were rougher, and there was less rice tillage. Northwards beyond the Vaitarna the country gradually rose, the roads or paths were nearly impassable, and the ravines very steep. Towards Mokháda were long waving uplands or downs, broken by steep and rocky ravines, rice tillage being almost confined to isolated patches along the banks of small streams. In the north of Mokháda and in

¹ The *tarafs* were Ághai, Sakurli, Páulbára, Konepatti, Gárgaon, and Kohoj ; the *petás* were Váda and Mokháda ; the *mahál* was Talásri. Bom. Gov. Sel. XCVI. 415.

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Talásri the country was impassable except on foot, and rice was all but superseded by hill grains. There were some good forests, the best being Gátes in Váda. The climate varied in different parts. In the south Ághai, Páulbára, and Konepatti, were fairly healthy, but the rest of the sub-division was most unhealthy at the close of the rains, not to be entered safely by Europeans until the end of January. On the other hand, in the hot weather when the south and east suffered from a heat, perhaps more intense than in any other part of the district, Mokháda in the north enjoyed a climate, little if at all, inferior to that of Mátherán. The population varied with the country. There were no towns, scarcely even a large village, except where railway servants had gathered. In the more open parts the people were mostly Maráthás and Kunbis, while in Mokháda and Talásri they were chiefly Kolis and Thákurs. The whole population was estimated at about 55,000 or fifty-eight to the square mile. Except the railway between Sháhápúr and the reversing station on the Tal pass, and the Bombay-Ágra road which ran almost parallel to the railway and was in excellent order, there were no roads but the rudest cart tracks. Mokháda and Talásri were impassable even to beasts of burden.

In addition to the usual *suti* or permanent and *eksáli* or yearly tenures common to the greater part of the Konkan, there were two distinct tenures in Kolvan, the *kásbandi* or estate system and the *nángarbandi* or plough-cess system. The *kásbandi*, an ancient tenure, was intermediate between the *suti* and the *nángarbandi* system. Under it the cultivator held a certain parcel of rice and upland, which together formed an estate or *kás*, the two descriptions of soil being held together and the ownership being well known and acknowledged. In the plough-rate, or *nángarbandi*, system the revenue was raised by a plough cess, each holder cultivating wherever he pleased and as much land as he could, but no individual, as a rule, claiming ownership over any particular spot. In consequence of this diversity of tenure some modification was introduced in the mode of measurement, and the settlement of villages in which the *kásbandi* and *nángarbandi* systems prevailed.¹

¹ In the thirteen *kásbandi* villages of Mokháda, as in other parts of the Konkan, the rice lands were broken into separate survey numbers and sub-numbers. The whole of the upland, which, under the old system was lumped with the rice, was measured into one large survey number, and the portion of this number which together with the rice land in his occupation formed the estate or *kás* of each individual, was roughly measured by chain and entered together with his rice land in the owner's holding, but not made into a separate number. Under the new settlement neither the rice nor the upland could be held or thrown up independently of the other, but the rice land with its allotted portion of upland was treated as one survey number. The portion of the upland that was not attached to any individual holding was too large to be taken by the people in addition to their own land, and was therefore broken into separate numbers varying from fifteen to thirty acres, to be taken by any individual on application, at the survey rates. There were sixty-seven plough-rate or *nángarbandi* villages, situated chiefly in Mokháda and Talásri, and a few in Sákurli. In these the rents were levied by a tax of from Rs. 3 to Rs. 12 on each plough. The old system was taken as the basis of the new settlement and considerable modifications were made. The rice lands were measured and classified as usual and entered in the name of the actual holder,

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At the time of settlement there were 335 villages in the Kolvan sub-division. In 325 of them the survey settlement was introduced in 1865-66. The highest acre rate fixed for rice land was from 10s. to 6s. (Rs. 5- Rs. 3) in the more open portions of the sub-division, while Mokháda and Talásri, on account of their isolated position and want of roads, were granted a special rate of not more than 5s. (Rs. 2½) and 4s. (Rs. 2). There were no garden lands. Cold weather crop lands, which were but of small extent, had a highest acre rate of 3s. (Rs. 1½). For uplands the highest rate was fixed at 6d. (4 as.) and the lowest, for some villages of Talásri, at 1½d. (1 anna). Wood-ash or *dali* numbers were marked off in a few villages on the rugged sides of the Sahyádris and in Talásri. The area was small and the total assessment only £25 (Rs. 250).

During the twenty years ending 1863-64 the average collections had amounted to £5983 (Rs. 59,830), and during the last ten of those years to £6409 (Rs. 64,090). With insignificant remissions the revenue seems to have steadily increased since 1844-45. Compared with £7096 (Rs. 70,960) the collections of 1863-64, the survey rental £10,081 (Rs. 1,00,810)¹ showed an increase of £2985 (Rs. 29,850) or 42 per cent. Of this £2398 (Rs. 23,980) were on account of land in actual occupation, while £587 (Rs. 5870) was the rental expected to be realised when the whole arable assessed waste came under tillage.

The survey assessment absorbed various levies known as *tajima*, *lagantaka*, *mohtarfa*, and *telikhut*, which in 1864-65 yielded a sum of £36 (Rs. 360). In Mokháda the *pátis* had usually some fields which they tilled free of rent and called their *inám*. As the people were most anxious that their *pátis* might be allowed to hold these lands free, and as the lands were of small extent, they were

the assessment being leviable from each individual as in other parts of the district. Half the gains in this case were to go to the headman if he signed the agreement, and the other half to the cultivators. To protect the *pátis* in case the number of ploughs in any particular village should be seriously diminished, a condition was inserted in the agreement, that if the number of ploughs were reduced by one half, a petition for remission would be entertained. The uplands, *ndi* or *varkas*, of the village were left in one large number, and assessed at a lump sum fixed on its quality and extent at from three *annas* to one *anna* the acre, the amount being payable by the whole body of cultivators. The loss in this case was to be borne by all the parties concerned. Major Waddington, 20th Dec. 1865, in Bom. Gov. Sel. XCVI. 418-419.

¹ Kolvan Survey Rental, 1865.

LAND.	AREA.	ASSESSMENT.		
		Occupied	Waste.	Total.
	Acres.	Rs.	Rs.	Rs.
Rice ...	33,493	72,748	3854	76,602
Late crop ...	800	533	38	561
Upland ...	185,600	21,419	1836	23,255
Wood-ash ...	6190	249	138	387
Total ...	2,24,483	94,939	5866	100,805

Besides this 257,347 acres of unassessed land were set apart as forest and grazing numbers. The boundaries of some of the forests were left undefined. Bom. Gov. Sel. XCVI. 422.

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entered in the registers as *inám*. In Talásri the *pátils* had formerly been freed from payment to the extent of the value of a plough, half a plough, or less, according to the size of their village. In place of this arrangement they were granted five per cent of the net revenue of their villages. It was also arranged that the term of the survey lease in estate and plough rate villages should be limited to ten years, and, in the rest of the sub-division, should come to an end at the same time as the Bhiwandi leases.¹

The survey settlement was introduced into the *mámlatdár's* division of the Sanján or Dáhánu sub-division in 1866-67. It lay to the north of the Máhim sub-division, and contained an area of 470 square miles and a population of 31,696 or 67 per square mile. There was a marked difference in the character of the villages. Those of the westerly parts were open and with fine rice lands traversed by rail and with sea transit within easy reach, while the others were very rough and wild, and with no means of communication. The population was unequally distributed. While the two coast village groups, Dáhánu and Chinchni, containing 32 villages and an area of 80 square miles, had a population of 166 to the square mile, the 140 villages which formed the rest of the division and contained 390 square miles, had no more than sixty souls to the square mile. In point of climate and means of communication the *mámlatdár's* division differed little from the subordinate Umbargaon petty division settled in 1864-65.

The principal tenures were the *hundábandi* or an assessment fixed in the lump for a certain extent of rice and hill-crop land combined; the *mudkebandi* (*mudábandi*) or lump assessment in grain commuted into a money payment; and the *nángarbandi* or plough tax tenure. The two former were found in the village groups of Chinchni, Dáhánu, and Asheri, and the last prevailed throughout the whole of the rest of the sub-division.

The 172 villages were arranged in five classes. Sixteen villages along the coast were placed in the first class with a highest acre rate of 12s. (Rs. 6). Three villages immediately adjoining the first group were placed in the second class with a highest acre rate of 10s. (Rs. 5). Seven villages near the railway and two of them near Manor formed the third class with a highest acre rate of 8s. (Rs. 4). The fourth class consisted of twenty-one villages for which highest acre rates of 7s. (Rs. 3½) and 6s. (Rs. 3) were fixed. This group occupied the more open and better cultivated parts of Asheri and Gambhírgad and some of the poorer villages of Chinchni. The fifth class consisted of 124 villages with highest acre rates of 5s. and 4s. (Rs. 2½ and Rs. 2). It included the village groups of Bárha, Udva, Bálápur, and Dharampur, and parts of Asheri and Gambhírgad. The remaining village had no rice land.

For the cocoa-palm gardens which were confined to the two villages of Chinchni and Dáhánu, a highest acre rate of 12s. (Rs. 6)

¹ A short lease was advisable for the upland settlement. And as the villages, for which the ten-year lease was recommended, were in the same division (the *Mokháda peta*), no confusion was likely to result. Major Francis, 27th June 1866, in Bom. Gov. Sel., XCVI. 428.

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was fixed. It raised the payment from £102 to £125 (Rs. 1020-Rs. 1250).

For late crop land which was small, the highest acre rate 3s. (Rs. 1½) was retained. The total assessment under this head was only £4 6s. (Rs. 43).

For hill crop land the usual highest acre rate of 6d. (4 as.) in the coast villages, and 4½d. and 3d. (3 and 2 annas) in those further inland and more scantily populated, were retained.

The rates on liquor-yielding palms varied from 6d. (4 as.) a year on each tree in villages on the coast to 3d. (2 as.) in the inland villages. On date trees a uniform rate of one anna was fixed. In 1865-66 the number of persons licensed to sell liquor was 887 and the payment on account of them was £380 (Rs. 3800). Under the new settlement the number of shops fell to 156 and the amount of tax levied for 1866-67 was £651 (Rs. 6510).

The following statement shows the effects of the survey :

Sanjān Settlement, 1866.

YEAR.	RICE.		LATE CROP.		GARDEN.		UPLAND.		TOTAL.	
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
1846-1865	...	Rs.	...	Rs.	...	Rs.	...	Rs.	...	Rs.
1866-1865	...	...	...	...	...	...	...	...	...	...
1864-65	...	...	...	...	...	...	...	...	...	...
Survey	27,167	49,142	48	48	247	1248	75,835	9166	103,297	69,596

In addition to the assessment on the cultivated lands, a further sum of £190 (Rs. 1900) assessed on the waste lands raised the total settlement to £6149 (Rs. 61,490).

The increase on the twenty years average was very great, no less than 92 per cent. But the old settlement was so imperfect that it was useless as a means of estimating what assessment the division could bear. The incidence of the old payments had been very unequal. In 1868 the Superintendent wrote,¹ 'The completion of the Baroda railway which crosses the district with three stations within reach of many parts of it has greatly increased the value of land, and when the low rates of the wild villages in which the principal increase occurs are taken into consideration, no fear need be entertained regarding the fairness of the settlement.' Several *bābs* or cesses, such as *mahāl majkur*, *tup*, *udid*, were abolished.

In 1856 when the survey settlement was introduced in Panvel, Uran consisting of nineteen villages formed part of Sálsette. This group was subsequently transferred to Panvel before the settlement of Sálsette in 1861. Consequently the survey assessment was not introduced in it till November 1866. At this time the Uran petty division comprised the tract of country lying between the Karanja hill on the west and the tablelands of Panvel on the east including Hog Island and the island of Elephanta. Great part of this tract was a low-lying swamp, flooded formerly by the backwaters of the harbour flowing round Hog Island on the one side and on the other

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¹ Major Waddington, 474, 14th October 1868.

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by the tidal waters, which, after passing round the south headland of Karanja, flowed inland up the Nágothna and Pen creeks. By reclamation works, composed chiefly of large embankments, almost the whole of this tract had been brought under salt rice cultivation. The revenue had been subject to but little fluctuation; cultivation had been steady, and the rates being fixed in cash payments had not been subject to change.

Lying on the eastern side of the harbour and immediately opposite to Bombay, this division of nineteen villages was very favourably situated with regard to the export of its grain and grass. Of the nineteen villages only nine had sweet rice land. For six of these the highest survey rate fixed was 16s. (Rs. 8) and for three 14s. (Rs. 7). Of the remaining ten villages with salt rice lands, for five the corresponding rate was 10s. (Rs. 5), for four 9s. (Rs. 4½), and for one, Hog Island which occupied the most exposed situation, 8s. (Rs. 4).¹ The garden lands were of small extent, and the crops grown were chiefly vegetables. For these a highest survey rate of 10s. (Rs. 5) was fixed. For lands where cocoanuts, betelnuts, and other more valuable crops were raised, the highest rate fixed was £1 (Rs. 10). Considering the value of grass and the ease with which it was sent to Bombay, the highest rate for hill crop lands was fixed at 4s. (Rs. 2).

The effect of this settlement was an increase in revenue from £2212 to £2979 (Rs. 22,120-Rs. 29,790) or about thirty-four per cent on the previous year's payments. There was besides waste land assessed at £122 (Rs. 1220).

The following statement² gives the acreage and rental, and shows the financial effect of the survey settlement in each of the present sub-divisions of the Thána district :

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Survey Effects.

¹ In some of the villages the cultivation was exposed to considerable risk from the tidal floods, and the Superintendent assessed those villages at lower rates. Major Francis, 20th November 1866.

² Compiled from information supplied by Mr. Harrison, Deputy Superintendent of Survey. The statement in the text has been compiled on the basis of the present (1882) sub-divisions. Taking the district in the village group or Survey Blocks in which the survey was actually introduced, the returns show an increase on the whole of about sixteen per cent. The details are given in the following statement :

Thána Survey Effects, 1854-1866.

SUB-DIVISION.	Former.	Survey.	Increase per cent.	Decrease per cent.
	Rs.	Rs.		
Khalápur...	50,745	46,624	...	8.12
Nasrápur...	69,308	66,507	...	3.91
Panvel ...	1,02,422	1,08,604	6.09	...
Kalyán ...	77,951	80,241	2.93	...
Taloja ...	82,085	1,02,897	25.73	...
Murbád ...	1,28,243	1,29,180	0.73	...
Bhiwandi ...	1,13,843	1,27,320	11.83	...
Sálsatte ...	66,290	81,488	24.30	...
Bassein ...	97,230	1,18,647	22.02	...
Máhim ...	91,886	99,007	7.74	...
Umbargaon ...	44,786	66,655	48.88	...
Kolvan ...	64,091	94,939	48.13	...
Sanján ...	34,360	59,589	73.42	...
Uran ...	22,120	29,790	34.67	...
Total ...	10,44,360	12,11,638	16.01	...

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Survey Effects.

Survey Results,
1854-1878.

Thana Survey Rental, 1854-1866.

SUB-DIVISIONS.	Survey year.	ACREAGE.			RENTAL.		REVENUE.	
		Unarable.	Arable.	Total.	Former.	Survey.	Increase.	Decrease.
Karjat (Naarapur) ...	1854-56 ...	133,450	92,276	225,726	115,679	115,216	...	463
Panvel ...	1856-57 ...	21,991	174,357	196,348	100,031	179,934	19,903	...
Kalyan ...	1858-59 ...	25,073	152,862	177,935	110,833	137,803	26,960	...
Murbad ...	1859-60 ...	21,167	203,595	224,762	84,534	89,566	5,032	...
Bhiwadi ...	1860-61 ...	14,412	145,401	159,813	118,991	133,489	19,498	...
Saleette ...	1860-62 ...	17,396	136,993	154,389	82,247	112,137	29,890	...
Bassein ...	1861-62 ...	8,775	132,995	141,770	99,246	116,542	17,296	...
Mahim ...	1862-63 ...	20,739	240,805	261,544	96,391	113,863	17,472	...
Vada (Kolvan) ...	1864-65 ...	19,562	178,572	198,134	36,362	58,112	16,750	...
Shahapur (Kolvan) ...	1866-66 ...	86,128	470,538	556,661	98,141	124,236	26,095	...
Dahanu (Sanjan) ...	1864-66 ...	47,873	363,747	411,620	94,275	127,980	33,705	...
Total ...	.....	416,561	2,292,161	2,708,722	1,096,750	1,308,878	212,561	463

The available revenue returns show that a marked increase of revenue accompanied and has followed the introduction of the revenue survey. The collections rose from £95,550 (Rs. 9,55,500) in 1855 when the revenue assessment was introduced in 114 villages to £129,099 (Rs. 12,90,990) in 1866, when the new rates had been introduced over the whole 1956 villages. Between 1866 and 1878 collections have slowly but steadily increased to £131,649 (Rs. 13,16,490) in 1870-71, £132,670 (Rs. 13,26,700) in 1875-76, and £132,771 (Rs. 13,27,710) in 1877-78. This increase in rental is not solely, probably not mainly, due to the survey settlement. The spread of tillage and rise in revenue, during the years of the unnatural prosperity that was caused by the American war, were as marked in the unrevised as in the revised sub-divisions, and since the time of unnatural prosperity has passed, though evenness and certainty of tenure have no doubt helped, the main causes of increased revenue seem to be the spread of population all over the district and the greater demand in Bombay for almost all kinds of field produce.

The following statement gives the land revenue receipts before, during, and since the introduction of the revenue survey settlement:¹

Thana Land Revenue Receipts, 1845-1878.

STATE OF MICHIGAN. RECEIPTS 1844-45, 1849-50, 1854-55, 1859-60, 1864-65, 1869-70, 1875-76, 1877-78.												OUTSTANDING.	VILLAGE SURPLUS.
YEARS.	GOVERNMENT.					ALIENATED.		TOTAL.					
	Occupied.			Waste.		Assessment.	Quit-rent.	Assessment.	Collections.				
	Assessment.	Remissions.	Collections.	Assessment.	Grazing fees.								
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1844-45	9,16,479	14,414	9,02,065	2589	1944	1,21,569	...	10,40,637	9,04,009	30,753	...		
1849-50	9,37,146	17,074	9,20,072	...	2044	1,35,121	116	10,72,267	9,22,232	10,415	...		
1854-55	9,58,270	9924	9,48,346	1,01,355	2567	74,525	4586	11,34,150	9,55,499	12,698	116		
1855-56	9,02,082	27,748	9,34,334	99,797	3652	74,485	4684	11,36,367	9,42,670	12,381	172		
1856-57	9,78,899	15,347	9,58,552	95,234	3001	73,964	4639	11,43,997	9,66,192	11,063	190		
1858-59	10,05,614	15,214	9,90,400	88,191	5316	73,878	4765	11,67,483	10,00,481	10,068	302		
1859-60	10,21,428	25,149	9,96,279	65,107	5497	69,716	4677	11,56,251	10,06,453	1423	248		
1860-61	10,66,692	47,599	10,19,093	42,614	10,146	73,755	5298	11,83,061	10,34,537	14,091	263		
1861-62	11,56,219	29,189	11,26,030	49,645	6724	69,479	4829	12,74,443	11,37,583	1255	100		
1862-63	11,70,640	23,911	11,46,729	55,991	7759	78,557	4757	13,06,188	11,59,245	810	66		
1863-64	12,22,397	36,877	11,85,520	46,713	6703	79,802	6679	13,48,912	11,98,902	314	66		
1864-65	12,66,236	41,063	12,25,173	36,850	8000	82,524	9522	13,85,610	12,42,695	111	245		
1865-66	12,76,677	2372	12,74,305	31,819	6021	85,320	10,663	13,94,116	12,90,989	2061	245		
1870-71	12,66,150	685	12,65,465	32,805	5558	1,14,865	45,468	14,13,830	13,16,491	1342	...		
1875-76	12,83,593	1108	12,82,485	33,369	7080	1,46,189	37,188	14,68,151	13,26,703	439	...		
1877-78	12,84,479	273	12,84,207	31,332	6422	1,65,921	37,079	14,71,732	13,37,708	2549	...		

¹ This statement is supplied by Mr. Harrison, Deputy Superintendent of Survey.

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As far as information is available, during the thirty-four years ending 1879-80, population has increased from 554,937 to 908,548 or 63·72 per cent; houses from 117,705 to 174,428 or 48·19 per cent; carts from 19,780 to 26,327 or 33·09 per cent; ploughs from 70,352 to 87,422 or 24·26 per cent; and wells from 10,959 to 11,163 or 1·86 per cent; live-stock returns show a fall from 435,302 to 396,654 or 8·87 per cent. The land revenue collections have risen from £95,798 to £138,069 (Rs. 9,57,980-Rs. 13,80,690) or 44·12 per cent; the tillage area has spread from 970,220 acres in 1868-69 to 1,015,341 acres in 1879-80 or 4·65 per cent; nine municipalities, eleven dispensaries, and 150 schools have been established. The Baroda railway runs north and south for about 100 miles along the coast. The Peninsula railway crosses twenty-six miles of country, and then dividing has a length of forty miles along its south-eastern and of forty-two miles along its north-eastern branch. The two main trunk roads through the Tal and Bor passes were in use before the beginning of this period. Besides them several of the small Sahyádrí passes have been opened for traffic, and in different parts of the district, about 230 miles of road have been made and are kept in repair.

The following statement shows these results in tabular form :

Thana Development, 1846-1880.

YEARS.	POPULATION.	HOUSES.	CARTS.	PLOUGHS.	LIVE STOCK.			WELLS.	LAND REVENUE
					Cattle.	Sheep and Goats.	Total.		
1845-46	554,937	117,705	19,780	70,352	386,658	48,644	435,302	10,959	£ 95,798
1879-80	908,548	174,428	26,327	87,422	354,338	42,316	396,654	11,163	138,069
Increase per cent ...	63·72	48·19	33·09	24·26	...	...	...	1·86	44·12
Decrease per cent ...	...	...	...	...	8·35	13	8·87	...	...

SECTION V.—SEASON REPORTS.

The following is a summary of the chief available facts regarding the state of the district during the last thirty years :

During the early part of the rains of 1851, the rain was so heavy and incessant that embankments were destroyed and the crops near creeks and rivers were injured or lost. Many of the sweet and salt rice fields were left waste, and in those that were re-sown the crops were not so good as usual. During the latter part of the season no rain fell and the late rice, and rice in dry or salt lands failed. The land revenue for collection rose from £103,711 to £104,276 (Rs. 10,37,110-Rs. 10,42,760), £2080 (Rs. 20,800) were remitted, and £1491 (Rs. 14,910) left outstanding.

The season of 1852-53 was tolerably favourable, though in parts of the district, some land was left waste for want of rice plants, and, in others, loss was caused by delayed planting, and near rivers by floods and blight. Unusually high spring tides in April and May damaged some of the salt rice lands. The land revenue for collection rose from £104,276 to £106,350 (Rs. 10,42,760-

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1853-54.

Rs. 10,63,500), £2157 (Rs. 21,570) were remitted, and £1204 (Rs. 12,040) left outstanding.

In 1853-54 a failure of the latter rains greatly damaged the crops, and the breach of embankments by spring tides caused serious loss. The land revenue for collection fell from £106,350 to £106,192 (Rs. 10,63,500 - Rs. 10,61,920), £1504 (Rs. 15,040) were remitted, and £1904 (Rs. 19,040) left outstanding.

1854-55.

The rains of 1854-55 were favourable. All classes agreed that the harvest was the best for seven or eight years. In Kolvan and Sái the late rain harmed the crops, and in Bassein the salt rice crops were partially injured by grubs; everywhere else the yield was abundant. A hurricane on the 1st November caused great damage in some of the coast villages. The land revenue for collection fell from £106,192 to £105,087 (Rs. 10,61,920 - Rs. 10,50,870), £1135 (Rs. 11,350) were remitted, and £1848 (Rs. 18,480) left outstanding. Rice rupee prices averaged thirty-four pounds.

1855-56.

In 1855-56 the rainfall was very scanty. The monsoon began favourably but after the middle of July it suddenly stopped, or at best fell scantily, causing much injury to the crops. Nearly one-sixth of the area prepared for tillage was thrown waste and much young rice ready for planting was left to wither. In the beginning of September rain again began to fall plentifully and continued till the end of the month. In spite of this seasonable fall considerable remissions were necessary. As is usual in irregular seasons the health of the district was greatly affected. Fever was prevalent especially in the sub-divisions of Thána and Kalyán. Cholera broke out here and there, and though it did not spread, it caused considerable loss of life. The land revenue for collection fell from £105,087 to £104,667 (Rs. 10,50,870 - Rs. 10,46,670), £3010 (Rs. 30,100) were remitted, and £2016 (Rs. 20,160) left outstanding. Rice rupee prices rose from thirty-four to thirty-three pounds.¹

1856-57.

The season of 1856-57 was favourable for all kinds of produce. The land revenue for collection rose from £104,667 to £106,770 (Rs. 10,46,670 - Rs. 10,67,700), £1590 (Rs. 15,900) were remitted, and £1658 (Rs. 16,580) left outstanding. Rice rupee prices rose from thirty-three to thirty pounds.

1857-58.

The rainfall in 1857-58 was plentiful, except in Máhim and Bassein. The land revenue for collection rose from £106,770 to £108,382 (Rs. 10,67,700 - Rs. 10,83,820), £1381 (Rs. 13,810) were remitted, and £2318 (Rs. 23,180) left outstanding. Rice rupee prices rose from thirty to twenty-seven pounds.

1858-59.

In 1858-59 the early rain was not favourable but the late rains were abundant and seasonable. The land revenue for collection rose

¹ In this year some advance was made in making roads. Rs. 20 a mile were sanctioned for the repair of roads and the removal of obstacles. The south branch of the Peninsula railway was carried from Kalyán to Khopoli (Kámpoli) and was opened for traffic in the beginning of 1856. Bom. Gov. Rev. Rec. 19 of 1856, part 3, 1010.

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from £108,382 to £111,031 (Rs. 10,83,820 - Rs. 11,10,310), £3746 (Rs. 37,460) were remitted, and £1729 (Rs. 17,290) left outstanding. Rice rupee prices rose from twenty-seven to twenty-three pounds.

The season of 1859-60, though unfavourable in parts, was generally good. The land revenue for collection rose from £111,031 to £114,226 (Rs. 11,10,310 - Rs. 11,42,260), £2557 (Rs. 25,570) were remitted, and £204 (Rs. 2040) left outstanding. Rice rupee prices fell from twenty-three to twenty-four and a half pounds.

In 1860-61 the rainfall, a little above ninety inches, was abundant and seasonable. The land revenue for collection rose from £114,226 to £117,311 (Rs. 11,42,260 - Rs. 11,73,110), £4854 (Rs. 48,540) were remitted, and £230 (Rs. 2300) left outstanding. Rice rupee prices fell from twenty-four and a half to twenty-eight pounds.

In 1861-62 the rainfall of 141.52 inches was abundant and seasonable and the crops were excellent. Public health was generally good; but cattle-disease was prevalent. The land revenue for collection rose from £117,311 to £118,298 (Rs. 11,73,110 - Rs. 11,82,980), £3048 (Rs. 30,480) were remitted, and £147 (Rs. 1470) left outstanding. Rice rupee prices rose from twenty-eight to twenty-three and a half pounds.

The rainfall of 1862-63, amounting to 96.34 inches, was on the whole favourable, though there was a long break during the rice-planting time. Cholera was prevalent but did not cause any serious loss of life. The land revenue for collection rose from £118,298 to £122,545 (Rs. 11,82,980 - Rs. 12,25,450), £2392 (Rs. 23,920) were remitted, and £47 (Rs. 470) left outstanding. Rice rupee prices rose from twenty-three and a half to seventeen pounds.

The rains of 1863-64 were, on the whole, favourable. The rainfall of 115.01 inches was sufficient and seasonable and the crops were good. Public health was moderately good. Cholera was widespread but not unusually fatal. The land revenue for collection rose from £122,545 to £125,875 (Rs. 12,25,450 - Rs. 12,58,750), £3699 (Rs. 36,990) were remitted, and £27 (Rs. 270) left outstanding. Rice rupee prices rose from seventeen to fifteen and a half pounds.

The season of 1864-65 was favourable to almost all crops. The rainfall of 94.18 inches was seasonable and the yield fair. Public health was good and there was no cattle-disease. The land revenue for collection rose from £125,875 to £144,107 (Rs. 12,58,750 - Rs. 14,41,070), £2868 (Rs. 28,680) were remitted, and £9 (Rs. 90) left outstanding. Rice rupee prices rose from fifteen and a half to thirteen and a half pounds.

The season of 1865-66 was on the whole favourable. The rainfall of 110.29 inches was sufficient and the harvest was fair. Except for a rather widespread outbreak of cholera in June public health was on the whole good. The land revenue for collection fell from £144,107 to £141,066 (Rs. 14,41,070 - Rs. 14,10,660), £225 (Rs. 2250) were remitted, and £157 (Rs. 1570) left outstanding. Rice rupee prices rose from thirteen and a half to nine pounds.

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1866-67.

The season of 1866-67 was, on the whole, favourable, though the fall of rain, 113·72 inches, was rather heavy in the beginning and scanty towards the close. Rice and some other crops suffered slightly on account of this irregularity; yet the outturn was, on the whole, satisfactory. Public health was good. The land revenue for collection fell from £141,066 to £136,861 (Rs. 14,10,660 - Rs. 13,68,610), £1948 (Rs. 19,480) were remitted, and £136 (Rs. 1360) left outstanding. Rice rupee prices fell from nine to eleven pounds.

1867-68. In 1867-68 the rainfall of 110·49 inches was favourable, and public health generally good. The land revenue for collection rose from £136,861 to £138,674 (Rs. 13,68,610 - Rs. 13,86,740), £270 (Rs. 2700) were remitted, and £120 (Rs. 1200) left outstanding. Rice rupee prices fell from eleven to twelve pounds.

1868-69 In 1868-69 the rainfall of 103·53 inches was hardly sufficient. The crops were fair and public health generally good. The land revenue for collection fell from £138,674 to £137,687 (Rs. 13,86,740 - Rs. 13,76,870), £1416 (Rs. 14,160) were remitted, and £210 (Rs. 2100) left outstanding. Rice rupee prices fell from twelve to thirteen pounds.

1869-70. In 1869-70 the rainfall of 100·70 inches was favourable and the crops flourishing. Cholera prevailed in part of the district during most of the season. The tillage area rose from 970,220 to 975,751 acres and the land revenue for collection from £137,687 to £138,274 (Rs. 13,76,870 - Rs. 13,82,740), £112 (Rs. 1120) were remitted, and £143 (Rs. 1430) left outstanding. Rice rupee prices rose from thirteen to twelve pounds.

1870-71. In 1870-71 the rainfall of 97·24 inches was seasonable and sufficient. There were several cases of cholera, but the disease was never general. The tillage area fell from 975,751 to 974,092 acres, while the land revenue rose from £138,274 to £139,628 (Rs. 13,82,740 - Rs. 13,96,280), £72 (Rs. 720) were remitted, and £134 (Rs. 1340) left outstanding. Rice rupee prices fell from twelve to fifteen and a half pounds.

1871-72. In 1871-72 the rainfall of 65·21 inches was unseasonable and the crops were below the average. Public health was generally good. The tillage area again fell from 974,092 to 968,462 acres, while the land revenue rose from £139,628 to £140,690 (Rs. 13,96,280 - Rs. 14,06,900), £122 (Rs. 1220) were remitted, and £314 (Rs. 3140) left outstanding. Rice rupee prices rose from fifteen and a half to thirteen and a half pounds.

1872-73. In 1872-73 the rainfall of 94·51 inches was copious and seasonable. Public health was generally good. The tillage area rose from 968,462 to 970,998 acres and the land revenue from £140,690 to £141,188 (Rs. 14,06,900 - Rs. 14,11,880), £96 (Rs. 960) were remitted, and £319 (Rs. 3190) left outstanding. Rice rupee prices fell from thirteen and a half to fourteen pounds.

1873-74. In 1873-74 the rainfall of 86·31 inches, though sufficient, was in most sub-divisions unseasonable. The rice harvest suffered slightly, but the yield of *vari* and *nágli* was satisfactory. Fever prevailed slightly in

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some sub-divisions, but on the whole public health was good. The tillage area rose from 970,998 to 971,915 acres, and the land revenue from £141,188 to £142,129 (Rs. 14,11,880 - Rs. 14,21,290), £134 (Rs. 1340) were remitted, and £101 (Rs. 1010) left outstanding. Rice rupee prices fell from fourteen to fifteen and a half pounds.

In 1874-75 there was an unusually heavy rainfall of 120·14 inches. Though generally more than sufficient for field work it was unseasonable in a few sub-divisions and excessive in others. The yield on the whole was satisfactory. Public health was good. Fever prevailed slightly and cattle-disease raged over almost all the district. The tillage area rose from 971,915 to 982,261 acres while the land revenue fell from £142,129 to £141,440 (Rs. 14,21,290 - Rs. 14,14,400), £73 (Rs. 730) were remitted, and £100 (Rs. 1000) left outstanding. Rice rupee prices remained unchanged at fifteen and a half pounds.

In 1875-76 the rainfall of 118·51 inches was abundant and the harvest was good. Cholera prevailed throughout the district and fever in a few sub-divisions. There was a good deal of cattle-disease. The tillage area rose from 982,261 to 1,011,391 acres; but the land revenue fell from £141,440 to £141,140 (Rs. 14,14,400 - Rs. 14,11,400), £111 (Rs. 1110) were remitted, and £45 (Rs. 450) left outstanding. Rice rupee prices rose from fifteen and a half to fifteen pounds.

In 1876-77 the rainfall of 83·61 inches was short and untimely. Owing to the failure of the late rains the crops suffered and a scarcity of water was feared. In Dáhnú and Máhim, the rainfall was about two-thirds of the average. In Murbád and Kalyán it was about equal to the average, and in Karjat it was greater. Public health was not good. Cholera raged in most of the sub-divisions during the rains, small-pox in some, and cattle disease in four sub-divisions. The tillage area rose from 1,011,391 to 1,012,190 acres, and the land revenue from £141,140 to £141,689 (Rs. 14,11,400 - Rs. 14,16,890), £188 (Rs. 1880) were remitted, and £163 (Rs. 1630) left outstanding. Rice rupee prices rose from fifteen to thirteen pounds.

In 1877-78 the rainfall of 63·86 inches was both scanty and unseasonable. It was especially unfavourable in the coast sub-divisions of Dáhnú and Máhim where the crops suffered seriously, and, particularly in Máhim, much land bordering on the sea remained waste. The crops in the Váda, Sháhápúr, Murbád, and Bhiwndi sub-divisions suffered; but in the remaining sub-divisions they were fair. Public health was not good. Cholera prevailed throughout the district; small-pox in three and cattle-disease in six sub-divisions. The tillage area rose from 1,012,190 to 1,015,261 acres, and the land revenue from £141,689 to £141,932 (Rs. 14,16,890 - Rs. 14,19,320), £27 (Rs. 270) were remitted, and £278 (Rs. 2780) left outstanding. Rice rupee prices rose from thirteen to twelve and a half pounds.

In spite of a rainfall of 144·86 inches the season of 1878-79 was not unfavourable, especially for rice. A too long continuance of rain, and in some parts the appearance of locusts were the only drawbacks

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to what would have been an excellent harvest. The district was on the whole more free from cholera and small-pox than in the year before. The tillage area fell from 1,015,261 to 1,014,421 acres, and the land revenue from £141,932 to £140,331 (Rs. 14,19,320 - Rs. 14,03,310), £16 (Rs. 160) were remitted, and £297 (Rs. 2970) left outstanding. Rice rupee prices rose from twelve and a half to eleven and a half pounds.

1879-80.

In 1879-80 the rainfall of 98·15 inches was an average one, but it fell unfavourably. A break in July delayed field work and was followed by excessive rain in August and a somewhat short fall later on. The rice especially early and salt-land rice suffered considerably. But the inferior crops of *nāgli* and *vari*, which afford the staple food, were good. No great change occurred in the prices of cereals. Rice and *tur* fell very slightly and wheat rose. The prices of labour remained stationary. A few trifling advances for purchase of seed and cattle were made to the poorer classes. The season was not healthy. There was some cholera and small-pox, but fever was very prevalent. The tillage area rose from 1,014,421 to 1,015,341 acres, and the land revenue for collection fell from £140,331 to £138,107 (Rs. 14,03,310 - Rs. 13,81,070), £21 (Rs. 210) were remitted, and £38 (Rs. 380) left outstanding. Rice rupee prices fell from eleven and a half to twelve and a half pounds.

1880-81.

In 1880-81 the rainfall of 95·36 inches was rather unseasonable. The crops in all the sub-divisions but two suffered slightly, and in Dāhānu about one-third of the rice was lost. *Nāgli* and *vari* were good. The prices of cereals fell considerably; and wages remained unchanged. A few trifling advances were made to the poorer classes for the purchase of seed and cattle. The season was not healthy. There was a little cholera and small-pox and much fever. The tillage area rose from 1,015,341 to 1,015,703 acres, but the land revenue for collection fell from £138,107 to £137,325 (Rs. 13,81,070 - Rs. 13,78,250), £18 (Rs. 180) were remitted, and £74 (Rs. 740) left outstanding. Rice rupee prices fell from twelve and a half to fifteen and a half pounds.

Revenue
Statistics.

The following statement shows in tabular form the available yearly statistics of rainfall, prices, tillage, and land revenue during the thirty years ending 1880-81 :¹

Thana Revenue Statistics, 1851-1881.

YEARS.	Rainfall.	Tillage Area.	Remissions	Land Revenue for Collection.	Out-standings.	Collections.	Rice Rupee-prices.
	Inches.	Acres.	Rs.	Rs.	Rs.	Rs.	Lbs.
1851-52	20,796	10,42,757	14,915	10,27,842	...
1852-53	21,572	10,63,501	12,043	10,51,458	...
1853-54	15,037	10,61,922	19,042	10,42,880	...
1854-55	11,353	10,50,867	18,478	10,32,389	34
1855-56	30,100	10,46,675	20,156	10,26,519	33
1856-57	15,897	10,67,703	16,681	10,51,122	30
1857-58	13,812	10,83,825	23,177	10,60,648	27
1858-59	37,459	11,10,310	17,494	10,93,016	23

¹ From the yearly Administration Reports. The price figures are for Thana town, and are the averages of the prices of the twelve calendar months beginning with January 1855. They are taken from a return forwarded by the Deputy Collector to Mr. A. Cumine, C.S., under No. 1926 of 9th November 1878. As noticed at page 314 the different price returns vary so greatly that they cannot be considered more than estimates.

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Thana Revenue Statistics, 1851-1881—continued.

YEARS—continued.	Rainfall.	Tillage Area.	Remissions.	Land Revenue for Collection.	Out-standings.	Collec-tions.	Rice Rupee-prices.
	Inches.	Acres.	Ra.	Ra.	Ra.	Ra.	Lbs.
1859-60	25,571	11,42,263	2037	11,40,226	24½
1860-61	49,543	11,73,115	2300	11,70,815	25
1861-62	30,479	11,82,976	1475	11,81,501	23½
1862-63	23,917	12,25,448	473	12,24,975	17
1863-64	36,901	12,58,760	275	12,58,475	16½
1864-65	28,676	14,41,000	87	14,40,913	13½
1865-66	2358	14,10,663	1570	14,09,093	9
1866-67	19,479	13,68,608	1865	13,67,243	11
1867-68	2700	13,86,741	1201	13,85,540	12
1868-69	...	970,220	14,157	13,76,878	2100	13,74,778	13
1869-70	...	975,751	1121	13,82,742	1480	13,81,312	12
1870-71	...	974,062	718	13,96,278	1340	13,94,938	15½
1871-72	...	968,463	1216	14,06,304	3143	14,03,761	13½
1872-73	...	970,988	958	14,11,876	3180	14,08,687	14
1873-74	...	971,915	1349	14,21,291	1009	14,20,282	15½
1874-75	...	982,261	727	14,14,403	1002	14,13,401	15½
1875-76	...	1,011,391	1112	14,11,406	446	14,10,959	16
1876-77	...	1,012,190	1883	14,16,393	1634	14,15,259	18
1877-78	...	1,016,361	273	14,19,322	2777	14,16,545	12½
1878-79	...	1,014,421	160	14,08,307	2972	14,00,335	11½
1879-80	...	1,015,341	212	13,81,074	379	13,80,695	12½
1880-81	...	1,015,708	188	13,78,264	733	13,77,516	15½

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Land
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CHAPTER IX.

JUSTICE.

Chapter IX.

Justice.

Sálsette,
1774.North Konkan,
1817.Civil Suits,
1828.

IN¹ 1774, on the conquest of Sálsette, Karanja, Hog Island, and Elephanta, a resident and factors were appointed for Sálsette and Karanja, and a resident for Hog Island and Elephanta. The Government provided that 'the residents or chiefs should investigate all except capital offences and misdemeanours, through the means of two sensible and respectable men of each caste who were to be selected and appointed for the purpose.' Disputes regarding property were to be decided by arbitration. The arrangement continued till 1799, when an officer styled Judge and Magistrate with civil, criminal, and police jurisdiction was appointed in place of the residents and factors.² The Judge had under him judicial officers styled native commissioners.³ In 1803 the jurisdiction of the Judge and Magistrate of Thána was extended to Bánkot and its dependencies.⁴ In 1817, on the overthrow of the Peshwa, the districts of Belápur, Atgaon, and Kalyán, and all territories to the north as far as the Daman river, lying between the Sahyádris and the sea, were annexed to the zillah court of Sálsette whose title was changed into the zillah court of the Northern Konkan. The laws and regulations established for the administration of justice in Surat, Broach, and Kaira were declared to be in force in the district of the Northern Konkan.⁵ In 1818 the office of district Magistrate was transferred from the district Judge to the Collector. In 1819 the jurisdiction of the Judge of the North Konkan was extended south as far as the Ápta river.⁶ In 1830, when three northern sub-divisions of Ratnágiri were placed under the control of the Thána district Judge, Ratnágiri was for purposes of civil and criminal justice, reduced to a detached station of the Thána district with a senior assistant and sessions judge. Ratnágiri remained a detached station under Thána till 1869.

In 1828, the earliest year for which records are available, of 8032 cases filed 7910 were original and 122 were appeals. Of 8032 cases, 6399 original suits and fifty appeals were disposed of, leaving at the end of the year 1583 cases undecided. The total value of the suits decided was £30,033 (Rs. 3,00,330) or an average of £4 12s. (Rs. 46).

¹ An account of the Portuguese administration of justice is given above, page 459.

² Reg. III. of 1799 section 3, and Reg. V. of 1799 section 2.

³ The designation native commissioner was abolished by Act XXIV. of 1836. In its stead three grades were appointed, principal sadar amin, sadar amin, and munsif.

⁴ Reg. III. of 1803 sec. 2. ⁵ Reg. VI. of 1817 sec. 2. ⁶ Reg. III. of 1819 sec. 9.

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In 1850 there were ten civil courts and 5694 suits disposed of, the average duration of each suit being one month and twenty-five days. Ten years later (1860) the number of courts remained the same, but the number of suits fell to 5574 and the average duration rose to two months and five days. In 1870 the number of courts was reduced to nine, the number of suits had risen to 8399, and the average duration to three months and eighteen days. At present (1881), excluding the first class subordinate judge of Násik, who exercises special jurisdiction above £500 (Rs. 5000), there are eight judges. Of these the District Judge is the chief with original civil jurisdiction in cases in which Government or Government servants are parties and with power to hear appeals, except in cases valued above £500 (Rs. 5000) when the appeal lies direct to the High Court. The assistant judge tries original cases below £1000 (Rs. 10,000) and hears such appeals as are transferred to him by the District Judge. There are six second class subordinate judges, who have power to try original cases of not more than £500 (Rs. 5000). They are stationed at Thána, Kalyán, Bhiwandi, Murbád, Panvel, and Bassein and Dáhánu. The Bassein and Dáhánu subordinate judge holds his court for six months from November till January and from June till August at Bassein, and for five months from February till April and in September and October at Dáhánu. The subordinate judges have an average charge of about 700 square miles with 150,000 people.

The average distance of the Thána subordinate judge's court from its six furthest villages is fifteen miles; of the Kalyán court thirty-four miles; of the Murbád court twenty miles; of the Panvel court twenty-six miles; and of the Bassein and Dáhánu courts, thirty-two miles in Bassein and forty in Dáhánu.

Exclusive of suits decided by the first class subordinate judge of Násik who exercises special jurisdiction in cases valued at more than £500 (Rs. 5000), the average number of cases decided during the twelve years ending 1881 is 7166. Except in 1873 when there was a considerable increase, the number of suits has of late years fallen from 8399 in 1870 to 5737 in 1880. In 1881 there was an increase to 7152. Of the whole number of decisions during the twelve years ending 1881, 43·71 per cent have, on an average, been given against the defendant in his absence. During the first five years the proportion of cases decided in the defendant's absence fell gradually from 54·20 in 1870 to 43·74 in 1874. It rose slightly (44·1) in 1875 and has since, except in 1880 when there was a slight rise, continued to fall to 34·7 in 1881. Of contested cases 16·04 per cent during the twelve years ending 1881, have been decided for the defendant, the proportion varying from 19 in 1874 and 1877 to 11 in 1878 and

Thána Exparte Decrees, 1870-1881.

YEAR.	Suits.	Decided exparte.	Percent- age.
1870	8399	4553	54·20
1871	8284	4373	52·78
1872	8060	4237	52·63
1873	8781	4220	48·05
1874	7868	3442	43·74
1875	6964	3068	44·10
1876	7034	2763	39·20
1877	6564	2440	37·10
1878	5276	1877	35·50
1879	5898	2089	34·60
1880	5737	2092	36·40
1881	7152	2486	34·70
Total	85,992	37,690	43·71

absence. During the first five years the proportion of cases decided in the defendant's absence fell gradually from 54·20 in 1870 to 43·74 in 1874. It rose slightly (44·1) in 1875 and has since, except in 1880 when there was a slight rise, continued to fall to 34·7 in 1881. Of contested cases 16·04 per cent during the twelve years ending 1881, have been decided for the defendant, the proportion varying from 19 in 1874 and 1877 to 11 in 1878 and

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1850-1880.

Chapter IX.**Justice.**Civil Suits,
1870-1881.

1879. In 191 or 2·67 per cent of the suits decided in 1881 the decree was executed by putting the plaintiff in possession of the immovable property claimed. This class of cases fell from 189 out of 8399 in 1870 to 182 out of 5276 in 1878. In 1879 it rose to 269 out of 5893 and fell to 191 out of 7152 in 1881.

In 20·81 per cent of the 1881 decisions decrees for money due were executed by the attachment or sale of property. Of these 11·46 per cent were by the sale of movable property and 9·31 per cent by the sale of immovable property. Compared with 1870 the 1881 returns show a fall in the attachments or sales of movable property from 1760 to 823 and from 1626 to 666 in the attachments or sales of immovable property. The number of decrees executed by the arrest of debtors during the twelve years ending 1881 has fallen from 619 in 1870 to 187 in 1881. The following table shows that during the same twelve years (1870-1881) the number of civil prisoners, with a slight rise in 1873 and again in 1877, fell from 168 in 1870 to 66 in 1878. It rose to 82 in 1879 and 89 in 1880, and in 1881 again fell to 75 :

Thana Civil Prisoners, 1870-1881.

YEAR.	PRISONERS.	DAYS.	RELEASE.				
			By satisfying the decree.	At creditors' request.	No subsistence allowance.	Disclosure of property.	Time expiry.
1870...	168	32	7	36	96	11	18
1871...	155	44	13	38	82	11	16
1872...	95	47	2	21	63	5	4
1873...	105	34	2	28	62	2	11
1874...	91	31	2	13	62	6	8
1875...	73	38	7	16	38	5	7
1876...	70	27	6	24	35	2	3
1877...	74	43	3	13	44	1	13
1878...	66	51	2	10	25	...	29
1879...	82	30	4	10	46	4	18
1880...	89	34	3	33	48	3	2
1881...	75	32	...	24	46	...	5

The following statement shows the working of the district civil courts during the twelve years ending 1881 :

Thana Civil Courts, 1870-1881.

YEAR.	Suits disposed of.	Average value in £.	UNCONTESTED.					CONTESTED.				EXECUTION OF DECREE.			
			Decree <i>ex parte</i> .	Dismissed <i>ex parte</i> .	Decree on confession.	Otherwise disposed of.	Total.	Judgment for Plaintiff.	Judgment for Defendant.	Mixed.	Total.	Arrest of debtor.	Decree holder put in possession of immovable property.	Attachment or sale of property.	
														Immovable.	Movable.
1870...	8399	9·4	4553	8	1098	932	6591	1206	331	271	1808	619	189	1626	1760
1871...	8284	10·9	4373	12	1291	915	6591	1212	291	190	1693	447	176	1746	1856
1872...	8050	13·2	4237	7	1289	1011	6544	1070	254	182	1506	591	173	1478	1550
1873...	8781	17·0	4220	33	1716	1158	7127	1165	261	228	1654	204	182	2528	2491
1874...	7868	12·8	3442	42	1606	1123	6213	1095	316	244	1655	178	182	2486	2221
1875...	6954	9·8	3068	123	1443	818	5452	1157	249	96	1502	161	156	1940	1964
1876...	7034	12·18	2763	209	1554	787	5313	1313	296	112	1721	76	185	2525	2114
1877...	6564	14·6	2440	192	1430	740	4802	1333	344	85	1762	77	153	2372	1721
1878...	5276	9·12	1877	143	1038	581	3639	1339	196	102	1637	88	182	1189	1309
1879...	5893	8·30	2039	177	1058	816	4090	1491	216	96	1803	88	269	1135	1279
1880...	5737	8·30	2092	128	917	812	3949	1414	238	136	1788	189	167	1434	1171
1881...	7152	8·00	2486	174	1431	903	4994	1477	317	364	2158	187	191	666	823

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There are no arbitration courts in the district. Mr., now Sir W. Wedderburn, Bart., C. S., when acting Judge of Thána in 1876, proposed to establish an arbitration court, and held a meeting of the chief residents to consult their wishes. The Government pleader and several members of the community were appointed a committee to frame rules for the guidance of the proposed court. After Sir W. Wedderburn left the district nothing further seems to have been done.

Under the registration department there were till April 1882 thirteen sub-registrars, eight of whom were special officers and five were the head clerks of *mámlatdárs* or *maháلكaris*. The offices which were managed by *mámlatdárs*' head-clerks were Sháhápúr, Dáhánu, Váda, Murbád, and Umbargaon. Since April 1882, instead of *mámlatdárs*' head clerks special officers have been appointed. In addition to the supervision of the Collector as District Registrar, these officers are subject to the special scrutiny of an inspector of registration under the control of the Inspector General of Registration and Stamps. According to the registration report for 1880-81, the registration receipts for the year amounted to £1280 (Rs. 12,800) and the charges to £942 (Rs. 9420), leaving a net income of £338 (Rs. 3380). Of the total number of registrations during the year, nine were wills, 4533 were deeds relating to immovable property, and 113 were deeds relating to movable property. Of the 4533 documents relating to immovable property, 2121 were deeds of sale, thirty-three were deeds of gift, 1787 were mortgage deeds, 464 were leases, and 128 were miscellaneous deeds. The total value of property affected by registration was £178,557 (Rs. 17,85,570), £140,510 (Rs. 14,05,100) of which were the value of the immovable and £38,047 (Rs. 3,80,470) the value of the movable property registered.

At present (1882) thirty-five officers share the administration of criminal justice. Of these, one is the District Magistrate, four are magistrates of the first class, thirteen of the second class, and seventeen of the third class. Of the magistrates of the first class, three are covenanted European civilians; and two the *huzur* and the district deputy collectors are natives of India. The District Magistrate has the general supervision of the whole district, while each of the first class magistrates, as assistant or deputy collector, has the charge of an average area of 1333 square miles and 264,350 people. The *huzur* deputy collector, unlike other magistrates, has no revenue charge, but exercises the powers of a first class magistrate in the sub-division of Sálsette, an extent of 241 square miles with a population of 107,219. He also hears cases which arise on the Peninsula railway between Kurla and Badlápúr. Unlike other first class magistrates, the *huzur* deputy collector has not power to hear appeals. In 1881 the District Magistrate decided twenty-two original and appeal cases, and the other first class magistrates 452 original and appeal cases. Except the Superintendent of Mátherán Hill, who is an European medical officer, the thirty second and third class magistrates are natives of India. The average charge of the eleven second and third class magistrates, who are also

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Chapter IX.**Justice.****Magistracy.**

mámlatdárs or mahálkaris, is 385 square miles with a population of 82,595. In 1881 these magistrates decided 5869 original criminal cases. At Kurla there is at present an honorary magistrate with third class powers.

To decide petty cases of assault and other minor offences, 2108 village headmen, under section 14 of the Bombay Village Police Act, have power to confine offenders for twenty-four hours in the village lock-up. The average yearly emoluments of these village magistrates in cash, land, and palm-trees amount to about £2 8s. (Rs. 24).

Crime.

The rugged nature of the country and the wild character of the Sahyádrí Kolis have made the district of Thána liable to outbursts of dacoity and gang robbery. For about twenty years after the beginning of British rule (1818-1840) security of life and property was imperfectly established. Since 1840 there have been three periods marked by an excessive number of gang robberies, Rághoji Bhángria's disturbances between 1844 and 1848; Honia Náik's between 1874 and 1876; and Vásudev Phadke's between 1877 and 1879. Besides these disturbances caused by gangs of hill robbers, there has been an unruly element along the sea coast, the remains of the old pirates against whom the coast was formerly protected by lines of small forts. These pirate raids on coast villages were most numerous between 1829 and 1837.

**Koli Raids,
1820-1825.**

At the beginning of British rule the hill Kolis and Rámoshis of Thána, Ahmadnagar, and Násik, led by Devbárav Dalvi, Kondáji Náik, Umáji Náik, Bhargáji Náik, and Rámji Kirva, caused such mischief and terror, that a reward of £3 (Rs. 30) was offered for the capture of every armed man and of £10 (Rs. 100) for the capture of every leader.¹ The Collector proposed to grant Rámji Kirva a sum as blackmail to ensure freedom from Koli raids, but the proposal was not approved.² In 1820 Devbárav appeared at the head of a band of armed men in Panvel, and sent round a small bundle of hay and charcoal in token that he meant to burn and lay waste the country. He was bold enough to send a parcel of his symbols to the mámlatdár's office. The mámlatdár at once sent out a body of armed peons who divided into parties. After searching the woods for a day and a night, one of the parties came across Devbárav and his gang, and in the scuffle Devbárav was shot and his body brought to Thána. During the six years ending 1825, the number of gang robberies varied from 147 in 1824 to thirty-two in 1821 and averaged eighty. The number of persons implicated varied from 1094 in 1825 to 132 in 1820, and the number of persons arrested varied from 112 in 1821 to twenty-eight in 1825.³ In 1827

¹ Inward Register (1817), 153. In 1820 the reward for the capture of a leading robber was raised to £15 (Rs. 150). Collector to Government, 20th June 1820.

² Mr. W. B. Mulock's Extracts from Thána Records.

³ Outward Register (1826), 451. In 1820 there were 47 robberies, 132 robbers, and 41 arrests; in 1821, 32 robberies, 193 robbers, and 112 arrests; in 1822, 76 robberies, 786 robbers, and 73 arrests; in 1823, 81 robberies, 807 robbers, and 72 arrests; in 1824, 147 robberies, 204 robbers, and 90 arrests; and in 1825, 100 robberies, 1094 robbers, and 23 arrests.

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a band of Rámoshis, who then infested the Purandhar hills in Poona, under one Umáji, crossed the Sahyádris with horses, tents, and 300 men, and camped at the foot of Prabhal hill about twelve miles east of Panvel. From Prabhal they sent a proclamation, calling on the people to pay their rents to them not to Government, and distributing bundles of straw, charcoal, and fuel in sign of the ruin which would follow if rents were not paid to them.¹ On the 10th of December a gang of about 200 men, armed with fire-arms and other offensive weapons, attacked the Murbád treasury, beat and wounded the guard, and carried off between £1200 and £1300 (Rs. 12,000-Rs. 13,000) of treasure.² In 1828 and 1829 disturbances were still more general. The Ahmadnagar Kolis, who heard that the demands of the Purandhar Rámoshis were granted, formed into large bands, and coming down the Sahyádris passes, caused much loss and suffering in Thána. These Koli disturbances have been noticed in the History Chapter. Captain Mackintosh was appointed to put down the disorders, and after very severe labour was successful in 1834. Even after these gangs were suppressed, so unsettled were the rugged inland tracts, that in 1836 the people of Nasrápur were afraid to roof their houses with tiles or to show any signs of being well-to-do.³

Besides from hill robbers Thána suffered at this time from raids of sea robbers. At Shirgaon in Máhim, on the night of the 9th March 1829, a gang of seventy-five to a hundred men, armed with clubs and swords, landed from a boat and plundered the *pátíl's* house. On their way back they were met by the police, and after wounding two constables, made good their escape.⁴ In 1834-35 in Uran and Sálsette in fourteen robberies one person was killed, fourteen were wounded, and property valued at £2238 (Rs. 22,380) was carried off. In 1836 four robberies, two by landmen and two by seamen, were committed by gangs of more than thirty men. The coast robbers landed from boats and entered villages in disguise. They sent out spies to discover the most profitable houses to attack, and carried out their plans with such skill and vigilance that they generally succeeded in making off in their boats before the police could arrive. In 1837 three raids were made on coast villages by gangs of about twenty-five pirates, Cutchis, Khojás from Bombay, and some Thána Kolis.⁵ In 1839 there were no inroads of large gangs of hill robbers, but numbers of small bands committed as many as ten robberies a month.⁶

Chapter VI.

Justice.

Crime.

Gang Robberies,
1827-1834.

Pirates,
1829-1837.

¹ The proclamation ran: 'Know all men that we Rájeshri Umáji Náik and Bhargáji Náik from our camp at the fort of Purandhar do hereby give notice in the year *Sursann Suma Ashrin Maiyatain Va alaf* 1827 to all Pátíls, Mhárs, and others of the villages of Ratnágiri in South Konkan and Sálsette in North Konkan, that they are not to pay any portion of the revenue to the British Government, and that any instance of disobedience to this mandate shall be punished by fire and sword. All revenues are to be paid to us. This proclamation is sent to you that you may make and keep a copy of it and act according to it without any demurring on pain of having your village razed to the ground. Given under our hand this 25th December 1827.

² Magistrate to Government, 519 of 15th December 1827.

³ Second Assistant Collector, 26th June 1836.

⁴ Collector's Letter, 10th March 1829.

⁵ Magistrate's Report, 13th Novr. 1837.

⁶ Magistrate's Report, 4th April 1839.

Chapter IX.**Justice.****Crime.***Rághoji Bhángria,
1844-1848.*

In 1844¹ began the disorders, of which *Rághoji Bhángria* was the head. There was an increase in the number of gang robberies while the detections and recoveries of stolen property were extremely small. Much valuable merchandise, especially opium, passed along the Ágra road, and the wild nature of the country and the neighbourhood of the Jawhár and Dharampur territories made detection and punishment difficult and uncommon. The road from Bhiwndi to the foot of the Tal pass was infested by organized gangs of as many as two hundred robbers, with a proportion of well-mounted horsemen. In December 1843 three opium robberies were committed, and opium to the value of £10,000 (Rs. 1,00,000) was carried off. In the beginning of January 1844 there were two more opium robberies one of eight the other of forty-three chests. Cloth-dealers and other merchants were plundered, officers' baggage was cut off, and the post was stopped. No travellers were allowed to pass without a permit from the robbers and the road-side villages were deserted. Even in Bhiwndi, where there was a detachment of the Native Veteran Battalion, the terror was so great that the people shut themselves in their houses. The cotton and opium carriers who were camped in the town were attacked and the troops had to be called out. In January 1844 the police along the Ágra road were strengthened, and fifty of the Poona Irregular Horse were placed temporarily at the disposal of the District Magistrate to protect the traffic.² The leading spirit among the freebooters was a Koli named *Rághoji Bhángria*, the son of a robber chief who had once been an officer in the police. In October 1843, at the head of a large gang, *Rághoji* came down the Sahyádris and committed several robberies. The hill police acted against him with great vigour, and though *Rághoji* escaped, many of his leading men were caught and the strength of his gang was much reduced. In 1845 *Rághoji* again appeared burning villages in Panvel, and spread the greatest terror by killing two village headmen who were known to have helped the police. A reward of £400 (Rs. 4000) was offered for *Rághoji's* arrest, and a special party of police under Captain Giberne was detached in their pursuit. So active and unceasing were the efforts of the police, that, before the year was over, four of his leading men *Jávji Náik*, *Padu Nirmal*, *Lakshman Piláji Bándé*, and *Bápu Bhángria* were captured. *Rághoji Bhángria*, the head of the insurrection, alone remained at large, and in spite of all efforts he continued uncaptured till January 1848. At the close of December 1847, the late General Gell, then lieutenant and adjutant of the Ghát Light Infantry, heard that *Rághoji* had left the hills and was making for Pandharpur, the great Deccan place of worship. Mr. Gell started with a party of his men, and, after marching eighty-two miles in thirty-two hours, reached Kad-Kumbe about

¹ This account is compiled from a letter from the commandant of the detachment of the Native Veteran Battalion, Bhiwndi, 5th January 1844; Civil Surgeon of Násik to Collector of Thána, 18th January 1844; Mr. Davidson to Commandant 23rd Regt. N. I., 20th January 1844; Commandant, N. V. B., 20th January 1844; Mr. Davidson's Report, 20th February 1844.

² Government Letters No. 194 of 23rd January 1844, and No. 291 of 30th January 1844.



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twelve miles from Pandharpur. In the evening they marched on to Pandharpur, and Mr. Gell entered the town about dawn dressed as a native. Spies were sent out to see if Rághoji's party had come, and about ten o'clock brought word that they were close to the town. Mr. Gell rode with a few of his men to an open space on the bank of the Bhima. Here one of a number of groups, who were coming and going to the river, was pointed out as Rághoji's party. Mr. Gell rode to the men and stopped them. None of them tried to escape, and when Mr. Gell's men came up, Rámji, the lance

YEAR.	GANG ROBBERIES.		
	With murder.	Simple.	Total.
1844	161	87	198
1845	136	31	167
1846	81	7	88
1847	46	14	60
1848	31	14	45

náik, threw his arms round a small slight man in the dress of a Gosáí, calling out that he was Rághoji. The others were recognised as members of Rághoji's gang, and the Gosáí confessed that he was Rághoji Bhángria. Rághoji was tried by a special commissioner on a charge of treason and

sentenced to death on the 13th of April 1848.

The statement in the margin shows that, during the five years ending 1848, gang robberies fell from 198 to 45.

During the two years ending 1876 the district was much disturbed by gang robberies, organized by one Honia Bhágoji Kenglia, a Koli of Jamburi in Poona. Honia's robberies extended over the western parts of Poona, Násik, and Ahmadnagar. They became so numerous and daring, that, in 1874, a special police party of 175 armed men under Colonel Scott and Mr. W. F. Sinclair, C.S., was detached for his arrest, proclamations were issued offering rewards of £100 (Rs. 1000) for Honia and of £20 to £60 (Rs. 200-Rs. 600) for his followers, and military guards were set over the Bassein, Kalyán, Sháhápur, Bhiwndi and Murbád treasuries. In spite of these special measures Honia managed to evade pursuit in Thána, Ahmednagar and Poona till, in July 1876, he and most of his leading men were captured by Major H. Daniell. Honia was tried in Poona and sentenced to transportation for life.

The increase of gang robbery in the Deccan, which followed the famine of 1876 and 1877, spread to Thána. Bands of Kolis and Rámoshis came down the Sahyádris, and committed serious robberies. The attempt of the Bráhman intriguer Vásudev Balvant Phadke, to turn these robbers into insurgents, added to the difficulties of the time. Military guards were set over the Karjat, Murbád, Sháhápur, Váda, Kalyán and Bhiwndi treasuries, and bodies of police were organized under chosen European officers. When Vásudev Phadke left his gang in April 1879, one Daulata Rámoshi became their leader. After plundering some villages in the Sirur sub-division of Poona, the gang descended the Sahyádris by the Kusur pass. On the 10th of May (1879), between seven and eleven at night, from thirty to forty men of this gang, armed with swords, sticks, and pistols, appeared at the village of Neri about three miles east of Panvel, wounded five men, and carried away

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Justice.

Crime.

*Rághoji,
1844-1848.*

*Honia,
1874-1876.*

*Vásudev Phadke,
1877-1879.*

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Chapter IX.**Justice.****Crime.**

property valued at £607 (Rs. 6070). At midnight the dacoits came to the village of Palaspe, wounded three men, and took away property valued at £6000 (Rs. 60,000). On the return of the gang to the Deccan, Major Daniell pursued it, killed several men among them the leader Daulata, and recovered the greater portion of the property taken from Palaspe. The fortunate dispersion of this band of robbers and the loss of their chief prevented the repetition of any robbery on so large a scale. Vásudev Phadke's attempts to organize an insurrection were unable to make head against the activity of the police in Poona and Sátára, and the risk of any serious outbreak ceased with the brilliant pursuit and capture of Vásudev by Major Daniell in July 1879.

**Criminal
Classes.**

Of minor forms of gang robbery, the commonest are waylaying and robbing travellers, and housebreaking which is seldom accompanied by violence. The practice of poisoning travellers by sweetmeats mixed with thorn-apple, *dhotra*, *Datura hummatu*, and then robbing is not uncommon. Cases of assaulting creditors and burning their houses sometimes occur, but they are unusual. Except some settlements of Káthkaris, who are much given to petty pilfering, there are no criminal classes; nor is there any crime to which the upper classes are specially addicted. Drunkenness was until lately one of the chief causes of crime. The wild character of most of the district and the neighbourhood of the Portuguese territory of Daman, and of the states of Jawhár and Dharampur, are the chief special difficulties in the way of bringing offenders to justice.

**Police.
1880.**

In 1880, the total strength of the district or regular police force was 842. This included the District Superintendent, two subordinate officers, 150 inferior officers, and 689 foot constables. The cost of maintaining this force was, for the Superintendent a yearly salary of £780 (Rs. 7800); for the two subordinate officers yearly salaries of not less than £120 (Rs. 1200); and for the 150 inferior subordinate officers yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £3832 8s. (Rs. 38,324); the 689 foot constables cost altogether a yearly sum of £6680 16s. (Rs. 66,808), representing a yearly average salary to each constable of £9 14s. (Rs. 97). Besides his pay, a total sum of £241 16s. (Rs. 2418) was yearly granted for the horse and travelling allowance of the Superintendent; £219 4s. (Rs. 2192) for the pay and allowance of his establishment; and £637 2s. (Rs. 6371) for contingencies and other petty charges. Thus the total yearly cost of maintaining the police force amounted in 1880 to £12,391 6s. (Rs. 1,23,913). On an area of 4242 square miles and a population of 900,271, these figures give one man for about every five miles and about 1000 people. The cost of the force is £2 18s. 6d. (Rs. 29-4) the square mile, or a little over 3½d. (2 as. 4 pies) a head of the population. Exclusive of the Superintendent, 358 were provided with fire-arms and 483 with swords or swords and batons. Besides the Superintendent, 111, fifty-one of them officers and sixty constables, could read and write.

The Superintendent was an European and the rest were natives

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of India. Of these one officer and one man were Christians; thirteen officers and thirty men Musalmáns; eleven officers and seventeen men Bráhmáns; eighty-four officers and 469 men Maráthás; three officers and forty men Kolis; thirty-seven officers and 117 men Hindus of other castes; one officer was a Pársi; and two constables were Jews and one was a Rajput.

The following statement, for the seven years ending 1880, shows a total of 120 murders, thirty-eight culpable homicides, 189 cases of grievous hurt, 460 dacoities and robberies, and 38,493 other offences. The number of murders varied from twenty-one in 1879 to twelve in 1880, and averaged sixteen; culpable homicides varied from one in 1874 to nine in 1877, and averaged about five; cases of grievous hurt varied from twenty-one in 1876 to thirty-four in 1879, and averaged twenty-seven; dacoities and robberies varied from twenty-five in 1875 to 145 in 1879, and averaged sixty-five; and other offences varied from 3265 in 1880 to 6834 in 1879, and averaged 5499. Of the whole number of persons arrested the convictions varied from 32.09 in 1876 to 54.3 in 1874, and averaged 39.1. The percentage of stolen property recovered varied from 21.1 in 1876 to 45.1 in 1875, and averaged 36.9. The following are the details:

Thána Crime and Police, 1874-1880.

YEAR.	OFFENCES AND CONVICTIONS.															
	MURDER AND ATTEMPT TO MURDER.				CULPABLE HOMICIDE.				GRIEVOUS HURT.				DACOITIES AND ROBBERIES.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874	16	32	13	40.60	1	1	...	...	33	69	62	89.8	92	253	155	61.2
1875	18	33	21	63.60	3	7	2	28.50	22	68	38	55.8	25	62	37	59.6
1876	13	38	14	36.80	6	25	6	23.07	21	33	10	30.3	39	88	51	61.4
1877	20	42	12	28.57	9	15	9	60.0	30	100	49	49.0	50	218	128	58.7
1878	20	35	17	48.50	6	8	7	87.50	25	53	22	42.5	58	161	108	67.0
1879	21	35	14	40.00	6	6	...	...	34	65	39	60.0	145	270	123	45.5
1880	12	15	12	80.00	7	9	6	66.60	24	56	20	35.7	51	125	77	61.6
Total	120	230	103	44.8	38	72	30	41.6	189	444	240	54.05	460	1172	679	57.9

YEAR.	OFFENCES AND CONVICTIONS—continued.											
	OTHER OFFENCES.				TOTAL.				PROPERTY.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Stolen.	Recovered.	Percentage.	
1874	5625	6187	3324	53.7	5767	6542	3554	54.30	2570	1030	39.7	
1875	5287	9457	3654	38.6	5365	9627	3752	38.90	2817	1276	45.1	
1876	5802	10,875	3467	31.8	5881	11,055	3548	32.09	5190	1125	21.1	
1877	5716	11,350	4098	36.1	5825	11,725	4296	36.60	4997	1514	30.3	
1878	5964	11,059	4076	36.8	6073	11,316	4230	37.30	5194	1758	33.8	
1879	6834	11,573	4372	37.7	7040	11,949	4548	38.06	13,912	6242	44.8	
1880	3265	4995	2405	47.03	3359	5200	2520	47.30	4607	1555	33.7	
Total	38,493	65,496	25,396	38.7	39,300	67,414	26,448	39.1	39,287	14,500	36.9	

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Justice.

Police,
1880.

Offences.

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Chapter IX.
Justice.**Police.**
Offences.Corresponding details are available for the five years ending 1849 :
Thána Crime, 1845-1849.

YEAR.	Murder.	Homicide.	Grievous hurt.	Robbery.	Arson.	Miscellaneous.	Total.	Arrests.	Convictions.	Percentage.	Property stolen.	Property recovered.	Percentage.
1845 ...	22	1	51	201	31	7147	7453	12,037	4955	38.30	5232	376	7.28
1846 ...	14	8	27	175	18	7704	7936	13,626	4996	36.06	...	...	...
1847 ...	20	5	40	90	18	8994	9167	15,745	5064	32.16	...	...	...
1848 ...	22	8	78	76	22	9040	9239	16,632	4849	29.15	5539	964	17.25
1849 ...	26	5	47	108	31	10,203	10,420	18,365	5099	27.76	9499	763	8.08
Total...	104	22	241	650	110	43,088	44,215	77,305	24,963	32.29	...	...	...

During the five years ending 1849, of a population of 554,937 or about thirty-eight per cent less than in 1880, murders varied from fourteen to twenty-six and averaged twenty-one; homicides varied from one to eight and averaged four; grievous hurts varied from twenty-seven to seventy-six and averaged forty-eight; and robberies varied from seventy-six to 201 and averaged 130; arsons varied from eight to thirty-one and averaged twenty-two; and miscellaneous offences varied from 7147 to 10,203 and averaged 8617. The percentage of convictions on the number of arrests varied from 27.76 to 38.30 and averaged 32.29. The returns of the recovery of property alleged to be stolen are incomplete; they are shown as varying from 7.18 per cent in 1845 to 17.25 per cent in 1848.

A comparison of the two statements shows that the amount of crime in the five years ending 1849 was comparatively larger than in the seven years ending 1880. In the five years ending 1849 there was a yearly average of 8843 crimes, or, on the basis of the 1846 census, one crime to every sixty-three inhabitants. In the seven years ending 1880, there was an average of 5614 crimes a year, or, according to the 1881 census, one crime to every 161 inhabitants. A comparison of the yearly average of dacoities and robberies during these periods shows a fall from 130 in the first to sixty-six in the second period.

Jails.

Besides the lock-ups at each mámlatdár's office, there is a central jail at Thána. The number of convicts in the Thána jail on the 31st December 1880 was 650, of which 570 were males and eighty females. Of these 210 males and twenty-seven females were sentenced for a term not exceeding one year; 224 males and thirty females were for terms above one year and not more than five years; and thirty-one males and nine females were for terms of between five and ten years. Eighteen males and four females were life prisoners, and eighty-seven males and ten females were under sentences of transportation. The convicts are employed in-doors in weaving cotton cloth and carpets and in wood and metal work. Out of doors they are employed in road-making, gardening, and quarrying. The daily average number of sick in the jail was 25.6 among males, and four among females. The number of deaths during the year was four from fever and twenty-nine from bowel complaints. There was no cholera during the year. In 1880 diet cost £2060 4s. (Rs. 20,602) or an average of £2 16s. (Rs. 28) to each prisoner.

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CHAPTER X.

REVENUE AND FINANCE.

THE earliest available District Balance Sheet is for 1819-20. Though, since 1819-20, many changes have been made in the keeping of accounts, most of the items can be brought under corresponding heads in the forms now in use. Exclusive of £15,027 (Rs. 1,50,270) the adjustment on account of alienated land, the total transactions entered in the district balance sheet for 1879-80 amounted under receipts to £422,276 (Rs. 42,22,760) against £198,422 (Rs. 19,84,220) in 1819-20, and under charges to £448,170 (Rs. 44,31,700) against £218,050 (Rs. 21,80,500). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for the year 1879-80 under all heads, Imperial, provincial, local, and municipal, came to £307,960 (Rs. 30,79,600), or on the 1881 population of 900,227 a charge of 6s. 10d. per head.¹ As there are no population details for 1819-20, the share per head in that year cannot be given.

During the sixty-one years between 1819 and 1880 the following changes have taken place under the chief heads of receipts and charges.

Land receipts, forming 45·89 per cent of the whole revenue, have risen from £135,255 (Rs. 13,52,550) in 1819-20 to £141,345 (Rs. 14,13,450) in 1879-80; land charges have actually increased, but, from a change in the heads of account to which they are debited, they show an apparent fall from £29,247 to £24,948 (Rs. 2,92,470-Rs. 2,49,480).

The following statement shows the land revenue collected in each of the fifty years ending 1879-80 :

Thana Land Revenue, 1830-1879.

YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue
	£		£		£		£		£
1830-31*	106,848	1840-41	101,145	1850-51	108,711	1860-61	117,311	1870-71	129,627
1831-32	109,881	1841-42	96,172	1851-52	103,908	1861-62	118,297	1871-72	140,690
1832-33	89,236	1842-43	99,004	1852-53	106,350	1862-63	122,544	1872-73	141,187
1833-34	139,909	1843-44	98,509	1853-54	106,192	1863-64	125,875	1873-74	142,129
1834-35	122,549	1844-45	96,467	1854-55	105,086	1864-65	144,106	1874-75	141,440
1835-36	122,290	1845-46	100,795	1855-56	104,667	1865-66	140,340	1875-76	141,140
1836-37	93,263	1846-47	100,680	1856-57	106,770	1866-67	138,860	1876-77	141,605
1837-38	104,924	1847-48	101,298	1857-58	108,382	1867-68	138,674	1877-78	142,187
1838-39	112,122	1848-49	108,444	1858-59	111,031	1868-69	137,687	1878-79	140,330
1839-40	109,932	1849-50	108,511	1859-60	114,326	1869-70	138,374	1879-80	141,345

* Figures for the years 1830-31 to 1836-37 have been taken from statement No. 7 (after deducting those for Kolaba) in Mr. Bell's A'bkari Report, dated 1st October 1839; figures for the subsequent years have been taken from Statement A which accompanies the Collector's yearly Administration Reports. These figures are exclusive of alienated revenues which are mere items of adjustment by credit and debit.

¹ This total is made of the following items : £246,123 land revenue, stamps, forest, excise, law and justice, and assessed taxes; £1041 customs; £22,500 salt; £9302 registration, education, and police; and £23,994 local and municipal funds; total £307,960.

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District Balance
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Land Revenue.

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Excise.

Stamp receipts have risen from £2411 to £16,379 (Rs. 24,110-Rs. 1,63,790), and stamp expenditure has fallen from £751 (Rs. 7510) in 1819-20 to £436 (Rs. 4360) in 1879-80.

Excise receipts have risen from £3867 to £62,450 (Rs. 38,670-Rs. 6,24,500) and excise expenditure from £502 to £1841 (Rs. 5020 - Rs. 18,410). From very early times the coast districts of Thána seem to have had a lavish supply of palm-liquor. An inscription of the second century after Christ mentions the grant of 32,000 cocoa-palms in the village of Nágol (Nánagol) one mile north of Umbargaon, and in the fourteenth century the European traveller Jordanus (1320) notices the abundance and strength of the palm-liquor and the drunkenness of the people. In Sálsette the Portuguese levied *bud-dene*,¹ a duty for leave to draw the juice of the palm: they farmed the right of selling palm and *moha* spirits; and they charged the Bhandáris a still-tax for the right of distilling and selling spirits in their houses. The Maráthás, contrary to their usual practice, seem not to have forbidden the use of liquor, but to have levied a tree cess, a still cess, and a tavern cess. On the acquisition of Sálsette in 1774, the British Government continued the levy of the *bud-dene* on brab and date palms, but farmed the excise cess on the manufacture and sale of palm-spirit, combining it with the farm of the manufacture and sale of *moha* spirits. This combined monopoly raised the revenue; but the change was unpopular both with the Bhandáris and with Government. The spirit was not so pure as it used to be, and much more of it was drunk. In 1808 Government introduced the Bengal still system, under which the Bhandáris or distillers paid a fixed still rate under a license entitling the holder both to distil and sell palm-spirit. This system was continued till 1816, but without good results. In 1816-17 the Central or Sadar Distillery system was introduced. In certain suitable places a space was walled round, and the Bhandáris were allowed to set up stills, paying a duty in Sálsette of 6d. (4 as.) on every gallon of spirits removed. This system was completely successful in preventing the illicit distilling and sale of spirits, and in bringing the use of liquor under control; but financially the result was unsatisfactory. During the nine years ending 1825-26 the excise revenue of Sálsette fell from £7600 to £4071 (Rs. 76,000 - Rs. 40,710).² The cause of this fall in revenue was the heavy cost of the staff, as each distillery had its superintendent and establishment, involving an expense, which in the opinion of Government, overbalanced the advantages of greater regularity in collecting the duty and of complete control. In other parts of the district where liquor-making was uncontrolled, except by a light direct tax, drunkenness was universal. In 1826 (30th September) Mr. Simson, the Collector, was so impressed with the hard drinking

¹ *Bud-dene* is the cess levied as assessment to land revenue on toddy-producing trees. It was a tree tax or tree rent, and gave the payer the sole right to the tree, fruit, leaves, and juice.

² The details are: 1817-18 Rs. 76,008; 1818-19, Rs. 56,169; 1819-20, Rs. 43,223; 1820-21, Rs. 50,957; 1821-22, Rs. 54,744; 1822-23, Rs. 45,837; 1823-24, Rs. 53,737; 1824-25, Rs. 44,270; and 1825-26, Rs. 40,716. Bom. Gov. MS. Sel. 160, p. 358.

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or gross intoxication which pervaded the North Konkan, that he proposed to Government that all brab-trees not required for a moderate supply of liquor should be cut down.

In 1827, under Regulation XXI. the Sálsette central distilleries were handed over to a farmer; and in the other coast divisions, to check the excessive use of liquor, a new cess of 1s. (8 *as.*) a gallon on spirits was imposed and the right of collecting it was farmed. The Bhandáris resisted the levy by a general strike. The measure was withdrawn, and from 1829 the Bhandáris were required to sell licensed spirits at a fixed price to the farmer, who alone was allowed to retail. In Sálsette, Bassein, and Máhim the farmer sublet his farm and the sub-farmer allowed the Bhandáris to distil in their own houses and sell whatever they chose. So long as the Bhandári paid he was free to manufacture and sell as much as he could. In Sanján the farmer dealt directly with the Bhandáris or Talvádis, and taxed them at 4s. to 6s. (Rs.2-Rs.3) according to the number of trees they undertook to tap. This tax was known as the tapping-knife or *autbandi* cess.¹ The payment of the tax entitled the palm-tapper or *talvádi* to set up a still and open a shop. A special duty was imposed of 1s. (8 *as.*) a gallon on all spirits brought within or sent beyond the limits of any farm, and levied according to agreement either by Government or by the farmer.

In 1833 Mr. Giberne, the Collector, reported to Government that in Bassein the farming system had failed, the Bhandáris assaulted and harassed the farmer's agents and set fire to his warehouses. He recommended that certain concessions should be made in the Bhandáris' favour. He advised that in Sanján the tapping-knife system should be recognised, and suggested that it should be worked by direct Government agency. Government recognised the tapping-knife cess in Sanján, but left it to be collected by the farmer. They approved of the grant of concessions to the Bassein Bhandáris, directed the Collector to fix the price at which the Bhandáris should sell to the farmer; permitted the free import of spirits inland from the coast; allowed the Bhandáris to sell to the farmer of another division, if the local farmer declined to take their stock; forbade the distilling of *moha* where palm-spirit was made and drunk; affirmed the farmer's right to make sure that the distiller sold him all the spirit he distilled, and required the number and situation of the shops in a farm to be fixed. Notwithstanding these concessions, the Bassein Bhandáris continued unruly and discontented, and complaints were heard from other parts of the district. Mr. Simson, the Collector, and his assistant Mr. Davies examined the Bhandáris' complaints and urged Government to do away with the farming system in all parts of the districts where palm-spirit was used, to levy a consolidated tree tax which would include both the old stem cess and the excise or tapping cess, and to

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¹*Aut* means a tool. It is used of the chief tool in husbandry, either the plough or the hoe, according to the style of tillage. In liquor matters it is the heavy broad-bladed tapping-knife.

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issue licenses to individual Bhandáris. On this report Government ordered that farming should be discontinued at the end of the terms for which the existing farms were granted; that the Revenue Commissioners should draft rules legalising the levy of a tree tax fixed at a maximum of 6s. (Rs. 3) a tree; and that, pending the passing of such an Act, the Collector should control the manufacture and sale of spirits under the provisions of Regulation XXI. of 1827. The Collector arranged that the Bhandáris should make spirits on their own account under the superintendence of a farmer of excise; that they should retail spirits within the farm limits on the payment to the farmer of an excise duty of 6d. (4 as.) a gallon of spirit or 1½d. (1 anna) a gallon of raw palm-juice; that they should sell spirits to the farmer without payment of excise; and that they should pay Government a yearly tree cess of 4s. (Rs. 2). Though they differed considerably from those contemplated by Government, and though the Bassein distillers alone agreed to them, Government sanctioned these proposals. They were introduced in 1836-37, and are the origin of the tapping or excise cess now levied on all tapped palm trees.

In 1837, to place the excise system on a better footing, Government appointed a committee consisting of Mr. Giberne as President and Messrs. Davies, Young, and Davidson as members. Towards the close of the year the committee reported that they were unable to propose any improvement on the farming system; they recommended that farming should be continued, that the number of shops should be restricted, that in certain places the making and selling of other than local spirits should be forbidden, that the number of Bhandáris allowed to work stills should be limited, and that the free use of unfermented palm-juice should be allowed on paying the *bud-dene* cess. The committee also recommended that the new arrangements introduced into Bassein in 1836-37 should not be interfered with, as they had brought peace and order into what had been one of the most troublesome parts of the district. Government approved of the report, but the proposals were not carried out as the Imperial Government contemplated legislation. In 1844, owing to the peculiarities of the country and the temper of its people, Government sanctioned the continuance of the system introduced into Bassein in 1836-37, though they agreed with the Collector in condemning its principle and opposed its extension to other parts of the district. In 1845-46 and 1846-47, at the urgent request of the Collector, the Sanján tapping-knife tax was brought under direct Government management, but in 1847-48 the tax was again farmed.

Act III. of 1852 legalised the levy of a tapping cess, and Government directed the Revenue Commissioners to frame rules for the guidance of Collectors in managing the excise revenue. The Commissioners submitted a report which is known as the Ábkári Joint Report No. 6 of 1852, and in 1855 supplemented it by a second report, No. 2 of 6th January 1855. The Commissioners disapproved of the tapping-knife system, and advocated the universal adoption of farming. They proposed to forbid the distilling of spirits above a

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certain strength, the removal of spirits from the distillery to the retail shop without a pass, the adulteration of spirits, the sub-letting of farms, the sale of more than one *sher* of spirits to any one person in one day, and the keeping of shops open after sunset. In their supplemental report the Commissioners discussed the question of fixing the amount of palm-juice that might be retailed to one person in a single day; they insisted on the farmer's keeping simple accounts for Government inspection; and, as they could not agree on the point, they left it for Government to decide whether the farms should be sold by shops or by divisions. Government decided that all liquor-shops in one sub-division should be farmed to one person. These orders were unsuited to the coast districts, and the district officers kept to the old system and in time gained the Commissioners' consent to that course. The land and excise assessments were so mixed that no proper system could be introduced, until the land had been surveyed and assessed. The old system continued with such changes as were practicable and were urgently required. In 1853, contrary to his license, the Sanján farmer was found to have opened extra shops for the sale of *moha* spirits. The farm of the tapping-knife cess was accordingly abolished, and in its stead direct Government management was introduced. In 1854 the system of direct management was extended to Dáhánu and Chinchni-Tárápur. In 1856 there were in Sálsette forty-one farms or *sajás* of one to four villages. The number of shops was regulated according to the size of the villages. In Máhim the toddy-drawers made liquor in small rude stills, and sold it at a fixed price to the farmer, who retailed it at certain places according to the terms of his agreement. In other parts of the district each Bhandári had a still and a spirit-shop in his own house. Under this system the revenue was small and the temptation to drunkenness strong. Among the Panvel Ágris, after eight at night there was scarcely a sober man in the village.¹ In the same year the Bhándup and Uran distilleries were placed specially under the Commissioner of Customs, and the duty hitherto levied as customs was fixed at 1s. 1½d. (9 as.) the gallon. In 1861, in connection with a draft Opium Act prepared by Mr. Spooner, Government made an effort to put the excise system on a better footing. The Commissioners were desired to draft an excise bill, but, from press of work, they begged to be excused, and in 1864 Government entrusted the duty to a special commission. In 1865-66 the Survey Commissioner remodelled the tapping-knife system in Umbargaon. Meanwhile, in consequence of frequent changes among its members, the commission had failed to complete their Draft Excise Bill. In 1868 Mr. Bell, C. S., was entrusted with the work, and in the following year he submitted an elaborate report dated 1st October 1869. The report gave rise to a discussion, which lasted over several years without leading to any satisfactory conclusion.

The system that continued in force in Thána was the levy of the *bud-dene* cess on palm-trees, the proceeds of which were credited

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¹ Gov. Sel. XCVI. 101-102; and Revenue Record, 199 of 1856, 1007.

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to land revenue. Except in a few cases, in which an extra or tapping cess was likewise levied, the payment of this tree-cess under certain conditions entitled the payers to draw and distil palm-juice without any further charge. The details of the arrangement varied greatly in different parts of the district. In Panvel the monopoly of the retail sale of palm and other country liquor was yearly sold by auction. The payers of the *bud-dene* cess were not allowed to distil, only to sell the palm-juice to the farmer who enjoyed the exclusive right of distilling. In Uran the *bud-dene* cess was paid by the person who held the distilling monopoly, and, as the survey occupants had refused to pay the *bud-dene* cess which in 1868 was fixed by the survey department on the palm trees in their holdings, the monopolist employed his own servants to tap the trees. In Sálsette, under a system introduced by Government Resolution 3550 of 14th October 1863, the monopoly of the retail sale of palm-juice and other country liquor was yearly sold by auction, and it was only to the monopolists that the payers of the *bud-dene* and tapping cesses could sell palm-juice. Payers of the *bud-dene* cess were allowed to draw, distil, and sell to the monopolist on payment of an additional or tapping cess at the rate of 4s. 3d. (Rs. 2-2-0) on each brab-palm, 3s. 3½d. (Rs. 2-10-6) on each cocoa-palm, and 1s. 0½d. (8 as. 6 pies) on each date-palm. No tapping license was granted for fewer than fifteen, and no supplementary license for fewer than five trees. In Bassein and Agáshi the *bud-dene* cess was compounded with an excise cess varying from 2s. 4½d. to 2s. 2½d. (Re. 1-2-11-Re. 1-1-6) on each cocoa and brab palm, and 8½d. (5 as. 9 pies) on each date-palm. Any one paying the compound rates for not less than fifteen trees could, on passing a stamped agreement, distil the palm-juice and open a shop in his own village for its sale. In the Sáiván, Káman, and Mánikpur divisions of Bassein, and over the whole of Máhim, the monopoly of the retail sale of palm and other country liquor was yearly sold by auction, and the payers of the *bud-dene* cess were allowed to draw, distil, and sell only to the monopolist. In the Umbargaon division of Dáhánu any landholder or any person owning trees enough to represent a tree-cess of £1 (Rs. 10), or any other person willing to pay £1 (Rs. 10), could on paying a further sum of 2s. (Re. 1) get a license to distil and sell liquor within the limits of his village. Persons who were unwilling to take out a distilling license could tap the trees and sell the juice to the holders of a distilling license, but not to others. In other parts of Dáhánu no distilling and selling license was given for less than sixteen brab-palms assessed at 4½d. and 6d. (3-4 as.), or for less than twenty-six brab-palms assessed at 3d. (2 as.), or for less than fifty-one date-palms, provided that the total assessment in each case was not less than £1 (Rs. 10). To make up the required minimum number of date trees, brab-trees were added, one brab being counted equal to three date trees if assessed at 4½d. and 6d. (3-4 as.), or equal to two date trees if assessed at 3d. (2 as.). Any man could tap a cocoa-palm growing on his land, and distil the juice on paying a fee of 4s. 3d. (Rs. 2-2) on each tree and 2s. 1½d. (Re. 1-1) for the license. Cocoa-palms on unoccupied lands were put to auction, and in addition to the sum bid at auction, the above rates

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were levied. In the inland sub-divisions of Kalyán, Bhiwndi, Karjat, Váda, and Sháhápur, there are few palm trees, and most of the liquor drunk is made from *moha*. The right to distil and retail *moha* liquor in certain tracts or groups of villages was yearly sold by auction. A tree-cess was levied on all palms tapped for liquor in this part of the district, but the payer was forbidden to sell the produce to any one but the liquor-farmer.

The only special excise staff was in Sálsette for collecting the tapping cess and preventing illicit tapping. This establishment, which was maintained at a yearly cost of £406 (Rs. 4060), included one inspector, nine sub-inspectors, and eleven peons. The result of this system was unsatisfactory. It was impossible to supervise the countless stills that were at work all over the district, and the abundance of spirit and the lowness of the excise made liquor so cheap that drunkenness was universal. In addition to these evils a marked increase of smuggling followed the enhanced excise rates which were introduced into the Town and Island of Bombay in 1874. The work of introducing a new excise system was entrusted to Mr. C. B. Pritchard, C.S., the Commissioner of Customs. Mr. Pritchard's recommendations were embodied in Act V. of 1878, and the new system was introduced from the 1st of January 1879. The mixed interests of the landholders and the Bhandáris, and the dislike of the consumers to a system which increased the price of liquor, made the carrying out of the desired reforms a task of much difficulty. But the energy, untiring efforts, and determined will of Messrs. A. C. Jervoise, C. S., and W. B. Mulock, C. S., the Collectors of Thána, have enabled the Commissioner of Ábkári to place the system on a sound and permanent footing.¹

The main principles of the reform were, (1) to confine the manufacture of *moha* spirit to central distilleries and to collect the excise revenue by a still-head duty fixed according to the alcoholic strength of the liquor; and, (2) to introduce a tree tax on all tapped palm trees and to regulate the palm tax in places where palm juice was distilled so as to correspond with the still-head duty on *moha* and equalise the price of the two liquors. The next step was to separate the excise cess from the *bud-dene* cess, and to strip the *bud-dene* cess of the privilege of tapping, distilling, and sale. This was effected by fixing in addition to the old *bud-dene* cess a distinct excise tax on each tree tapped. As a temporary measure, and pending the introduction of a general rate of taxation after the enforcement of the Anglo-Portuguese treaty of 1879, the new excise tax was graduated on a scale falling from a highest rate in sub-divisions near Bombay to a lowest rate near the Portuguese settlement of Daman.

In 1882, except in the Umbargaon petty division where it was 3s. (Rs. 1½), the still-head duty on every gallon of *moha* liquor of 25° under proof was fixed at 3s. 6d. (Rs. 1¾). The following statement gives the 1882-83 rates of the excise cess on palm trees :

¹ Commissioner's Report 1321, 25th March 1881.

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Thana Tree Tax, 1882-83.

SUB-DIVISION.	Cocoa.	Brab.	Date and wild palm.	SUB-DIVISION.	Cocoa.	Brab.	Date and wild palm.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Kalyan, Bhiwandi ...	9	9	3	Bassein ...	10	10	3
Váda, Sháhápur ...				Máhim ...	7	7	2½
Murbád and Karjat ...				Dáhánu ...	5	5	2
Panvel ...	14	12	4	Umbargao ...	3	3	1½
Sálsette ...	14	12	5				

The chief remaining provisions of the new system were: (1) The dividing of the district into three ranges, the north-coast range including Bassein, Máhim, and Dáhánu, the south coast range including Sálsette and Panvel, and the inland range including Sháhápur, Váda, Murbád, Bhiwandi, Kalyán, and Karjat. Each range was placed under an European inspector with a staff of sub-inspectors and excise police; (2), the buying of all rights under which landholders were free from the payment of excise taxation; (3), and the leasing for £3200 (Rs. 32,000) a year of the excise rights of the Jawhár state.¹

In 1878-79 the right to retail palm and other country liquor in Sálsette and Panvel was farmed. The farmer was required to bring all the *moha* liquor he required from the Uran distilleries and pay the still-head duty in addition to the amount of his farm, and to buy his palm-juice from licensed tappers, who were forbidden to sell the produce to any one but the farmer. The Bhandáris strongly opposed the increased tree-cess, and, in 1878-79, no palm trees were tapped in Bassein and very few in Máhim and Dáhánu. The few Bhandáris who took out tapping licenses in Máhim and Dáhánu, were allowed to distil. The Dáhánu tappers were also allowed to open palm and other country spirit shops, while the Máhim tappers were required to sell all their produce to the liquor farmer. The liquor contracts were given separately for each sub-division, and the farmers were allowed to make and sell *moha* spirit on paying the regular still-head duty.

In the six remaining inland sub-divisions, where there are few palm trees, the distilling of palm-juice was stopped, but any person wishing to tap was given a license on paying the tree-tax. The license entitled the tapper to sell palm-juice in its raw state. In 1878-79 the right to retail *moha* spirit was farmed for three years, the farmer being forced to bring all the liquor from the Uran distilleries under passes granted by a supervisor straight to a central store at Kalyán. The inspector in charge of the Kalyán store kept an account of the liquor received and distributed.

In 1879-80 a single farm system was introduced for Bassein, Máhim, and Dáhánu, and in 1880-81 for Sálsette and Panvel. Under this system the two groups of sub-divisions were farmed together, the farmer guaranteeing a certain minimum payment for the year for the tree-tax on trees to be tapped, for still-head duty on *moha* liquor to be sold by him, and for the privilege of opening shops and

¹ Government Resolution 1771 of 6th May 1880.

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selling liquor. If the amount due on account of the tree-tax on the trees tapped and the amount due on account of still-head duty on the *moha* sold exceeded the minimum sums guaranteed, the farmer was bound to make good the excess. The farmer for Salsette and Panvel was prohibited from distilling *moha*, and was required to bring it from the Uran distilleries. By the single farm system indiscriminate tapping, selling, and distilling by Bhandáris were stopped, and greater security was obtained for the realization of Government demands by the substitution of a single contractor employing his own men to draw and distil palm-juice in place of a number of separate tappers each directly answerable to Government for the petty sums due by him.

Under Act V. of 1878 the sale of foreign liquor, including beer, porter and all other intoxicating foreign drinks, was forbidden without a license of £5 6s. 3d. (Rs. 53-2) for shops authorised to sell by the pint and of £10 12s. 6d. (Rs. 106-4) for shops authorised to sell either by the pint or by the glass. In 1879-80 the license fees under this head realised £324 (Rs. 3240) against an average of £109 (Rs. 1090) in the five years ending 1876-77.

In 1878-79, when the new tree-tax and still-head duties were introduced, additional establishments were entertained and paid partly from the liquor farmer's contributions and partly from provincial funds. On the 1st of August 1879 the establishment was remodelled and fixed at the following strength: Three European inspectors on a monthly pay varying from £15 to £25 (Rs. 150 - Rs. 250), thirty-six sub-inspectors on a monthly pay varying from £1 10s. to £7 (Rs. 15 - Rs. 70), six head constables on a monthly pay varying from £14s. to £2 (Rs. 12 - Rs. 20), and ninety-six constables on a monthly pay of 16s. (Rs. 8) each, that is a total yearly charge of £2853 (Rs. 28,530).

These changes have largely enhanced the price of liquor. Formerly a man could get drunk for 1½d. (1 anna), now it costs him at least 3d. (2 as.). This has greatly lessened the amount of liquor-drinking and greatly increased the excise revenue. In 1879-80 only sixty-one stills were worked instead of 3525 in 1877-78; the number of trees tapped fell from 151,348 to 38,167, and the number of toddy-shops from 971 to 405. At the same time the excise revenue rose from £47,250 (Rs. 4,72,500), the average of the five years ending 1876-77, to £61,038 (Rs. 6,10,380) in 1879-80. This great change has impoverished palm-tappers and liquor-sellers, and is naturally unpopular with liquor-drinkers. On the other hand, the district officers agree that there has been a marked decrease in drunkenness; that assaults and other offences due to excessive drinking are less common; that many landholders have shaken themselves free from their indebtedness to liquor-sellers, and that unskilled labourers work steadier and better than they used to work, and either spend on comforts or save part of what they used to waste on drink. The enhanced price of liquor, and the unrestricted possession of the *moha* berry have however acted as incentives to illicit distillation in the inland parts of the district, and prosecutions and convictions have been numerous.

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Excise.

Previous to 1880-81 licenses for the sale of intoxicating drugs, *bháng gánja* and *májam*, in shops or groups of shops were sold by auction and the sums obtained were small. A new system has been introduced since the 1st of January 1881, and rules have been passed for regulating the manufacture, sale, and transport of these drugs.¹ The result of the greater security against illicit sale and consumption which the licensed retailers enjoy under these rules than when the traffic was free is shewn by the rise in the average yearly receipts from £192 (Rs. 1920) during the ten years ending 1881-82 to £452 10s. (Rs. 4525) in 1882-83. Most of the drugs come from Ahmadnagar to Panvel, and are there shipped to other parts of the Presidency.

Justice.

Law and justice receipts, chiefly fines, have risen from £1127 to £3560 (Rs. 11,270 - Rs. 35,600), and charges from £10,744 to £19,404 (Rs. 1,07,440 - Rs. 1,94,040). The rise in the expenditure is due to an increase in the pay of officers and establishment.

Forests.

Forest receipts have risen from nothing to £16,072 (Rs. 1,60,720), and charges from £45 to £8474 (Rs. 450 to Rs. 84,740). A statement of the yearly receipts and charges for the ten years ending 1879-80 is given above at page 37.

Assessed
Taxes.

The following table shows, exclusive of official salaries, the amount realised from the different assessed taxes levied between 1860-61 and 1879-80. The variety of rates and incidence prevent any satisfactory comparison of results :

Thána Assessed Taxes, 1860-1880.

YEAR.	Yield.	YEAR.	Yield.	YEAR.	Yield.
<i>Income Tax.</i>	£	<i>License Tax.</i>	£	<i>Income Tax—contd.</i>	£
1860-61	7597	1867-68	4082	1870-71	9810
1861-62	12,994			1871-72	3512
1862-63	18,522	<i>Certificate Tax.</i>		1872-73	2095
1863-64	6456	1868-69	3077		
1864-65	6908	<i>Income Tax.</i>		<i>License Tax.</i>	
1865-66	2714	1869-70	6426	1873-79	6778
1866-67	20			1879-80	6316

Customs.

Customs and opium receipts have fallen from £44,431 to £1041 (Rs. 4,44,310 - Rs. 10,410). This is due to the abolition of transit duties, the reduction of customs duties, and the creation of new departments to which the customs and opium revenues are credited. The large expenditure in 1819-20 represents the payments made to landholders on account of hereditary land and sea-customs allowances, which have since been commuted. The opium revenue has risen from £860 (Rs. 8600) in 1879-80 to £1930 (Rs. 19,300) in 1882-83. This increase is due to the system introduced in 1880-81, under which holders of licenses to sell opium are required to purchase monthly from Government a certain minimum quantity of opium.

¹ Government Resolution No. 4421, dated 8th August 1880.

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Details of the salt revenue have been given in the Trade Chapter. According to the Thána returns salt receipts have risen from £211 to £110,629 (Rs. 2110 - Rs. 11,06,290), but the revenue from Thána salt is very much greater than the amount shown in the balance sheet. In 1880-81 it amounted to £785,902 (Rs. 78,59,020). The reason why so small an amount is credited to salt in the Thána accounts is, that the greater part of the payments are made direct at the Salt Collector's office in Bombay. On the basis of ten pounds of salt a head, at 4s. (Rs. 2) the Bengal *man*, the revenue demand from the salt consumed in the district may be estimated at about £22,000 (Rs. 2,20,000).

The public works receipts are chiefly derived from tolls levied on Provincial roads.

In 1879-80 military receipts amounted to £571 (Rs. 5710), and charges, chiefly pension payments, to £3468 (Rs. 34,680).

In 1879-80 mint receipts amounted to £154 (Rs. 1540), and charges to £1585 (Rs. 15,850).

In 1879-80 post receipts amounted to £4165 (Rs. 41,650), and post charges to £2502 (Rs. 25,020).

In 1879-80 telegraph receipts amounted to £15 (Rs. 150), and telegraph charges to £135 (Rs. 1350).

In 1879-80 registration receipts amounted to £1265 (Rs. 12,650), and registration charges to £945 (Rs. 9450).

In 1879-80 education receipts including local funds amounted to £6940 (Rs. 69,400), and education charges to £8317 (Rs. 83,170).

In 1879-80 police receipts amounted to £1097 (Rs. 10,970), and police charges to £16,563 (Rs. 1,65,630).

In 1879-80 medical receipts amounted to £1 (Rs. 10), and medical charges to £3993 (Rs. 39,930).

In 1879-80 jail receipts amounted to £1240 (Rs. 12,400), and jail charges to £7250 (Rs. 72,500).

Transfer receipts have risen from £10,438 to £41,658 (Rs. 1,04,380 - Rs. 4,16,580), and transfer charges from £142,600 to £270,782 (Rs. 14,26,000 - Rs. 27,07,820). The increased revenue is due to receipts on account of local funds, to remittances from other treasuries, and to Savings Banks deposits. The increased charges are due to a large surplus balance remitted to other treasuries, to the expenditure on account of local funds, and to the repayment of deposits.

In the following balance sheets the figures shown in black type on both sides of the 1879-80 balance sheet are book adjustments. On the receipt side the item of £15,027 (Rs. 1,50,270) represents the additional revenue the district would yield, had none of its land been alienated. On the debit side the items of £2062 (Rs. 20,620) under land revenue and £69 (Rs. 690) under police are the rentals of the lands granted for service to village headmen and watchmen. The item of £12,896 (Rs. 1,28,960), shown under allowances and assignments, represents the rental of lands granted to hereditary officers whose services have been dispensed with, and of religious and charitable land-grants. Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue.

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Balance Sheets,
1820 and 1880.

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Chapter X.**Revenue and Finance.**Balance Sheets,
1820 and 1880.**THANA BALANCE SHEETS, 1819-20 AND 1879-80.**

RECEIPTS.			CHARGES.		
Head.	1819-20.	1879-80.	Head.	1819-20.	1879-80.
	£	£		£	£
Land Revenue	135,255	141,345	Land Revenue	29,247	24,948
Stamps	2411	14,651	Stamps	751	2002
Excise	8907	16,379	Excise	502	435
		62,450			1841
Justice	1127	376	Justice { Civil	10,744	13,582
Forests		8560	Justice { Criminal		5812
Assessed Taxes		16,072	Forests	45	8474
Miscellaneous	682	6316	Assessed Taxes		77
Interest		224	Allowances	10,808	14,507
Customs and Opium	44,431	29			12,826
Salt	211	1041	Pensions		5006
Public Works		110,629	Ecclesiastical	162	602
Military		7102	Miscellaneous	782	1791
Mint		571	Customs	19,598	1
Post		154	Salt		24,107
Telegraph		4165	Public Works	2750	24,402
Registration		15	Military		2408
Education		1265	Mint		1585
Police		6940	Post		2502
Medicine		1097	Telegraph		125
Jails		1	Registration		945
Sales of Books		1240	Education		6317
		23	Police		16,563
			Medicine		60
			Jails		3903
			Office Rents		7250
			Printing		16
			Miscellaneous		17
			Public Works		1791
Total	187,984	380,618	Total	75,450	172,368
Transfer Items.			Transfer Items.		
Deposits and Loans	8462	12,534	Deposits and Loans	4467	11,602
Cash Remittances	1976	13,208	Cash Remittances	138,138	256,753
Local Funds		15,916	Interest		247
			Local Funds		2180
Total	10,438	41,658	Total	142,000	270,788
GRAND TOTAL	198,422	422,276	GRAND TOTAL	218,050	443,170
		15,027			15,027

Revenue other than Imperial.**Local Funds.**

The district local funds, which since 1863 have been collected to promote rural education and supply roads, water, drains, rest-houses, and dispensaries, amounted in 1879-80 to £21,163 (Rs. 2,11,630), and the expenditure to £19,565 (Rs. 1,95,650). This revenue is drawn from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and some miscellaneous items of revenue. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1879-80 a revenue of £9298 (Rs. 92,980). Smaller heads, including a ferry fund, a cattle-pound fund, a travellers' bungalow fund, and a school fee fund yielded £6368 (Rs. 63,680). Government and private subscriptions amounted to £4099 (Rs. 40,990), and miscellaneous receipts, including certain items of land revenue, to £1898 (Rs. 18,980). This revenue is administered by committees partly of official and partly of private members. Besides the district committee consisting of the

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Collector, assistant and deputy collectors, the executive engineer, and the education inspector as official and the proprietor of an alienated village and six landholders as non-official members, each sub-division has its own committee, consisting of an assistant collector, the mámlatdár, a public works officer, and the deputy education inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee which prepares the yearly budget.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. The 1879-80 receipts and disbursements under these two heads were as follows :

THÁNA LOCAL FUNDS, 1879-80.

PUBLIC WORKS.			
RECEIPTS.		CHARGES.	
	£		£
Balance on 1st April 1879	4284	Establishment	1920
Two-thirds of the Land Cess	6199	New Works... ..	4677
Tolls	3794	Repairs	5826
Ferries... ..	1672	Medical Charges	879
Cattle-pounds	332	Miscellaneous	366
Travellers' Bungalows	15	Balance on 31st March 1880	5802
Contributions	1869		
Miscellaneous	1305		
Total	19,470	Total	19,470

INSTRUCTION.

RECEIPTS.		CHARGES.	
	£		£
Balance on 1st April 1879	1210	Schools	4006
One-third of the Land Cess	3099	School-houses, building... ..	921
School-fee fund	655	Ditto repairs	161
Contributions, Government and Municipal	2208	Miscellaneous	309
Ditto Private	27	Balance on 31st March 1880	1390
Miscellaneous	93		
Total	7187	Total	7187

Since 1863 from local funds about 460 miles of road have been made and kept in order and partly planted with trees. To improve the water-supply 917 wells, 29 ponds, and 27 water-courses have been made or repaired. To help village instruction, ninety-eight schools, and for the comfort of travellers 33 rest-houses have been built or repaired. Besides these works, five dispensaries and 472 cattle-pounds have been made or repaired.

There are nine municipalities, seven of them, Thána, Kalyán, Bhiwandi, Panvel, Bassein, Máhim, and Uran established under Act XXVI. of 1850 and two of them Bándra and Kurla established under Act VI. of 1873. These municipalities are administered by a body of commissioners, with the Collector as President and the assistant or deputy collector in charge of the sub-division as vice-president. The Thána and Kurla municipalities have an executive commissioner

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Balance Sheet,
1880.

Municipalities.

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instead of a managing committee. In 1879-80 the total municipal revenue amounted to £7831 (Rs. 78,310). Of this £1978 (Rs. 19,780) were recovered from octroi dues, £1740 (Rs. 17,400) from house tax, £2324 (Rs. 23,240) from tolls and wheel taxes, £715 (Rs. 7150) from assessed taxes, and £1074 (Rs. 10,740) from miscellaneous sources.

The following statement gives for each of the municipalities the receipts, charges, and incidence of taxation during the year ending the 31st of March 1880 :

Thana Municipal Details, 1879-80.

NAME.	DATE.	PEOPLE, 1881.	RECEIPTS.						Incidence.
			Octroi.	House-tax.	Tolls and Wheel tax.	Assessed taxes.	Miscellaneous.	Total.	
			£	£	£	£	£	£	s. d.
Panvel ...	Feb. 1855...	10,351	97	171	54	46	199	567	1 14
Kalyán ...	May 1855...	12,910	174	272	691	18	74	1229	1 10
Máhim ...	Jan. 1857...	7122	136	70	...	43	9	258	0 8
Thána ...	Oct. 1862...	14,456	400	224	522	340	325	1811	2 6
Bassein ...	March 1864...	10,357	385	155	130	138	15	823	1 7
Bhiwandi ...	Jan. 1865...	13,837	314	332	365	...	108	1119	1 7
Uran ...	Aug. 1866...	10,149	472	124	34	30	88	743	1 5
Bándra ...	March 1876...	14,987	...	352	528	45	237	1162	1 6
Kurla ...	Feb. 1878...	9715	...	40	...	55	19	114	0 2
Total...		108,584	1978	1740	2324	715	1074	7831	...

NAME.	CHARGES.							Total
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	
					New.	Repairs.		
	£	£	£	£	£	£	£	£
Panvel	37	6	312	...	...	158	55	563
Kalyán	61	204	370	140	67	381	58	1231
Máhim	71	103	103	7	34	16	21	273
Thána	150	121	695	123	145	250	109	1573
Bassein	168	53	320	24	80	94	24	763
Bhiwandi	75	99	363	32	28	133	261	991
Uran	88	50	216	56	...	112	82	604
Bándra	119	40	411	...	383	101	99	1153
Kurla	18	...	34	4	56
Total	787	594	2824	382	737	1225	713	7262

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CHAPTER XI.

INSTRUCTION.

IN 1879-80 there were 154 Government schools or an average of one school for every fourteen inhabited villages, alienated as well as Government, with 7842 names on the rolls and an average attendance of 5560 pupils or 6·31 per cent of 123,228 the population between six and fourteen years of age.

Excluding superintendence charges the expenditure on these schools amounted in 1879-80 to £6106 (Rs. 61,060), of which £2593 (Rs. 25,930) were debited to Government and £3513 (Rs. 35,130) to local and other funds.

In 1879-80, under the Director of Public Instruction and the Educational Inspector, Central Division, the education of the district was conducted by a local staff 291 strong, consisting of a deputy educational inspector with a yearly salary of £210 (Rs. 2100), and masters and assistant-masters of schools with yearly salaries ranging from £150 (Rs. 1500) to £7 4s. (Rs. 72).

Of the 154 Government schools, 117 taught Maráthi, four Gujaráti, seven Urdu, and one Portuguese. In thirteen of the schools Maráthi and Gujaráti were taught, in four Maráthi and Urdu, and in two Maráthi and Portuguese. In two of the six remaining schools instruction was given in English Maráthi and Sanskrit, in three in English and Maráthi, and in one in English and Portuguese. Of the 117 Maráthi schools six were exclusively for girls.

Besides these Government schools, there were four primary schools inspected by the educational department, of which one is attached to the jail and a second to the police head-quarters. There were no private schools aided by Government.

Before Government took the education of the district under their care every large village had a school. These schools were generally taught by Bráhmans and attended by boys under twelve years of age. Since the introduction of state education these local private schools have suffered greatly. Still it is the feeling among husbandmen and traders that the chief objects of schooling are to teach boys the fluent reading and writing of the current or *Modi* Marátha hand and arithmetic. These subjects they think are better taught in private schools than in Government schools, and for this reason in large villages and country towns several private schools continued to compete successfully with Government schools till within the last year or two when the Government schools began to give more

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Chapter XI.
Instruction.
Private Schools.

attention to the teaching of *Modi* or Maráthi writing. In 1879-80 there were sixty-three of these private schools with an attendance of about 1095 pupils. The teacher's education is limited, but they teach the alphabet, the multiplication table, and some of the simpler rules of arithmetic with skill and success. The masters are mostly Bráhmans.¹ In many cases they are men who have failed to get Government or other employment. They have no fixed fees and depend on what the parents or guardians of their pupils are inclined to pay. In addition to the fees they levy small fortnightly contributions and receive occasional presents. The entrance fee, which is offered to the teacher in the name of Sarasvati the goddess of learning, varies from 3*d.* (2 *as.*) for a poor boy to 2*s.* (Re. 1) for the son of well-to-do parents. When a boy has finished his first or *ujalni* course and is taught to write on paper, the teacher gets from 1½*d.* to 2*s.* (*anna* 1-Re. 1). On the last day of each half of the Hindu month, that is on every full-moon or *Purnima* and every new-moon or *Amávásya*, the master gets from all except the poorest pupils, a quarter to a full *sher* of rice according as the boy's parents are rich or poor. Such of the parents as are well disposed to the teacher or are satisfied with their boys' progress, give the master a turban or a pair of waistcloths on the occasion of the pupil's thread-ceremony or marriage. Altogether the income of the teacher of a private school varies from about £3 to £7 (Rs. 30 - Rs. 70) a year. Boys of six to eight are taught reckoning tables or *ujalni*. They are then made to trace letters on a sanded board or to write them on a black board with a reed pen dipped in wet chalk. The pupils seldom learn to write well, but mental arithmetic is taught to perfection and the method of teaching the tables has been adopted in Government schools. The boys go to their teacher's house in the morning and evening. As his house is often small the pupils are grouped in the veranda where they work their sums and shout their tables. The position of the teacher as a Bráhman, and the religious element in some of their teaching, help them in their competition with the secular state schools. The course of study in these private schools is soon finished. Most of the boys leave before they are twelve.

Progress,
1827-1880.

The following figures show the increased means for learning to read and write offered by Government to the people during the last fifty-three years. The first Government vernacular school was opened at Bassein in 1827, and the second three years after at Kalyán. Five years later a school was established at Thána, and in the following thirteen years two schools were added one at Panvel and the other at Máhim. Thus in 1850 there were only five Government schools in the district. The first English school was opened at Thána in 1851. Within about four years ten new schools were opened at different places, raising the number to sixteen. In 1857-58 the number of schools had risen to twenty-seven with 1588 names on the rolls. By 1870 the number of schools had risen to 123, and the number of pupils to 7027. The attendance was

¹ Of the sixty-three village schoolmasters in 1879-80 twenty-two were Bráhmans, eleven were Marathás, fifteen were other Hindus, and fifteen were Musalmáns.

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regular, about 5290 boys being on an average present. In 1877-78 the number of schools had risen to 151, but the number on the rolls had fallen from 7027 to 6975 and the average attendance from 5290 to 5077. In 1879-80, the number of schools rose to 154, the names on the rolls to 7842, and the average attendance to 5560. A comparison with the returns for 1857-58 gives for 1879-80 an increase from twenty-seven to 154 in the number of schools, and from 1588 to 7842 in the number of pupils.

Before 1867 there were no girls' schools. In 1871-72 there were six schools with 248 names on the rolls and an average attendance of 180. In 1879-80 the number of schools was still six, but the number of pupils had risen to 363 and the average attendance to 217.

In 1881 of 822,400, the total Hindu population, 8458 (males 8826, females 132) or 1.02 per cent were under instruction; 19,766 (males 19,611, females 155) or 2.40 per cent were instructed; 794,176 (males 395,394, females 398,782) or 96.56 per cent were illiterate. Of 42,391 the total Musalmán population 1404 (males 1299, females 105) or 3.31 per cent were under instruction; 2626 (males 2594, females 32) or 6.19 per cent were instructed; 38,361 (males 19,019, females 19,342) or 90.49 per cent were illiterate. Of 39,545, the total Christian population, 1221 (males 969, females 252) or 3.08 per cent were under instruction; 1515 (males 1344, females 171) or 3.83 per cent were instructed; 36,809 (males 17,589, females 19,220) or 93.08 per cent were illiterate. The following statement shows these details in tabular form:

Education Census Details, 1881.

	HINDUS.		MUSALMA'NS.		CHRISTIANS.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under Instruction—						
Below fifteen ...	7063	127	1141	92	784	175
Above fifteen ...	1263	5	188	13	185	77
Instructed—						
Below fifteen ...	673	21	99	6	29	13
Above fifteen ...	18,938	184	2496	26	1815	158
Illiterate—						
Below fifteen ...	168,678	164,521	7071	7057	6978	7486
Above fifteen ...	226,716	284,361	11,948	12,285	10,611	11,784
Total ...	423,331	899,669	22,912	19,479	19,902	19,648

Before 1857-58 there was no return of pupils arranged according to race and religion. The following statement shows that in 1879-80 of the whole number of pupils in Government schools seventy-nine per cent were Hindus:

Pupils by Race, 1865-1880.

RACE.	1865-66.	Per cent.	1879-80.	Per cent.
Hindus ...	4249	91.16	6242	79.80
Musalmáns ...	129	2.76	772	9.86
Pársis and others ...	283	6.76	823	10.55
Total ...	4661	...	7842	...

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Instruction.**Progress,
1827-1880.

Girls' Schools.

Readers and
Writers.Pupils by
Race.

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Instruction.

Pupils.
Cast.

Schools,
1855-1880.

Of 7479, the total number of boys in Government schools at the end of March 1880, 1715 were Bráhmans, 594 Prabhus, twenty-three Lingáyats, twenty-six Jains, 599 Vánis and Bhátíás, 1611 Kunbis, 781 Artisans (Sonárs, Lohárs, Sutárs, Khatris, and Shimpis), 147 Labourers and Servants (Parits and Bhois), 400 Miscellaneous (Bhátis, Vanjárs, and Bhavváds), 770 Musalmáns, 308 Pársis, one Indo-European, 428 Native Christians, forty-eight Jews, and twenty-eight aboriginal tribes. Though boys of the depressed classes, such as Chámbhárs and Mhárs, do not attend the regular schools, in some towns and villages special schools have been opened for them and have proved successful. Of 363, the total number of girls on the rolls of the six schools in 1879-80, 318 were Hindus, two were Musalmáns, and forty-three were entered as 'Others.'

The following tables, prepared from special returns furnished by the Education Department, show in detail the number of schools and pupils with their cost to Government :

THANA SCHOOL RETURN, 1855-56, 1865-66 AND 1879-80.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School ... ..	...	...	1	...	...	100	...	...	4
Anglo-Vernacular ... ..	...	...	4	72	1572	535	1	53	8
Vernacular { Boys	15	65	143	906	2677	5289	41	76	758
{ Girls	...	...	6	...	...	318	...	...	2
<i>Inspected.</i>									
Vernacular ... ..	...	...	4	...	...	111	...	...	23
Total ..	16	79	158	1038	4249	6363	42	139	800

CLASS.	PUPILS—continued.						Average daily attendance.		
	Pársis, &c.			Total.					
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School... ..	...	...	20	...	...	124	...	...	93
Anglo-Vernacular	87	85	82	110	1710	625	60	1235	485
Vernacular { Boys	96	198	683	1103	2951	6730	809	2101	4764
{ Girls	...	...	43	...	...	363	...	...	217
<i>Inspected.</i>									
Vernacular	143	282	203
Total	183	288	971	1213	4661	8124	878	2426	5762

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THANA SCHOOL RETURN, 1855-56, 1865-66 AND 1879-80—continued.

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CLASS.	FEE.			COST PER PUPIL.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>				£ s. d.	£ s. d.	£ s. d.
High School... ..	...	...	2s. to 8s.	...	...	8 6 3
Anglo-Vernacular	1s. to 2s.	1d. to 9d.	1½d. to 1s.	1 4 8	1 9 4	1 0 10
Vernacular ... { Boys ...	1½d.	1d. to 3d.	3d. to 6d.	0 8 11	0 17 1	0 16 1
... { Girls ...	...	...	...	...	...	1 8 1
<i>Inspected.</i>						
Vernacular ... ..	...	...	...	...	...	1 19 4
Total ... ..	...	...	...	...	...	...

CLASS.	RECEIPTS.								
	Government.			Local Cess.			Municipalities.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School... ..	...	...	247	...	...	...	...	...	...
Anglo-Vernacular	60	662	448	...	1278	...	...	...	174
Vernacular ... { Boys ...	292	480	1647	...	1425	3009	...	...	...
... { Girls ...	...	...	251	...	...	...	...	...	...
<i>Inspected.</i>									
Vernacular ... ..	...	...	...	...	...	...	...	...	...
Total	352	1142	2593	...	2703	3009	...	...	174

CLASS.	RECEIPTS—continued.								
	Private.			Fees.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School... ..	...	...	250	...	...	276	...	...	773
Anglo-Vernacular ... ..	...	564	...	71	409	226	131	2913	848
Vernacular ... { Boys ...	65	18	28	62	168	450	419	2091	5184
... { Girls ...	...	...	...	...	...	...	...	...	251
<i>Inspected.</i>									
Vernacular ... ..	...	...	...	...	...	...	...	...	...
Total	65	582	278	133	577	952	550	5004	7006

CLASS.	EXPENDITURE.										
	Instruction and Inspection.			Buildings.			Scholarships.			Total.	
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.
<i>Government.</i>	£	£	£	£	£	£	£	£	£	£	£
High School... ..	...	...	513	...	...	250	...	10	...	...	773
Anglo-Vernacular	124	1511	816	...	604	...	11	24	124	2126	840
Vernacular ... { Boys ...	361	1768	3844	...	33	...	...	...	361	1801	3844
... { Girls	251	276	527
<i>Inspected.</i>											
Vernacular	123	123
Total	485	3279	5547	...	637	526	...	11	34	485	3927

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THANA SCHOOL RETURN, 1855-56, 1865-66, AND 1879-80—continued.

CLASS.	Cost to								
	Government.			Local Cess.			Other Funds.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School	£	£	£	£	£	£	£	£	£
Anglo-Vernacular ... ..	...	...	247	...	...	...	...	...	...
Vernacular	60	662	448	...	1278	...	64	187	392
{ Boys	292	480	1647	...	1820	1718	...	...	...
{ Girls ... ..	...	...	251	...	...	...	...	...	276
<i>Inspected.</i>									
Vernacular ... ..	...	...	...	...	...	...	...	123	...
Total	852	1142	2598	...	2598	1718	133	187	1795
								485	3927
									6106

Town Schools,
1879-80.

A comparison of the present (1879-80) provision for teaching the district town and village population gives the following results. In the town of Thána, there were in 1879-80 six schools with 661 names on the rolls and an average attendance of 473 pupils. Of these six schools, one was a high school, two were Maráthi, one Urdu, one Anglo-Portuguese, and one a girls' school. The average yearly cost of each pupil in the high school was £2 12s. (Rs. 26); in the other schools it varied from 13s. (Rs. 6½) to £1 1s. (Rs. 10½). In addition to the six Government schools, there were seven private schools, one with 162 boys on the roll. Of these private schools one was an Anglo-vernacular school teaching to the fifth standard which has since been closed, four were Maráthi schools, one an Urdu school, and one a Gujaráti school. In 1879-80, in the town of Kalyán there were five Government schools with 451 names on the roll, and an average attendance of 339 pupils. Of these schools one was a first grade Anglo-vernacular school, one an Urdu school, one a Maráthi school, one a Gujaráti school, and one a girls' school. The average yearly cost of each boy in the English school was £4 13s. 11d. (Rs. 46-15-6) and in the Urdu school 16s. 10d. (Rs. 8-7). In the other schools it varied from 11s. 7d. to 17s. 3d. (Rs. 5-13-Rs. 8-10). In the town of Bhiwandi there were three Government schools, two for boys and one for girls. The number of boys on the rolls was 280, the average attendance 182, the average yearly cost for each pupil in the boys' school was 19s. 6d. (Rs. 9½) and in the girls' school 16s. 6d. (Rs. 8½). In the town of Panvel there were three Government schools, a second grade Anglo-vernacular school, an Urdu school, and a girls' school, with 271 names on the rolls and an average attendance of 197. The average yearly cost for each pupil was 16s. 6d. (Rs. 8½) in the Anglo-vernacular school and in the rest it varied from 5s. 6d. to 19s. 6d. (Rs. 2½-Rs. 9½). In the town of Máhim there were two Government schools for boys with 267 names on the rolls and an average attendance of 186. The average yearly cost of each pupil was 10s. 4d. (Rs. 5-3). In the town of Bassein there were two Government schools, one of them a second grade Anglo-vernacular school. There were 232 names on the rolls, and an average yearly cost of 14s. 9d. (Rs. 7-6) in the English school and 12s. 9d. (Rs. 6-6) in the Maráthi school.

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Exclusive of the six towns of Thána, Kalyán, Bhiwndi, Panvel, Máhim, and Bassein, the district of Thána was in 1879-80 provided with 133 schools or an average of one school to every sixteen inhabited villages. The following statement shows the distribution of these schools by sub-divisions :

Thána Village Schools, 1879-80.

SUB-DIVISION.	Villages.	People, 1881.	Schools.	SUB-DIVISION.	Villages.	People, 1881.	Schools.
Dáhnú	212	108,615	11	Sásette	112	92,763	16
Máhim	188	69,767	11	Kalyán	223	64,891	9
Bassein	92	58,302	14	Murbád	172	68,332	7
Bhiwndi	194	61,235	8	Panvel	217	88,225	18
Sháhápúr	271	107,140	14	Karjat	270	80,105	17
Váda	156	86,497	8				

In 1880 there were six libraries and two reading-rooms in the district. The Thána Native General Library was founded in 1850 chiefly through the liberality of Mr. Key who was then judge. The library is recognised and registered by Government. In 1879-80 the library included a stock of 947 books, 712 of which were English and 235 in ancient and modern oriental languages. Of the 712 English books, 128 were selections from Government records, seventeen were on religion, nineteen on law, fifty-five on science and arts, fifteen were travels and voyages, 136 were histories and biographies, ten were poetical and dramatic works, twenty-one were books of general literature, 107 were works of fiction, fifty-two were magazines, and 152 were on miscellaneous subjects. Of the 235 works in oriental languages, three were Sanskrit, two Persian, seven Hindustáni, 198 Maráthi, and twenty-five Gujaráti. The library subscribes to two daily newspapers, the Bombay Gazette and the Bombay Samáchar, and to one weekly paper the Poona Dnyán Prakash. It also receives, free of charge, the Arunodaya and the Suryodaya. No periodical was subscribed for, but the Bombay Educational Record was received free of cost. In 1879-80, there were on the library lists forty-five subscribers, seven of them first class paying 2s. (Re. 1) a month, twelve second class paying 1s. (8 as.), twenty-three third class paying 6d. (4 as.), and three fourth class paying 3d. (2 as.). In 1879-80 the total receipts were £47 (Rs. 470). The Bassein Library was started in 1863 by the people of the town. In 1879-80 it had nineteen subscribers and a stock of 320 books. It is supported partly by monthly subscriptions and partly by a municipal grant. In 1880 it had a revenue of £19 (Rs. 190) and took three vernacular and four English newspapers, and three monthly magazines. The monthly rates of subscription were 1s. 6d. (12 as.), 6d. (4 as.), and 3d. (2 as.). In 1880 there were thirteen subscribers and a revenue of £5 4s. (Rs. 52). The Kalyán Library was founded in 1864 by the people of the town, and is supported by monthly subscriptions. In 1879-80 the library contained 335 books and had forty-three subscribers. It took four English and five vernacular newspapers and four monthly magazines. There were four rates of subscription, 2s. (Re. 1), 1s. (8 as.), 6d. (4 as.), and 3d. (2 as.). In 1880 the income and the expenditure amounted to £35 (Rs. 350).

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Libraries.

The Uran Native General Library was opened in 1865 by the people of the town. In 1879-80 it was maintained by a contribution of £6 (Rs. 60) from the municipal fund. The library has 271 books and subscribes to one English and two vernacular newspapers. The Native General Library at Bhiwandi was started in 1865 by the people of the town, and is maintained partly by monthly subscriptions and partly from funds received from the municipality. In 1879-80 it subscribed to twelve newspapers, two of them English and ten vernacular. The subscribers were divided into two classes, those of the first class paying a monthly subscription of 1s. (8 *as.*) and those of the second paying 6d. (4 *as.*). In 1879-80 there were twenty-six subscribers and a revenue of £22 (Rs. 220) all of which was spent. The Bhiwandi Library contains 482 books. The Panvel Library was founded by the people of the town in 1867. It is supported partly from subscriptions and partly from a municipal grant. In 1879-80 it had 216 books and took one vernacular newspaper and two monthly magazines. There were twelve subscribers, some paying 1s. 6d. (12 *as.*) a month, others 1s. (8 *as.*), and the rest 6d. (4 *as.*).

**Reading
 Rooms.**

The Kelve-Máhim Reading-room was founded by the people of Máhim in 1877, and is supported solely by the subscribers. In 1879-80 it subscribed to four Maráthi newspapers and to six monthly magazines. The Sháhápúr Reading-room was opened in 1876 and is maintained entirely by subscription. It takes four vernacular newspapers. The yearly charges are about £3 (Rs. 30).

Newspapers.

There are four weekly Maráthi newspapers in the district. The Arunodaya or Dawn is of seventeen years' standing. It is published at Thána on Sundays, at a yearly subscription of 10s. (Rs. 5). The Suryodaya or Sunrise is of sixteen years' standing. It is published at Thána on Mondays, at a yearly subscription of 10s. (Rs. 5). The Hindu Punch of eleven years' standing is published at Thána on Thursdays, at a yearly subscription of 4s. (Rs. 2). The Vasai Samáchar or the Bassein News is of five years' standing. It is published at Bassein on Sundays, at a yearly subscription of 5s. (Rs. 2½).

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CHAPTER XII.

HEALTH.¹

THE low level of the plains of the district, its heavy rainfall, and the large area of salt marsh, forests, and rice fields, make the climate hot, damp, and feverish. The most feverish months are October November and December, when, after the south-west monsoon is over and under a powerful sun, decaying vegetable matter produces an atmosphere charged with fevers and throat and bowel affections.

The chief disease is malarial fever complicated by enlarged spleen and enlarged liver. Malarial bloodlessness and scurvy also largely prevail and complicate nearly every disease that comes under treatment. Many of the people of the district are under-fed and under-clothed, and indulge freely, some of them excessively, in country liquor. This fondness for liquor is one of the causes of the poor physique and meagre appearance of many of the lower classes in Thána. Syphilis, gonorrhœa, and skin diseases are common. Children suffer from intestinal worms, which are generally round, though the thread-worm is also common. Guineaworm is endemic and gives rise to various affections of the cellular tissue which last for months. Epidemics of cholera used to be frequent. They still occasionally occur, but at least in the town of Thána, the introduction of pure water has diminished the virulence of the outbreaks.

The chief causes of disease are impure air, scanty and impure water, scanty and improper food, and scanty clothing. As regards food, rice is often taken in excessively large quantities causing chronic dyspepsia and swelling and weakening of the stomach. The working in the fields without covering from the sun in the hot months or with only a blanket or leaf-shade to ward off the raw damp of the south-west monsoon severely try the constitutions of the peasantry.

Intermittent fevers of the daily-recurring or quotidian type are the prevailing affections, the hospital returns showing about twenty-five per cent of fever cases.² Remittent fever is comparatively rare; when it does occur it is complicated with jaundice and congested liver or spleen. One of the most painful followers of malarial fevers

Chapter XII.

Health.

Climate.

Diseases.

Malarial
Fever.

¹ The details of diseases and epidemics have been compiled from information supplied by Surgeon K. R. Kirtikar, Civil Surgeon of Thána.

² Of a total of 95,005 admissions in 1879 and 94,017 in 1880, 26,307 or 27·6 per cent and 25,244 or 26·8 per cent were for malarial fevers.

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is hemicrania a pain on one side of the head which is not amenable to nerve-sedatives or to quinine. Repeated attacks of malarial fever not uncommonly produce intense bloodlessness or anæmia which sometimes proves rapidly fatal. During the five years ending 1870 the number of deaths returned from fever averaged 5393. In 1871 it rose to 12,763 or nearly four times the number in 1867. During the ten years ending 1881 deaths from fever averaged 14,352, the total varying from 17,109 in 1881 to 11,678 in 1875.

**Bowel
Affections.**

During 1879 there were 15,541 and during 1880 there were 15,905 admissions for bowel affections. Of these 5151 in 1879 and 4834 in 1880 were for diarrhœa. Among children many bowel diseases are due to round worms, a disease from which grown men also largely suffer. This affection seems to prevail chiefly among the poorer classes who give their children crude molasses. Natives who can afford to use purified crystal sugar seldom suffer from round worms. Apart from the irritation they cause to the whole intestinal canal these worms indirectly cause congestion of the liver, jaundice, fever, and other affections. The disease is well treated by native practitioners who are generally successful in killing the worm by using santonine.

Dysentery.

Dysentery caused 2187 admissions in 1879 and 1914 in 1880. It is doubtful whether these dysentery cases are not the result of aggravated diarrhœa rather than examples of the specific affection which is technically known as dysentery.

Skin.

Next in numerical importance come skin diseases, for which there were 7136 admissions in 1879 and 7525 in 1880. The chief skin diseases are scabies, eczema, and ringworm. Nearly all skin diseases in the Konkan are complicated with an eczematous condition showing that the skin is deficient in nerve tone. Few of these skin diseases are cured without constitutional treatment by iron, cod-liver oil, and nutritious diet.

**Throat and
Lungs.**

There were 6665 admissions in 1879 and 6156 in 1880 for affections of the breathing organs, chiefly bronchial catarrh and bronchitis. Pneumonia is rare.

Liver and spleen diseases pure and simple are rare. As a rule they are complications of malarial fevers. Heart disease is rare. A large number of men suffer from gonorrhœa and syphilis which are often terribly neglected. Leprosy and phthisis also prevail to about an equal extent. The chief cause of affections of the cellular tissue is guineaworm which is endemic in the Konkan. The entrance of this worm into the body of man is the direct result of bathing or washing in or wading through streamlets and ponds containing its minute germs. The stagnant waters after the rains are doubtless filled with the germs of these parasites and with countless other earth-worms whose structure is closely like that of the guineaworm. The affections resulting from the existence of this parasite under the skin, and from its sometimes marvellous journeys from one part of the limb to another, are as troublesome as they are destructive of the tissue they invade. It is hoped that the introduction of water-works in Thána, Alibág, and other Konkan towns will reduce the number of cases of guineaworm.

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As Bombay is within such easy reach there is little field for operative surgery in Thána. The chief chronic diseases requiring surgical interference are taken by friends to Bombay where there is large hospital accommodation and the highest surgical skill. Accidental injuries alone are treated in Thána.

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Health.

Cholera.

No details are available of the severe outbreaks of small-pox and cholera in 1819 and 1820 which so lowered the number of the people that for ten years the population is said not to have recovered its former strength. The records of the sixteen years ending April 1882 show that cholera was absent only in 1873 and 1874. In 1875 there was a very fierce outbreak of cholera. Till April no cases occurred. In April four or five were recorded in Kalyán and Sháhápúr. In May the disease spread to Bhiwndi, Kalyán, Sháhápúr, Karját, Bassein, Máhim, and Dáhánu, 182 of 336 seizures proving fatal. In June the cholera spread throughout the district, the whole number of seizures being 2351 and of deaths 1676. In July the seizures rose to 2660, but the deaths fell to 1545, and in August the seizures fell to 2388 while the deaths rose to 1653. From September the disease began to abate. The seizures fell gradually from 676 in September to 305 in October, 144 in November, and 106 in December; and the deaths fell from 492 in September to 234 in October, ninety-three in November and eighty-eight in December. The total number of deaths in the year was 5969. The peculiar feature of the outbreak was the large area affected; few villages escaped. At Thána the attack was most virulent and bonfires of sulphur and pitch were kept burning day and night at a daily cost of £25 (Rs. 250). The attack was favoured by the filthy state of the town, the scanty and impure water, and the defective drainage. In 1876 cholera prevailed in all months except March, April, and November. The largest number of cases were registered in June and August and the smallest number in February and May. In the beginning of the year the cases were most numerous in Váda, in the middle of the year in Dáhánu, and at the end of the year in Karját. The available details of the Dáhánu outbreak show that the disease appeared on the 28th of May at the village of Nárgol, on the 1st of June at Pálgadu, on the 4th of June at Gholvad on the Baroda railway and on the 6th at Umbargaon. It continued till the 23rd of June but only nine villages suffered. The outbreak was fiercest at Gholvad where the villagers are reported to have been panic-struck and to have died in the streets, in some cases within half an hour after seizure. The disease was mostly confined to Mochis, Dublás, Várlis, Kámlis, Mángelás and Dheds who are generally poor, badly fed, much given to liquor-drinking and whose habits are dirty. No accurate records of the seizure and deaths in this outbreak are available.

In 1877 cholera prevailed from April to December in Panvel, Thána, and Kalyán. The greatest mortality was in May and July and the least in November. In 1878 cholera prevailed throughout the year. In the beginning of the year it was in Sálsette, Panvel, and Karját; in February it was in Máhim and Bassein; in April at Bhiwndi, and in May in Dáhánu. The largest number of deaths

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Chapter XII.**Health.****Cholera.**

was recorded in July and the smallest in December. In 1879 cholera began in April in Bassein and continued till the close of the year. In June it travelled through Dahanu, and Salsette, in August through Máhim, Bhiwandi, Panvel, and the town of Thána. The greatest number of deaths were in June and July and the least in April and October. In 1880 it prevailed during the first four months causing seventy deaths, of which forty were registered in February and four in March. In January, February and March the disease was confined to Karjat. It appeared in the town of Thána at the end of March and continued in April. In 1881 cholera prevailed from April to November, the largest number of cases having been registered in August and the smallest in October and April. The disease began among the fishermen of Kelva Máhim in April and prevailed in Bassein from May to July, when also it appeared in Bhiwandi and Kalyán. In August and September it prevailed in Thána town and in Dhokáti, Majevdeh, and Rabodi, villages to the north of Thána. A few cases occurred in Thána jail. In November it prevailed in Kalyán. During the current year (1882) cholera visited Salsette and Panvel in January, Kalyán and Karjat in February, and Bhiwandi in March. In June it reappeared in Panvel and Karjat and a few cases occurred at Murbád. It thus appears that cholera is almost never absent from the Thána district; that now and then it assumes an epidemic form; and that the progress of the epidemic seems to depend on the frequency of human intercourse not on neighbourhood.

Small-Pox.

Small-pox still prevails in the Konkan, but the epidemics are rarer and less virulent than they used to be. In 1877 of 27,369 deaths from small-pox in the Bombay Presidency 1301 were registered in Thána. The corresponding returns were in 1878 eighty-one out of 4475; in 1879 five out of 1156; in 1880 five out of 940; and in 1881 sixteen out of 539.

From year to year the mortality returns show a marked variation in the ravages of disease. In the year 1873 the death rate in the Thána district was 33.22 per thousand though the year was elsewhere healthy; in 1876 in the whole of the district it was 19.42 per thousand and in 1877, 27.86 per thousand; in 1878 it was 24.74; in 1879, 20.66 and in 1880, 20.22. In the Sanitary Commissioner's report for 1880 the mean annual mortality for the previous fourteen years is given as 17.53 per thousand. The greatest mortality is from fevers. This in 1879 was as much as 16.76 and in 1890 as much as 17.70 per thousand. During the fourteen years ending 1880 the deaths from fever averaged 12.74 per thousand.

Hospitals and Dispensaries.

In the year 1881, besides one civil hospital at Thána there were twelve dispensaries, seven being supported from local funds, four from endowments, and one by Government. In 1881, 103,660 patients were treated, 566 of them in-door and 103,114 out-door. The total amount spent in checking disease in the same year was £4728 (Rs. 47,280). The following details are taken from the 1881 report:

Thána.

The Thána civil hospital was established in 1836. The commonest diseases are ague, skin diseases, dysentery, and diarrhoea. The

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number treated was 381 in-door against 248, and 1989 out-door patients against 1692 in the previous year. Ten major operations were performed, of which two proved fatal. The total cost was £623 12s. (Rs. 6236).

The Sir Kávasji Jehángir Bándra dispensary was established in 1851. The commonest diseases are malarial fevers, intestinal worms, bowel complaints, bronchitis, and rheumatic and skin affections. The number of patients was 13,805, including seven in-patients, against 15,246 in 1880; 598 children were vaccinated with success. Nine major operations were performed. The total cost was £488 2s. (Rs. 4,881).

The Balvantráv Hári Náik Bassein dispensary, established in 1872, though conveniently situated, is in bad repair. The prevailing diseases are fevers, worms, rheumatic and respiratory affections, and skin diseases. Twenty-three in-door and 15,038 out-door patients were treated against forty and 16,149 in the previous year. In August fifteen cases of cholera occurred with five deaths. The cost was £536 6s. (Rs. 5368).

The Bhiwandi dispensary, established in 1866, is held in a hired building. The commonest diseases are malarial fevers, intestinal worms, and skin affections. 8451 out-door patients were treated against 8755 in 1880; the cost was £442 10s. (Rs. 4425).

The Kelva Máhim dispensary, established in 1872, is conveniently lodged in a hired building in good repair. The chief diseases were malarial fevers, respiratory affections, bowel complaints, and skin diseases. The number treated, including thirty-seven in-door patients was 8077, and the cost £585 2s. (Rs. 5851).

The Sháhápúr dispensary, established in 1877, has a building of its own. The commonest diseases are malarial fevers, skin diseases, respiratory and rheumatic affections, and diseases of the stomach and bowels. Except two cases of cholera no epidemic occurred. The number treated was 7105 out-door and four in-door patients and the cost £170 8s. (Rs. 1704).

The Panvel dispensary, established in 1873, is held in a hired building. The commonest diseases are malarial fevers, rheumatism, bronchitis, intestinal worms and other bowel complaints. No epidemic occurred. Two major operations were performed. The number treated was 6375 out-door and thirty-three in-door patients and the cost £109 10s. (Rs. 1095).

The Sakurbái Chinchni dispensary, called after Sakurbái the wife of Mr. Dinshaw Mánekji Petit, was opened in 1878. It has a building of its own. The commonest diseases are ague, respiratory and rheumatic affections, diseases of the ear, eye, stomach and bowels, and skin diseases. The number treated was 9121 out-door and nineteen in-door patients and the cost £154 2s. (Rs. 1541).

The Rustonji Wádia dispensary at Thána was established in 1865. It has a building of its own. The commonest diseases are malarial fevers, skin diseases, respiratory and rheumatic affections, bowel complaints and ophthalmia. 8516 out-door patients were treated at a cost of £188 4s. (Rs. 1882).

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Health.

Dispensaries.

Bándra.

Bassein.

Bhiwandi.

Kelva Máhim.

Sháhápúr.

Panvel.

Chinchni.

Thána.

Chapter XII.**Health.****Dispensaries.****Kalyán.**

The Rukmanibái dispensary, called after Lady Mangaldás Nathubháí, at Kalyán, was established in 1865 by Sir Mangaldás Nathubháí, C.S.I. It is a large handsome building of which details are given in the account of Kalyán. Intestinal worms, fevers, respiratory affections, and skin diseases are the most common forms of disease. The number treated was 5474 out-door and fifty-nine in-door patients, and the cost £515 (Rs. 5150).

Kurla.

The Mithibái dispensary at Kurla, called after Mithibái the mother of Mr. Bomanji Hormasji Wádia, was opened in 1855. Malarial fevers, rheumatism, respiratory affections, bowel complaints, skin diseases and injuries caused most admissions. The number treated was 13,511 out-door and three in-door patients against 7469 and twenty respectively in 1880, and the cost £502 4s. (Rs. 5022).

Uran.

The P. DeSouza dispensary at Uran, called after the wife of Mr. M. DeSouza, was established in 1859. The prevailing diseases are ague, rheumatism, respiratory affections, bowel complaints including worms, diseases of the eye, ear, and skin affections. There was no epidemic disease. Three major operations were performed with success. 5322 out-door patients were treated at a cost of £340 (Rs. 3400).

Mátherán.

The Government dispensary at Mátherán was opened about 1856. It is held in a part of the Superintendent's office. The commonest diseases are intestinal worms, fevers, respiratory diseases, and skin diseases. The number of patients was 374, and the cost £72 16s. (Rs. 728).

Infirmities.

According to the 1881 census returns 3197 (males 1787, females 1410) persons or 0·35 per cent of the population were infirm. Of the total number 2881 (males 1594, females 1287) were Hindus; 141 (males 83, females 58) were Musalmáns; 111 were Christians and 64 came under the head of Others. Of 3197, the total number of infirm persons, 396 (males 244, females 152) or 12·38 per cent were of unsound mind; 1397 (males 635, females 762) or 43·6 per cent were blind; 655 (males 393, females 262) or 20·4 per cent were deaf and dumb; and 749 (males 515, females 234) or 23·4 per cent were lepers. The details are:

Thána Infirms, 1881.

	HINDUS.		MUSALMA'NS.		CHRISTIANS.		OTHERS.		TOTAL.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane	214	138	12	5	13	7	5	2	244	162
Blind	571	697	29	40	17	15	18	10	635	762
Deaf and Dumb ...	354	232	34	7	10	11	5	12	393	262
Lepers	455	220	18	6	84	4	8	4	515	234
Total	1694	1287	83	58	74	37	36	28	1787	1410

Vaccination.

In 1881-82, under the supervision of the Deputy Sanitary Commissioner Konkan Registration District, the work of vaccination was carried on by sixteen vaccinators with yearly salaries varying from £16 16s. (Rs. 168) to £28 16s. (Rs. 288). Of the operators thirteen were distributed over the rural parts of the district, two for each of

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the sub-divisions of Dáhánu and Sháhápúr, and one for each of the other nine sub-divisions. Of the three remaining operators one was posted in Thána, a second in Panvel and Uran, and a third in Kalyán and Bhiwndi. Vaccination was also practised by the medical officers of twelve dispensaries. The total number of persons vaccinated was 23,726 besides 1007 revaccinated as compared with 11,284 vaccinations in 1869-70.

The following abstract shows the sex, religion, and age of the persons vaccinated :

Thána Vaccination Details, 1869-70 and 1881-82.

YEARS.	PERSONS PRIMARILY VACCINATED.									
	Sex.		Caste.					Age.		Total.
	Males.	Females.	Hindus.	Musal-máns.	Párels.	Chris-tians.	Others.	Under one year.	Above two years.	
1869-70 ...	5911	5373	10,357	326	38	459	104	4507	6777	11,284
1881-82 ...	12,165	11,561	21,069	824	66	1364	503	11,489	12,287	23,726

The total cost of these operations in 1881-82 was £823 (Rs. 8230) or about $8\frac{1}{2}d.$ ($5\frac{1}{4}as.$) for each successful case. The entire charge was made up of the following items: supervision and inspection £358 6s. (Rs. 3583), establishment £436 6s. (Rs. 4363) and contingencies £28 8s. (Rs. 284). Of these the supervising and inspecting charges were wholly met from Government provincial funds while £384 8s. (Rs. 3844) were borne by the local funds of the different sub-divisions, and £80 6s. (Rs. 803) were paid by the municipalities of Thána, Panvel, Uran, Kalyán, and Bhiwndi for the entertainment of three vaccinators.

Besides cow-pox the chief cattle-diseases are *phánsi*, *khurkhut*, and *vághchavda*. When attacked with *phánsi*, which prevails in the hot months, especially in seasons of drought, the tongue becomes black and the veins on the tongue swell. Saliva runs freely, food is refused and the animal shortly dies. In *khurkhut*, which prevails during or immediately after the rains and which is less fatal than *phánsi*, the mouth and feet of the animal are affected and give an offensive smell. The rubbing of teakwood oil and making the animal stand in mud are the ordinary remedies. In *vághchavda* the animal's body swells and saliva oozes from the mouth. The animal is branded and a *tola* or two of tiger's fat is given mixed with grass or bread.

The total number of deaths in the sixteen years ending 1881, as shown in the Sanitary Commissioner's yearly reports, is 245,326, or an average yearly mortality of 15,332, or seventeen per thousand. Of the average number of deaths 11,453, or 74.6 per cent were returned as due to fevers, 1026 or 6.6 per cent to cholera, 408 or 2.6 per cent to small-pox, 375 or 2.4 per cent to bowel complaints, and 1688 or 11.0 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 380 or 2.4 per cent of the average mortality of the district. During the eleven years ending 1881 the number of births was returned at 190,050 souls or an average yearly birth-rate of 18,679 souls, or twenty per thousand. The details are :

Chapter XII.

Health.

Vaccination.

Cattle Disease.

Births and Deaths.

Chapter XII.**Health.
Births and
Deaths.***Thana Births and Deaths, 1866-1881.*

YEARS.	Cholera.	Small-pox.	Fevers.	Bowel Complaints.	Injuries.	Other causes.	Total Deaths.	Total Births.
1866	66	71	4082	245	271	972	5707	...
1867	18	251	3861	301	332	961	5744	...
1868	400	925	5388	349	331	1076	8528	...
1869	1816	421	6191	347	297	1227	10,299	...
1870	181	62	7446	346	297	1275	9717	...
1871	379	252	12,763	683	312	2268	16,657	15,437
1872	313	780	15,471	551	417	2098	19,569	14,518
1873 ... ..	...	1,117	13,907	508	365	1934	17,831	17,518
1874 ... ..	...	268	11,768	378	446	1555	14,425	16,726
1875	5969	288	11,678	462	430	2265	21,080	18,966
1876	693	708	12,600	340	391	1716	16,457	16,773
1877	2327	1301	15,746	503	483	2242	23,611	18,604
1878	1809	81	16,017	346	505	2204	20,962	16,464
1879	770	5	14,199	216	420	1637	17,497	20,443
1880	70	5	14,997	188	396	1473	17,131	23,461
1881	531	16	17,109	239	404	1871	20,170	26,442
Total	16,421	6689	182,252	6011	6089	27,014	245,226	205,477
Average	1026	408	11,458	375	380	1688	15,332	12,679

The unsettled character of a large section of the population and the difficulty of collecting accurate statistics render the figures in the statement doubtful.

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CHAPTER XIII.

SUB-DIVISIONS.

Da'ha'nu is in the extreme north of the district. It includes the petty-division of Umbargaon and encloses part of the Jawhár state. It is bounded on the north by Surat and Daman, on the east by Daman Mokháda and Jawhár, on the south by Jawhár and Máhim, and on the west by the sea. Its area is 643 square miles, its population¹ (1881) 109,322 or 170 to the square mile, and its (1880) land revenue £12,684 (Rs. 1,26,840).

The whole of the 643 square miles are occupied by Government villages. They contain 178,323 acres or 43·3 per cent of arable assessed land, 120,264 acres or 29·2 per cent of arable unassessed, 42,990 acres or 10·4 per cent of unarable, and 70,313 acres or 17·08 per cent of village sites, roads, ponds, and river beds. Of the 298,587 arable acres 8624 are alienated land in Government villages. In 1880-81, of the remaining 289,963 acres of arable Government land, 77,540 or 26·7 per cent were under tillage.

The country is rolling and picturesque, most of the interior being occupied by forest-clad hills in small detached ranges of varying height. Towards the coast are broad flats, hardly above sea level and seamed by tidal creeks.

Though pleasant and equable, the climate of the coast villages is feverish for two or three months after the rains, and, except in the hot weather, the interior is very unhealthy. During the ten years ending 1881, there was an average rainfall of sixty-three inches.

The sub-division is watered by four chief streams, the Damanganga in the north, the Kálu in the east, the Surya in the south, and the Varuli in the west. The supply of water is fair especially on the coast. In 1881-82 there were four river dams, 157 ponds, 685 wells eight with and 677 without steps, and 217 rivers streams and springs.

Though the soil is said to be fit for garden tillage, garden crops are not grown to any great extent. Rice is the chief crop, but much *náchni* is raised in the interior and the castor plant is common in the north.

In 1866-67, when the survey rates were introduced, 7853 holdings or *khátás* were recorded. In 1879-80 there were 7582 holdings with an average area of $22\frac{3}{10}$ acres and an average rental of about £1 14s. (Rs. 17). If equally divided among the agricultural population, these holdings would represent an allotment of $5\frac{1}{2}$ acres at a yearly rent of 8s. 8½d. (Rs. 4-5-8). If distributed among the whole population of the sub-division, the share to each would amount to 1½ acres, and the incidence of the land tax to 2s. 4d. (Re. 1-2-8).

In 212 Government villages rates were fixed in 1863-64 and 1866-67 for thirty years in the petty-division of Umbargaon and

Chapter XIII.

Sub-divisions.

DAHÁNU.

Area.

Aspect.

Climate.

Water.

Soil.

Holdings,
1879-80.Rental,
1879-80.

¹ The revised population (109,322) is about 700 more than the original total given above at p. 2.

Chapter XIII.
Sub-divisions.

DÁHÁNU.
Rental,
1879-80.

for twenty-seven years in the sub-division of Dáhánu. The 158,669 occupied acres, at average acre rates of 4½*d.* (2 *as.* 11 *ps.*) for dry crop, 7*s.* 11½*d.* (Rs. 3-15-10) for garden land, and 4*s.* 10½*d.* (Rs. 2-7) for rice, yielded £11,950 16*s.* (Rs. 1,19,508). The remaining 11,043 acres of arable waste was rated at £439 (Rs. 4390) and alienations at £702 16*s.* (Rs. 7028). Deducting alienations £702 16*s.* (Rs. 7028), and adding quit-rents £462 18*s.* (Rs. 4629) and grass lands £26 18*s.* (Rs. 269), the total rental of the 212 villages amounted to £12,879 14*s.* (Rs. 1,28,797). The following statement gives the details:

Dáhánu Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. s. p.		Rs.	Rs. s. p.		Rs.	Rs. s. p.
Government—									
Dry-crop ...	118,688	21,356	0 2 11	8988	1577	0 2 11	127,576	22,933	0 2 11
Garden ...	865	1458	3 15 10	15	35	2 5 8	880	1493	3 14 9
Rice ...	39,666	96,694	2 7 0	3090	2778	1 5 8	41,756	99,472	1 6 3
Total ...	158,669	1,19,508	0 12 0	11,043	4390	0 6 9	169,712	1,23,998	0 11 2
Alienated ...	...	7028	...	...	...	...	...	7028	...
Total ...	158,669	1,26,536	...	11,043	4390	...	169,712	1,30,926	...

Stock,
1881-82.

In 1881 109,322 people owned 5678 carts, 9803 ploughs, 20,208 oxen, 16,374 cows, 3390 buffaloes, 133 horses, and 7297 sheep and goats.

Produce,
1880-81.

In 1880-81, of 158,876 acres, the total area of tilled land, 83,475 or 52·5 per cent were fallow. Of the remaining 75,401 acres 2139 were twice cropped. Of the 77,540 acres under tillage, grain crops occupied 64,767 or 83·5 per cent, 41,916 of which were under rice *bhát* *Oryza sativa*, 12,118 under *kodra* *Paspalum scrobiculatum*, 10,021 under *náchni* or *vági* *Eleusine coracana*, 527 under *chenna* *Panicum miliaceum*, 128 under wheat *gahu* *Triticum aestivum*, and 57 under great millet *javari* *Sorghum vulgare*. Pulses occupied 8241 acres or 10·1 per cent, of which 206 were under gram *harbhara* *Cicer arietinum*, 2115 under cajan pea *tur* *Cajanus indicus*, 333 under green gram *mug* *Phaseolus radiatus*, 2217 under black gram *udid* *Phaseolus mungo*, 279 under peas *vátána* *Pisum sativum*, and 3091 under other pulses. Oilseeds occupied 3780 acres or 4·8 per cent, 433 of which were under gingelly seed *tíl* *Sesamum indicum*, and the rest under other oilseeds. Fibres occupied 435 acres or 0·6 per cent, all of them under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 317 acres or 0·4 per cent, 224 of them under sugarcane *us* *Saccharum officinarum*, and the rest under vegetables and fruits.

People,
1881.

The 1881 population returns show, that of 109,322 people 106,152 or 97·10 per cent were Hindus, 1679 or 1·53 per cent Musalmáns, 1391 or 1·27 per cent Pársis, and 100 or 0·09 per cent Christians. The details of the Hindu castes are: 2335 Bráhmans; 589 Káyasth Prabhus, writers; 683 Vánis, 587 Jains, 197 Lohánás, 15 Támbois, 14 Bhátíás, and 8 Lingáyats, traders; 9560 Kunbis, 915 Kámlis, 303 Mális, 279 Vanjáris, 167 Ágris, 118 Chokhars, 7 Chárans, 3

Konkan.]

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Hetkaris, and 2 Kámáthis, husbandmen and gardeners; 51 Telis, oil-pressers; 12 Koshtis, weavers; 4 Sangars, blanket-weavers; 1658 Sutárs, carpenters; 609 Kumbhárs, potters; 319 Lohárs, blacksmiths; 304 Sonárs, gold and silver smiths; 217 Shimpis, tailors; 97 Pátharvats and 92 Beldárs, masons; 29 Kásárs, bangle-sellers; 3 Tábats, coppersmiths; 79 Guravs, temple servants; 45 Bhorpis, dancers and singers; 3 Bháts, bards; 52 Nhávis, barbers; 45 Parits, washermen; 151 Gavlis, milk-sellers; 124 Dhangars, shepherds; 12 Kánadás, herdsmen; 5411 Máchhis and 2437 Mángelás, fishermen; 39 Khárvis, sailors; 33 Bhois, river-fishers; 8460 Bhandáris, palm-juice drawers; 449 Pardeshis, messengers; 29 Khátiks, butchers; 9 Buruds, bamboo-workers; 10,444 Dublás, 44,238 Várlis, 7590 Konkanis, 5910 Dhondiás, 866 Káthkaris, 110 Thákurs, and 42 Bhils, early tribes; 459 Chámhbárs, leather-workers; 4738 Mhárs and 29 Mángs, village servants; 53 Bhangis, scavengers; and 52 Gosávis and Bairágis, 40 Bharádis, 16 Jangams, 6 Jogis, 2 Kolhátis, and 2 Kápdís, religious beggars and wanderers.

Ma'him lies in the west of the district. It is bounded on the north by Dáhánu, on the east by Jawhár and Váda, on the south by the Vaitarna and Bassein, and on the west by the sea. Its area is 419 square miles; its population (1881) 77,360¹ or 184 to the square mile, and its (1880) land revenue £11,765 (Rs. 1,17,650).

Of 419 square miles, about nine miles are occupied by the lands of alienated villages. The remainder contains 112,086 acres or 42·7 per cent of arable land, 16,606 acres or 6·3 per cent of unarable land, 18,406 acres or 7 per cent of grass or *kuran*, and 115,305 acres or 43·9 per cent of village sites, roads, ponds, and river beds. From the 112,086 arable acres fourteen acres of alienated land have to be taken. In 1880-81, of the balance of 112,072 acres of arable Government land, 43,281 or 38·6 per cent were under tillage.

A high range of forest-clad hills divides the sub-division from north to south, and until lately, when (1881) a good road was made through the Chahád pass in the middle of the range, formed a barrier impassable to carts except for two miles north of Mahágaon. To the east of this range, and parallel to it, flows the Surya river till it falls into the Vaitarna. The north-east corner of the sub-division is full of high hills with jagged peaks, of which Asheri is the chief; in the south-east Takmak rises 2000 feet above the sea; the rest of the inland strip is a rolling country little raised above the level of the streams. The land to the west of the central range is low, flat, and broken by swamps and tidal creeks.

On the coast the climate is equable and pleasant, but in the interior the heat of the hot weather is intense. Especially during and after the rains the climate is unhealthy and feverish, both inland and on the coast. During the ten years ending 1881 the yearly rainfall averaged sixty-four inches.

Beyond the tidal limit, the Vaitarna and the Surya rivers supply fresh water throughout the year. Elsewhere also the supply is

Chapter XIII. Sub-divisions.

DĀHĀNU.
People,
1881.

MĀHIM.

Area.

Aspect.

Climate.

Water.

¹ The revised population (77,360) is about 470 more than the original total given above at page 2.

Chapter XIII.
Sub-divisions.

MÁHIM.
Water.

fair. The Vaitarna rises in the Sahyádris and meets the eastern boundary of the sub-division. It then runs north for about eight miles along the border, and enters the sub-division after it is joined by the Deherja at Teneh. From Teneh it takes a sudden bend south-west for eight miles till it is met by the Surya. After its junction with the Surya it runs south for about twelve miles, and, thence west along the border of the sub-division to the sea. It is navigable for good-sized native craft of twenty-five tons (100 *khandis*) to Manor twenty-five miles from its mouth. In the bend of the Vaitarna two ranges of forest-clad hills enclose a valley along which runs a streamlet. There is a hot spring on the bank of this streamlet at Sátivli, and another near Sáye on the bank of the Vaitarna not far from Manor. In 1881-82 there were 270 ponds, 1284 wells nine with and 1275 without steps, and 154 rivers streams and springs.

Soil.

The soil varies from red to black and sandy black. The staple crop is rice. The area of dry-crop land, including *varkas* or uplands, is larger than of rice land. *Náchni* and pulses are grown to some extent, and on the coast there is considerable garden cultivation of plantains and betel leaf. The palmyra-palm abounds everywhere.

Holdings,
1879-80.

In 1862-63, when survey rates were introduced, 6846 holdings or *khátas* were recorded. In 1879-80 there were 6785 holdings with an average area of $12\frac{1}{10}$ acres and an average rental of £1 15s. 1½d. (Rs. 17-8-10). If equally divided among the agricultural population, these holdings would represent an allotment of $3\frac{1}{10}$ acres at a yearly rental of 9s. 9½d. (Rs. 4-14-1). If distributed among the whole population of the sub-division, the share to each would amount to $1\frac{1}{10}$ acres and the incidence of the land-tax to 3s. ½d. (Rs. 1-8-5).

Rental,
1879-80.

In 190 Government villages rates were fixed in 1862-63 for thirty years. The 77,272 occupied acres, at average acre rates of 3½d. (2 as. 7 ps.) for dry crop, 8s. 2½d. (Rs. 4-1-9) for garden land, and 5s. 5d. (Rs. 2-11-4) for rice, yielded £11,006 8s. (Rs. 1,10,064). The remaining 8115 acres of arable waste were rated at £331 4s. (Rs. 3312) and alienations at £860 (Rs. 8600). Deducting alienations £860 (Rs. 8600), and adding quit-rents £512 8s. (Rs. 5124) and grass lands £60 18s. (Rs. 609), the total rental of the 190 villages amounted to £11,911 (Rs. 1,19,110). The following statement gives the details:

Máhim Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	40,182	6862	0 2 7	6900	1080	0 2 4	47,082	7942	0 2 6
Garden ...	1968	8083	4 1 9	2	17	4 11 8	1970	8070	4 1 10
Rice ...	35,132	95,649	2 11 4	1213	2265	1 13 10	36,344	97,914	2 11 1
Total ...	77,272	1,10,064	1 4 9	8115	3312	0 6 6	85,387	1,14,376	1 5 2
Alienated	8600	8600	...
Total ...	77,272	1,18,664	...	8115	3312	...	85,387	1,21,976	...

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In 1881 77,360 people owned 4364 carts, 7969 ploughs, 14,266 oxen, 12,085 cows, 6967 buffaloes, 100 horses, and 5664 sheep and goats.

In 1880-81, of 77,430 acres the total area of tilled land, 34,681 acres or 44·7 per cent were fallow. Of the remaining 42,749 acres 532 were twice cropped. Of the 43,281 acres under tillage, grain crops occupied 40,232 or 92·95 per cent, of which 36,048 were under rice *bhát* *Oryza sativa*, 2014 under *náchni* or *rági* Eleusine coracana, 1990 under *kodra* *Paspalum scrobiculatum*, and 180 under *chenna* *Panicum miliaceum*. Pulses occupied 1712 acres or 3·95 per cent, of which 296 acres were under gram *harbhara* *Cicer arietinum*, thirty under cajan pea *tur* *Cajanus indicus*, twenty-nine under green gram *mug* *Phaseolus radiatus*, 1030 under black gram *udid* *Phaseolus mungo*, sixteen under peas *vátána* *Pisum sativum*, and 311 under other pulses. Oilseeds occupied forty-eight acres or 0·11 per cent, of which twelve were under rapeseed *sirsav* *Brassica napus*, eighteen under gingelly seed *tíl* *Sesamum indicum*, and eighteen under other oilseeds. Fibres occupied twenty-eight acres or ·07 per cent, the whole of which was under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 1261 acres or 2·91 per cent, of which 303 were under sugarcane *us* *Saccharum officinarum*, 253 under ginger *ále* *Zingiber officinale*, and 705 under vegetables and fruits.

The 1881 population returns show, that of 77,360 people 74,462 or 96·25 per cent were Hindus ; 2335 or 3·02 per cent Musalmáns ; 401 or 0·52 per cent Pársis ; and 161 or 0·20 per cent Christians. The details of the Hindu castes are 2697 Bráhmans ; 455 Káyasth Prabhus, writers ; 716 Vánis, 195 Jains, 32 Lingáyats, and 3 Támbolis, traders ; 11,224 Kunbis, 5949 Ágris, 4411 Mális, 2400 Vanjáris, 3 Chárans, and 2 Kámáthis, husbandmen and gardeners ; 6 Telis, oil-pressers ; 5 Khattris, weavers ; 1881 Sutárs, carpenters ; 466 Sonárs, gold and silversmiths ; 367 Kumbhárs, potters ; 255 Shimpis, tailors ; 215 Lohárs, blacksmiths ; 111 Beldárs and 14 Pátharvats, stone-masons ; 83 Kásárs, bangle-sellers ; 14 Jíngars, saddlers ; 55 Guravs, temple servants ; 5 Bháts, bards ; 181 Nhávis, barbers ; 33 Parits, washermen ; 56 Gavlis, milk-sellers ; 32 Dhangars, shepherds ; 5245 Mángelás and 166 Máchhis, fishermen ; 128 Khárvis, sailors ; 40 Bhois, river-fishers ; 4948 Bhandáris, palm-juice drawers ; 106 Pardeshis, messengers ; 10 Khátiks, butchers ; 16,688 Konkánis, 9443 Várlis, 1458 Káthkaris, 392 Dublás, 106 Kolis, 185 Vadars, and 25 Thákurs, early tribes ; 420 Chámbhárs, leather-workers ; 2974 Mhárs, village servants ; 12 Bhangis, scavengers ; and 170 Bharádis, 62 Gosávis and Bairágis, 8 Jangams, 6 Jogis, and 4 Gondhlis, religious beggars.

Va'da until 1866 was a petty division of the old Kolvan, the present Sháhápúr. It is bounded on the north by the Jawhár state and the Deherja river which separates it from part of Bassein, on the east by Sháhápúr, on the south by the Tánsa river which separates it from Bhiwndi, and on the west by the Vaitarna and the hilly country on its south bank which separate it from Bassein and Máhim. Its area is 309 square miles, its population (1881)

Chapter XIII.
Sub-divisions.MÁHIM.
Produce,
1880-81.People,
1881.

VADA.

Chapter XIII.	36,497 or 118 to the square mile, and its (1880) land revenue
Sub-divisions.	£4895 (Rs. 48,950).
VÁDA.	Of its 309 square miles, about forty-two are occupied by the lands
Area.	of alienated villages. The remaining 170,880 contain 56,688 acres or 33·1 per cent of arable land; 19,286 acres or 11·2 per cent of unarable land; 42,344 acres or 24·7 per cent of village forests and pastures; 42,838 acres or 25·1 per cent of Government forest; and 9724 acres or 5·6 per cent of alienated land in Government villages. From 170,880 acres the total area of Government villages, 9724 acres have to be taken on account of the alienated land in Government villages. In 1880-81, of the balance of 161,156 acres the area of Government land, 27,482 acres or 17·05 per cent were under tillage.
Aspect.	Along the valley of the Vaitarna which divides the sub-division from north to south, the land is well cultivated and the villages are fairly numerous. The rest of the sub-division, especially in the north-west and the east, is very hilly and the population extremely scanty. There are no made roads, and, during the rains, the country tracks are impassable.
Climate.	From October to February the climate is exceedingly unhealthy, fever being rife in every village. In the hot weather abundant shade makes the climate less unpleasant than in some other parts of the district. During the ten years ending 1881 the yearly rainfall averaged ninety-four inches.
Water.	In the interior the supply of water from the Vaitarna and the Behya is constant and fair. In other parts, where it is obtained from wells, the supply is doubtful and the water bad. The Behya, taking its source in the hills of Mokháda, flows into the Vaitarna near Váda after a winding south-westerly course of over fifty miles. The united waters of the Vaitarna and the Behya then flow into the sea under the name of Vaitarna. The rivers are nowhere navigable. In 1881-82 there were thirty-one ponds, 249 wells twelve with and 237 without steps, and 143 rivers streams and springs.
Soil.	Rice is the chief crop, but <i>náchni tur</i> and <i>vari</i> are also largely cultivated. Much gram is grown on the banks of the Vaitarna. The whole sub-division is wooded, the forests in some parts stretching for miles. The chief trees are teak, <i>áin</i> , <i>moha</i> , and <i>khair</i> .
Holdings, 1879-80.	In 1864-65, when the survey rates were introduced, 2311 holdings or <i>khátás</i> were recorded. In 1879-80 there were 3261 holdings with an average area of $28\frac{1}{4}$ acres and an average rental of £2 2s. $1\frac{1}{2}d.$ (Rs. 21-0-9). If equally divided among the agricultural population, these holdings would represent an allotment of $6\frac{3}{4}$ acres at a yearly rent of 10s. $1\frac{1}{2}d.$ (Rs. 5-1-0). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{1}{4}$ acres and the incidence of the land-tax to 3s. 9d. (Re.1-14).
Rental, 1879-80.	In 154 Government villages rates were fixed in 1864-65 for twenty-six years. The 55,641 occupied acres, at average acre rates

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of 3½*d.* (2 *as.* 4 *ps.*) for dry crop, 2*s.* 6½*d.* (Re. 1-4-6) for garden land, and 4*s.* 9½*d.* (Rs. 2-6-4) for rice, yielded £4399 18*s.* (Rs. 43,999). The remaining 2502 acres of arable waste were rated at £148 2*s.* (Rs. 1481) and alienations at £1058 16*s.* (Rs. 10,588). Deducting alienations £1058 16*s.* (Rs. 10,588), and adding quit-rents £415 6*s.* (Rs. 4153) and grass lands £6 8*s.* (Rs. 64), the total rental of the 154 villages amounted to £4969 14*s.* (Rs. 49,697). The following statement gives the details :

Váda Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	39,678	5761	0 2 4	1668	235	0 2 3	41,346	5996	0 3 4
Garden ...	2	2	1 4 6	...	...	...	2	2	1 4 6
Rice ...	15,961	29,236	2 6 4	834	1240	1 7 10	16,795	29,482	2 6 7
Total ...	55,641	43,999	0 12 8	2502	1481	0 9 6	58,143	45,480	0 12 4
Alienated ...	...	10,588	...	...	...	...	...	10,588	...
Total ...	55,641	54,587	...	2502	1481	...	58,143	56,068	...

In 1881 36,493 people owned 820 carts, 4392 ploughs, 6468 oxen, 5864 cows, 5158 buffaloes, thirty-seven horses, and 1672 sheep and goats.

In 1880-81 of 55,666 acres the total area of tilled land, 28,879 acres or 51·9 per cent were fallow. Of the remaining 26,787 acres 695 were twice cropped. Of the 27,482 acres under tillage, grain crops occupied 22,291 acres or 81·11 per cent, 16,385 of which were under rice *bhát* *Oryza sativa*, 4680 under *náchni* or *rágí* Eleusine coracana, 1224 under *chenna* Panicum miliaceum, and two under wheat *gahu* Triticum aestivum. Pulses occupied 3115 acres or 11·33 per cent, of which 804 acres were under gram *harbhara* Cicer arietinum, 55 under cajan pea *tur* Cajanus indicus, 1786 under black gram *udid* Phaseolus mungo, one under green gram *mug* Phaseolus radiatus; 5 under peas *vátána* Pisum sativum, and 464 under other pulses. Oil-seeds occupied 1395 acres or 5·07 per cent, nine of which were under rapeseed Brassica napus, three under mustard seed *rái* Sinapis racemosa, 1379 under gingelly seed *tíl* Sesamum indicum, and four under miscellaneous oil-seeds. Fibres occupied 566 acres or 2·07 per cent, 452 of which were under *ambádi* Hibiscus cannabinus, and 114 under Bombay hemp *san* Crotalaria juncea. Miscellaneous crops occupied 115 acres or 0·42 per cent, all of which were under vegetables fruits and other garden produce.

The 1881 population returns show, that of 36,497 people 35,297 or 96·72 per cent were Hindus, 1174 or 3·21 per cent Musalmáns, 16 Christians, and 6 Pársis. The details of the Hindu castes are : 212 Bráhmans; 190 Káyasth Prabhus, writers; 599 Vánis and 12 Komtis, traders; 9412 Kunbis, 874 Ágris, 172 Chárans, 29 Vanjáris, and two Mális, husbandmen; 176 Sális, weavers; 164 Telis, oil-pressers; 285 Kátáris, turners; 214 Kumbhárs, potters;

Chapter XIII.
Sub-divisions.VÁDA.
Rental,
1879-80.Stock,
1881-82.Produce,
1880-81.People,
1881.

Chapter XIII.
Sub-divisions.

VÁDA.
People,
1881.

207 Sonárs, gold and silver smiths; 119 Lohárs, blacksmiths; 73 Sutárs, carpenters; 40 Shimpis, tailors; 20 Pátharvats and 14 Beldárs, masons; 13 Kásárs, bangle-sellers; 6 Gaundis, masons; 18 Bháts, bards; 3 Guravs, temple servants; 75 Nhávis, barbers; 11 Parits, washermen; 12 Dhangars, shepherds; 10 Gavlis, milk-sellers; 37 Bhois, river fishers; 7 Mángelás, fishermen and labourers; 52 Pardeshis, messengers; 44 Kálans, palm-juice drawers; 34 Khátiks, butchers; 27 Buruds, bamboo-workers; 7073 Konkani, 6601 Káthkaris, 3298 Thákurs, 2899 Várlis, and 73 Vadars, early tribes; 341 Chámhbárs, leather-workers; 1728 Mhárs and 13 Mángs, village servants; 38 Gosávis and Bairágis, 19 Gondhlis, 44 Kolhátis and 10 Bharádis, religious beggars and wanderers.

BASSEIN.

Bassein lies in the west of the district. It is bounded on the north by the Vaitarna river and Máhim, on the east by Váda and Bhiwndi, on the south by the Thána or Bassein creek, and on the west by the sea. Its area is 221 square miles, its population¹ (1881) 68,967 or 312 to the square mile, and its (1880) land revenue £12,671 (Rs. 1,26,710).

Area.

Of the 221 square miles $5\frac{1}{2}$ square miles are occupied by the lands of alienated villages. The remainder contains 64,098 acres or 46·4 per cent of arable land; 2859 acres or 2·07 per cent of unarable land; 328 acres or 0·24 per cent of grass or *kuran*; and 70,635 acres or 51·2 per cent of village sites, roads, ponds, and river beds. From 137,920 acres, the total area of the Government villages, 2095 acres have to be taken on account of the alienated land in Government villages. In 1880-81, of the balance of 135,825 acres the area of Government land, 36,541 or 26·9 per cent were under tillage.

Aspect.

In the centre of the sub-division is Tungár hill, and south from it runs a high range, in which Kámandurg is conspicuous, separating Bassein from Bhiwndi. To the north-west of Tungár are lower but considerable hills, of which the chief are Nilimora, Baronde, and Jivdhan. These hills vary in height from 1500 to 2000 feet. The country to the east and west of Tungár is almost on the sea level, and is intersected on either side by important creeks navigable by boats of considerable size. The coast district is thickly peopled and abounds in large rich villages.

Climate.

On the coast the climate is generally pleasant and equable, but at times it is very hot. Inland in the hot weather, the heat is great; and in the cold weather, the variation in temperature between day and night is great. In the rains, the weather is unhealthy and feverish, and towards the close of the hot weather cholera is of usual occurrence. During the ten years ending 1881 the yearly rainfall averaged 71·87 inches.

Water.

There are no important fresh-water streams and the supply from ponds and wells is poor. In 1881-82 there were 191 ponds, 2624 wells twenty-five with and the rest without steps, and forty rivers

¹ The revised population (68,967) is about 300 more than the original total given above at page 2.

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streams and springs. Most of the wells are little better than holes, sometimes only a foot deep.

The soil varies from red to black and sandy black. In a narrow belt of coast land about three miles broad, the soil is a rich alluvial, with a good supply of water a few feet from the surface. When watered from wells worked by Persian wheels it is excellently suited for garden tillage, plantains sugarcane and cocoanuts being the chief products. In other parts the staple crop is rice and *náchni*, some of the coast villages having fertile patches which grow *tur* and other late crops except gram.

In 1879-80 there were 8064 holdings or *khátas* with an average area of $6\frac{3}{4}$ acres and an average rental of £1 9s. 7 $\frac{3}{4}$ d. (Rs. 14-13-1). If equally divided among the agricultural population, these holdings would represent an allotment of $2\frac{3}{4}$ acres at a yearly rent of 12s. 2 $\frac{3}{4}$ d. (Rs. 6-1-7). If distributed among the whole population of the sub-division, the share to each would amount to $\frac{1}{4}$ of an acre and the incidence of the land tax to 3s. 5 $\frac{1}{4}$ d. (Re. 1-11-8).

In eighty-eight Government villages rates were fixed in 1861-62 for thirty years. The 46,011 occupied acres, at average acre rates of 1s. 1 $\frac{1}{4}$ d. (9 as. 3 ps.) for dry crop, 10s. 2 $\frac{3}{4}$ d. (Rs. 5-1-9) for garden land, and 5s. 10 $\frac{3}{4}$ d. (Rs. 2-14-9) for rice, yielded £11,568 16s. (Rs. 1,15,688). The remaining 1063 acres of arable waste were rated at £95 18s. (Rs. 959) and alienations at £757 6s. (Rs. 7573). Deducting alienations £757 6s. (Rs. 7573), and adding quit-rents £270 14s. (Rs. 2707) and grass lands £10 2s. (Rs. 101), the total rental of the eighty-eight villages amounted to £11,945 10s. (Rs. 1,19,455). The following statement gives the details:

Bassein Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	12,567	3379	0 9 3	580	122	0 8 4	13,147	3501	0 4 2
Garden ...	5246	29,711	5 1 9	...	...	...	5246	29,711	5 1 9
Rice ...	28,198	82,598	2 14 9	483	837	1 11 8	28,681	83,435	2 14 6
Total ...	46,011	1,15,688	2 8 2	1063	959	0 14 4	47,074	1,16,647	2 7 8
Alienated ...	...	7573	...	...	...	...	...	7573	...
Total ...	46,011	1,23,261	...	1063	959	...	47,074	1,24,220	...

In 1881 68,967 people owned 2997 carts, 5308 ploughs, 8160 oxen, 4879 cows, 6466 buffaloes, 128 horses, and 3142 sheep and goats.

In 1880-81, of 46,239 acres the total area of occupied land, 10,158 or 21·9 per cent were fallow. Of the remaining 36,081 acres, 460 were twice cropped. Of the 36,541 acres under tillage, grain crops occupied 31,835 acres or 87·1 per cent, 29,587 acres of which were under rice *bhát* *Oryza sativa*, 1846 under *náchni* *Eleusine coracana*, 64 under *chenna* *Panicum miliaceum*, and 338 under *kodra*

**Chapter XIII.
Sub-divisions.**

BASSEIN.
Soil.

Holdings,
1879-80.

Rental,
1879-80.

Stock,
1881-82.

Produce,
1880-81.

Chapter XIII.
Sub-divisions.**BASSEIN.**
Produce,
1880-81.

Paspalum scrobiculatum. Pulses occupied 1555 acres or 4·2 per cent, of which 126 acres were under gram *harbhara* *Cicer arietinum*, 26 under cajan pea *tur* *Cajanus indicus*, 24 under green gram *muy* *Phaseolus radiatus*, 872 under black gram *udid* *Phaseolus mungo*, and 507 under other pulses. Oil-seeds occupied 575 acres or 1·5 per cent, 568 acres of which were under gingelly-seed *til* *Sesamum indicum*, and 7 under other oil-seeds. Fibres occupied 91 acres or 0·2 per cent all under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2485 acres or 6·8 per cent, 1188 acres of which were under sugarcane *us* *Saccharum officinarum*, and 1297 under various fruits vegetables and other garden crops.

People,
1881.

The 1881 population returns show, that of 68,967 people 52,578 or 76·23 per cent were Hindus, 2292 or 3·32 per cent Musalmáns, 14,070 or 20·40 per cent Christians, and 27 Pársia. The details of the Hindu castes are : 5382 Bráhmans ; 327 Káyasth Prabhus, writers ; 880 Vánis, 80 Jains, 32 Lohánás, 30 Bhátíás, 9 Lingáyats, and 7 Támbohis, traders ; 8461 Ágris, 5973 Kunbis, 1975 Máhis, 74 Vanjáris, 43 Chárans, 13 Kámáthis, and 3 Káchis, husbandmen ; 13 Khatris, weavers ; 9 Telis, oil-pressers ; 5 Sális, weavers ; 839 Sonárs, gold and silver smiths ; 519 Sútárs, carpenters ; 376 Shimpis, tailors ; 216 Kumbhárs, potters ; 214 Kásárs, bangle-sellers ; 146 Pátharvats and 66 Beldárs, masons ; 143 Lohárs, blacksmiths ; 33 Tábats, coppersmiths ; 18 Jingars, saddlers ; 57 Guravs, temple servants ; 6 Bhátis, bards ; 343 Nhávis, barbers ; 18 Parits, washermen ; 11 Akarmáshes, house servants ; 321 Dhangars, shepherds ; 172 Gavlis, milk-sellers ; 7 Kánadáas, herdsmen ; 2375 Mángelás and 77 Máchhis, fishermen ; 16 Bhois, river-fishers ; 3334 Bhandáris, palm-juice drawers ; 113 Khátiks, butchers ; 101 Pardeshis, messengers ; 4 Buruds, bamboo-workers ; 7308 Várlis ; 7048 Konkanis, 1600 Káthkaris, 957 Vaitis, 598 Thákurs, 114 Dublás, 54 Bhils, 52 Vadars, early tribes ; 321 Chámhbárs, leather-workers ; 1482 Mhárs and 50 Mángs, village servants ; 31 Bhangis, scavengers ; 28 Dheds, sweepers ; 66 Bairágis and Gosávis, 17 Gárudis, 5 Bharádis, 4 Jangams, and 2 Chitrakathis, religious beggars.

BHIWNDI.

Bhiwndi is bounded on the north by the Tánsa river which separates it from Váda, on the east by Sháhápur, on the south by the Bhátisa and the Ulhás rivers, and on the west by hills and by the Thána or Kalyán creek. Its area is 250 square miles, its (1881) population 75,363¹ or 301 to the square mile, and its (1880) land revenue £13,925 (Rs. 1,39,250).

Area.

Of its 250 square miles, twenty are occupied by the lands of either totally or partly alienated villages. The remainder contains 73,300 acres or 49·8 per cent of arable land, 7259 acres or 4·9 per cent of Government forests, and 66,641 acres or 45·2 per cent of village pastures and forests. From 147,200 acres, the total area of Government villages, 854 have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 146,346 acres the area of Government land, 49,950 acres or 34·1 per cent were under tillage.

¹ The revised population (75,363) is about 270 more than the original total given above at page 2.

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The centre of the sub-division is well peopled and richly tilled. Except in the south, it is surrounded by the hills which form the water-shed of the river Kámvádi which runs through the sub-division from north to south. In the west the country is hilly and thinly peopled, but in the east along the Bhátsa there is a tract of low-lying and well-tilled land. Except along the Ágra road and a short branch from it, traffic is very difficult during the rainy season.

In the west, after the rains, the climate is feverish; other parts are generally healthy, less relaxing and freer from fever than Thána. In the hot weather the temperature is moist and close, though the neighbourhood of the sea makes the south more pleasant than the inland parts. During the ten years ending 1881 the yearly rainfall averaged ninety-four inches at the town of Bhiwndi; it is heavier in the north-west where the hills are higher and more numerous.

Water is fairly abundant. In the north the Tánsa supplies the villages along its banks throughout the year; in other parts, the supply is obtained from ponds and wells, but the water is far from wholesome. The chief rivers are the Tánsa, the Kámvádi, the Santanu, and the Karbhani. The Kámvádi is a shallow stream, at spring-tides navigable to small boats as far as Bhiwndi. It dries during the hot weather. In 1881-82 there were ninety ponds, two river dams, twelve water-lifts, 911 wells seventy with and the rest without steps, and 147 rivers streams and springs.

Rice is the chief product, though the coarse black soil is not particularly suited for its growth. *Náchni* and *vari* are also grown in large quantities, and a small *rabi* or winter-crop is also raised. The hills, especially in the west, are well wooded, the chief trees being teak, blackwood, *áin*, and some varieties of palm. In villages near Bhiwndi pulses and vegetables are grown as a second crop in rice land by well irrigation. There is also a little salt rice-land.

In 1860-61, when survey rates were introduced, 7437 holdings or *khátás* were recorded. In 1879-80 there were 7433 holdings with an average area of $14\frac{9}{10}$ acres and an average rental of £1 17s. 11½d. (Rs. 18-15-6). If equally divided among the agricultural population, these holdings would represent an allotment of 4 acres at a yearly rent of £1 14s. 6½d. (Rs. 17-4-6). If distributed among the whole population of the sub-division, the share to each would amount to $1\frac{3}{8}$ acres and the incidence of the land tax to 3s. 10½d. (Rs. 1-14-10).

In 192 Government villages rates were fixed in 1860-61 for thirty years. The 74,149 occupied acres, at average acre rates of 7½d. (4 as. 10 ps.) for dry crop, 2s. 9½d. (Rs. 1-6-2) for garden land, and 7s. 4½d. (Rs. 3-10-10) for rice, yielded £13,594 8s. (Rs. 1,35,944). The remaining 2169 acres of arable waste were rated at £297 12s. (Rs. 2976) and alienations at £1423 14s. (Rs. 14,237). Deducting alienations £1423 14s. (Rs. 14,237), and adding quit-rents £188 (Rs. 1880) and grass lands £19 16s. (Rs. 198), the total rental of the 192 villages amounted to £14,099 16s. (Rs. 1,40,998). The following statement gives the details:

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Sub-divisions.****BHIWNDI.**
*Aspect.**Climate.**Water.**Soil.**Holdings,
1879-80.**Rental,
1879-80.*

Chapter XIII.

Sub-divisions.

BHIWNDL
Rent Roll,
1879-80.

Bhiwandi Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Dry-crop ...	40,510	12,483	0 4 10	1249	343	0 4 4	41,759	12,826	0 4 10
Garden ...	171	236	1 6 2	...	...	...	171	236	1 6 2
Rice ...	33,468	1,23,225	3 10 10	920	2633	2 13 10	34,388	1,25,858	3 10 7
Total ...	74,149	1,35,944	1 13 4	2169	2976	1 3 0	76,318	1,38,920	1 13 1
Alienated ...	...	14,237	...	...	...	...	...	14,237	...
Total ...	74,149	1,50,181	...	2169	2976	...	76,318	1,53,157	...

Stock,
1881-82.

In 1881 75,363 people owned 2011 carts, 7637 ploughs, 11,139 oxen, 7607 cows, 9311 buffaloes, 81 horses, 18 asses, and 2077 sheep and goats.

Produce,
1880-81.

In 1880-81, of 74,174 acres the total area of tilled land, 24,628 acres or 33·2 per cent were fallow. Of the remaining 49,546 acres 404 were twice cropped. Of the 49,950 acres under tillage, grain crops occupied 41,110 acres or 82·3 per cent, of which 34,734 were under rice *bhāt* *Oryza sativa*, 5964 under *nāchni* *Eleusine coracana*, and 412 under *chenna* *Panicum miliaceum*. Pulses occupied 3708 acres or 7·4 per cent, of which 599 were under gram *harbhara* *Cicer arietinum*, 70 under cajan pea *tur* *Cajanus indicus*, 20 under green gram *mug* *Phaseolus radiatus*, 2418 under black gram *udid* *Phaseolus mungo*, one under horse gram *kulith* *Dolichos biflorus*, and 600 under other pulses. Oil-seeds occupied 3627 acres or 7·2 per cent, all under gingelly seed *til* *Sesamum indicum*. Fibres occupied 946 acres or 1·9 per cent, 753 of which were under hemp, *ambādi* *Hibiscus cannabinus* and 193 under Bombay hemp *san* *Crotalaria juncea*. Miscellaneous crops occupied 559 acres or 1·1 per cent, of which 2 acres were under sugarcane *us* *Saccharum officinarum*, 185 under chillies *mirchi* *Capsicum frutescens*, and 374 under fruits and vegetables and other garden crops.

People,
1881.

The 1881 population returns show, that of 75,363 people 66,427 or 88·14 per cent were Hindus, 8315 or 11·69 per cent Musalmāns, 75 Christians, and 46 Pārsis. The details of the Hindu castes are: 1714 Brāhmans; 454 Kāyasth Prabhus and 10 Pātāne Prabhus, writers; 1156 Vānis, 73 Jains, 52 Lohānās, 18 Atāris, and 14 Lingāyats, traders; 29,846 Kunbis, 6631 Āgris, 155 Mālis, 31 Chārāns, 24 Vanjāris, and 21 Kāmāthis, husbandmen; 52 Telis, oil-pressers; 33 Khātris, weavers; 27 Sangars, blanket-makers; 10 Rangāris, dyers; 545 Sonārs, gold and silver smiths; 477 Kātāris, turners; 458 Kumbhārs, potters; 268 Sūtārs, carpenters; 244 Lohārs, blacksmiths; 243 Kāsārs, bangle-sellers; 101 Shimpis, tailors; 44 Beldārs and 12 Pātharvats, stone-masons; 74 Guravs, temple servants; 2 Bhāts, bards; 410 Nhāvā, barbers; 11 Parits, washermen; 146 Gavlis, milk-sellers; 59 Dhangars, shepherds; 328 Bhois, river-fishers; 27 Khārvis, sailors; 7 Māngelās, fishermen; 459 Pardeshis, messengers; 244 Bhandāris and 59 Kālāns, palm-juice drawers; 140 Buruds, bamboo-workers; 54 Khātiks, butchers; 7 Halvāis, sweetmeat-makers; 5187 Konkanis,

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4838 Káthkaris, 2254 Thákurs, 1378 Várlis, 44 Vadars, 18 Phánse-Párdhis, 35 Kaikádis, and 2 Bhils, early tribes; 937 Chámhbárs, 18 Mochis, leather-workers; 6578 Mhárs and 23 Mángs, village servants; 17 Bhangis, scavengers; 187 Gosávis and Bairágis, 69 Joshis, 42 Bharádis, 24 Kolhátis, 12 Vásudevs, 11 Jangams, 10 Gondhlis, and 3 Joháris, religious beggars and wanderers.

Shá'ha'pur, which includes the petty division of Mokháda, was formerly known as Kolvan. It is a strip of country fifty miles long and from five to thirty miles broad, stretching in the east of the district below the Sahyádris. It is bounded on the north by Daman Dharampur and Peint in Násik, on the north-east by the Sahyádris which separate it from Násik and Ahmadnagar, on the south by the Kálu and Shái rivers which separate it from Murbád, and on the west by Jawhár and Dáhánu, Váda, Bhiwndi, and Kalyán. Its area is 870 square miles, its (1881) population 107,729¹ or 123 to the square mile, and its (1880) land revenue £11,995 (Rs. 1,19,950).

Of its 282 villages ten are alienated and unsurveyed. The rest contain an area of 543,384 acres or about 849 square miles, of which 250,871 acres or 46.1 per cent are arable land, 77,888 acres or 14.3 per cent are unarable, 13,820 acres or 2.5 per cent are Government forests, 175,398 acres or 32.5 per cent are village pastures and forests, 9660 acres or 1.7 per cent are grass lands or *kurans*, and 15,747 acres or 2.9 per cent are village sites, roads, ponds, and river beds. From the 250,871 acres of arable land 25,607 have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 225,264 acres of arable Government land 98,289 acres 43.6 per cent were under tillage.

Sháhápur is very wild, broken by hills and covered with large forests. The openest parts are in the south, in Páulbára, Konepatti, and Agayri, where are wide tracts of good rice lands. North of Konepatti and beyond the Vaitarna, the country gradually rises, the roads or paths are nearly impassable, and the ravines are steep. Towards Mokháda, instead of broad rice fields, there are long waving uplands seamed by steep rocky ravines, the rice being almost confined to isolated patches in the bottoms of small streams. Further north the country is impassable except on foot, and rice is superseded by upland grains. The east near the Sahyádris and the west near Jawhár are rough with little rice tillage. The only made road is the Bombay-Agra road which passes north-east and south-west nearly on the same line as the Peninsula railway.

The climate is very unpleasant except in the rains when it is generally healthy. For four months after the rains fever prevails, and from March to June the heat is intense and oppressive. In some parts the climate is very injurious especially to Europeans; but Mokháda, which is considerably above the level of the sea, has a climate little inferior to that of Mátherán. During the ten years ending 1881 the yearly rainfall averaged 102 inches.

¹ The revised population (107,729) is about 590 more than the original total given above at page 2.

Chapter XIII. Sub-divisions.

SHÁHÁPUR.

Area.

Aspect.

Climate.

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Sub-divisions.

SHÁHÁPUR.
Water.

The Vaitarna in the north, the Bhátsa in the centre, and the Kálu in the south supply water to the villages in their neighbourhood throughout the year. In the rest of the sub-division the people depend on wells and ponds whose water, though generally good, fails towards the close of the hot weather (May). In 1881-82 there were 42 ponds, one temporary and three permanent river dams, 612 wells fifty-one with and the rest without steps, and 368 rivers streams and springs.

Soil.

The soil is mostly red and stony. The leading crops are rice, *náchni*, *vari*, *til*, and *khurásni*. Trees grow freely, chiefly teak, *áin*, mangoes, and *moha*.

Holdings,
1879-80.

In 1879-80 there were 8880 holdings or *khátas* with an average area of $26\frac{3}{4}$ acres and an average rental of £1 7s. 11d. (Rs. 13-15-4). If equally divided among the agricultural population, these holdings would represent an allotment of $6\frac{1}{10}$ acres at a yearly rent of £1 6s. 2½d. (Rs. 13-1-7). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{1}{2}$ acres and the incidence of the land-tax to 2s. 4½d. (Rs. 1-3-0).

Rental,
1879-80.

In 270 Government villages rates were fixed in 1864-65 and 1865-66 for twenty-six years for the sub-division of Sháhápur and ten years for the petty division of Mokháda.¹ The 207,313 occupied acres, at average acre rates of 3½d. (2 as. 1 pie) for dry crop, and 5s. 7½d. (Rs. 2-12-10) for rice, yielded £10,793 16s. (Rs. 107,938). The remaining 17,900 acres of arable waste were rated at £511 8s. (Rs. 5114) and alienations at £1537 14s. (Rs. 15,377). Deducting alienations £1537 14s. (Rs. 15,377), and adding quit-rents £706 16s. (Rs. 7068) and grass lands £53 18s. (Rs. 539), the total rental of the 270 villages amounted to £12,065 18s. (Rs. 1,20,659). The following statement gives the details :

Sháhápur Rent Roll, 1864-65, 1865-66.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Dry-crop ...	177,175	23,449	0 2 1	16,475	2336	0 2 3	193,650	25,785	0 2 1
Garden ...	...	...	...	...	...	...	...	...	...
Rice...	30,138	84,489	2 12 10	1425	2778	1 15 2	31,563	87,267	2 12 2
Total ...	207,313	1,07,938	0 8 4	17,900	5114	0 4 6	225,213	1,13,052	0 8 0
Alienated ...	...	15,377	...	...	...	...	...	15,377	...
Total ...	207,313	1,23,315	...	17,900	5115	...	225,213	1,28,430	...

Stock,
1881-82.

In 1881 07,729 people owned 1716 carts, 11,687 ploughs, 20,672 oxen, 22,665 cows, 7005 buffaloes, 189 horses, 6 asses, and 5121 sheep and goats.

Produce,
1880-81.

In 1880-81 of 206,585 acres the total area of tilled land, 108,359 acres or 52·4 per cent were fallow. Of the remaining

¹ In Mokháda survey measurements have not been yet fully introduced. In 1865-66 *ndangar* and *kashandi* rates were fixed and guaranteed for ten years. The guarantee was extended for a year more and was to have expired in 1875-76.

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98,226 acres 63 were twice cropped. Of the 98,289 acres under tillage grain crops occupied 75,159 acres or 76·4 per cent, 30,689 of which were under rice *bhát* *Oryza sativa*, 31,048 under *náchni* or *rági* Eleusine coracana, and 13,422 under *chenna* *Panicum miliaceum*. Pulses occupied 14,364 acres or 14·6 per cent, of which 40 acres were under gram *harbhara* *Cicer arietinum*, 3661 under cajan pea *tur* *Cajanus indicus*, 221 under horse gram *kulith* *Dolichos biflorus*, 9571 under black gram *udid* *Phaseolus mungo*, and 871 under other pulses. Oil-seeds occupied 8382 acres or 8·5 per cent, all of which was under gingelly seed *til* *Sesamum indicum*. Fibres occupied 330 acres or 0·4 per cent, of which sixty were under Bombay hemp *san* *Crotalaria juncea*, and 270 under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied fifty-four acres or 0·05 per cent, all under garden produce, fruits and vegetables.

The 1881 population returns show, that of 107,729 people, 105,122 or 97·58 per cent were Hindus, 2486 or 2·30 per cent Musalmáns, 93 Christians, 27 Pársis, and 1 a Jew. The details of the Hindu castes are: 919 Bráhmans; 149 Káyasth Prabhus, writers; 788 Vánis, 163 Jains, 214 Lingáyats, 16 Lohánás, 14 Bhátíás, and 3 Komtis, traders; 40,277 Kunbis, 2429 Ágrís, 764 Vanjáris, 237 Chárans, 89 Mális, 20 Páhádís, and 1 Kámáthi, husbandmen; 302 Telis, oil-pressers; 82 Sális and 17 Khatris, weavers; 687 Sonárs, gold and silver smiths; 607 Kumbhárs, potters; 487 Lohárs, blacksmiths; 391 Shimpis, tailors; 345 Kátáris, turners; 136 Sutárs, carpenters; 114 Kásárs, bangle-sellers; 113 Beldárs and 36 Pátharvats, stone-masons; 9 Tábats, coppersmiths; 50 Bháts, bards; 24 Guravs, temple-servants; 433 Nhávis, barbers; 44 Parits, washermen; 88 Gavlis, milk-sellers; 60 Dhangars, shepherds; 37 Bhois, river-fishers; 3 Máchhis, sea-fishers; 140 Kálans and 54 Bhandáris, palm-juice drawers; 121 Pardeshis, messengers; 49 Ghisádis, tinkers; 45 Khátiks, butchers; 45 Buruds, bamboo-workers; 25,309 Thákurs, 9887 Konkánis, 5619 Káthkaris, 5065 Várlis, 36 Vadars, and 2 Rámoshis, early tribes; 937 Chámhbárs, leather workers; 7357 Mhárs and 82 Mángs, village servants; 10 Bhangis, scavengers; 113 Gosávis and Bairágis, 43 Bharádis, 23 Gondhlis, 21 Jangams, and 18 Kolhátis, religious beggars and wanderers.

Sálsette, commonly known as the island of Sálsette, lies in the south-west of the district. It is bounded on the north and north-east by the Bassein or Thána creek, on the east by the Bassein or Thána creek Kalyán and Panvel, on the south by the Bombay harbour, and on the west by the sea. Its area is 241 square miles, its (1881) population 108,149¹ or 448 to the square mile, and its (1880) land revenue £15,330 (Rs. 1,53,300).

Of its 241 square miles, about thirty-seven are occupied by the lands of alienated villages. The remainder contains 79,486 acres or 60·9 per cent of arable land, 13,223 acres or 10·15 per cent of unarable land; 22,653 acres or 17·3 per cent of forest and grass or

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Sub-divisions.

SHÁHÁPUR.

Produce,
1880-81.People,
1881.

SÁLSETTE.

Area.

¹ The revised population (108,149) is about 900 more than the original total given above at page 2.

Chapter XIII.**Sub-divisions.****SÁLSETTE.****Aspect.**

kuran; and 14,912 acres or 11·4 per cent of village sites, roads, ponds, and river beds. From 130,274 acres, the total area of Government villages, 17,244 acres have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 113,030 acres the actual area of Government land, 23,477 acres or 20·7 per cent were under tillage.

Along the centre of the island from north to south runs a broad range of hills, gradually falling southwards till it sinks into the plain near Kurla, and, after a break, crops up again in the southernmost point of the island at Trombay.

Towards the east along the foot of the hills, rough wood-lands are separated from the creeks and tidal swamps by a belt of rice land prettily wooded and well supplied with ponds. Spurs from the main range of central hills run west towards the sea, from which they are separated by a wide plain broken by isolated hillocks. The low-lands are much intersected by tidal creeks, which, especially on the north-west, split the sea-face of Sálsette into many small islands.

Climate.

On the west coast the climate is pleasant and equable. In Thána the cold weather is agreeable, but the hot weather and the rains are oppressive. During the ten years ending 1881 the yearly rainfall averaged ninety-eight inches.

Water.

There are no large fresh-water streams. One of the largest carries the waste and escape water of the Vehár lake southward into the Máhim creek. Next to the Vehár outlet is perhaps the stream which rises at the Kanheri caves and flowing north-west past Mandapeshvar falls into the Vesáva creek. The supply of water from wells is of fair quality and is pretty constant. In 1881-82 there were 294 ponds, one river dam, 2080 wells forty-six with and the rest without steps, and fifty-six rivers streams and springs.

Soil.

The soil varies from red to black and sandy black. The staple crop is rice, except a small area which is given to *náchni*. Most of the uplands are reserved for grass for the Bombay market. The coast abounds in cocoa gardens, and the palmyra or brab-palm grows plentifully over most of the island.

**Holdings,
1879-80.**

In 1879-80 there were 8808 holdings or *khátas* with an average area of $6\frac{1}{2}$ acres and an average rental of £1 12s. 2½d. (Rs. 16-1-11). If equally divided among the agricultural population, these holdings would represent an allotment of $2\frac{1}{2}$ acres at a yearly rent of 13s. ½d. (Rs. 6-8-4). If distributed among the whole population, the share to each would amount to $\frac{2}{3}$ of an acre and the incidence of the land-tax to 2s. 7½d. (Re. 1-5).

**Rental,
1879-80.**

In eighty-six Government villages rates were fixed in 1860-61 for thirty years. The 57,076 occupied acres, at average acre rates of 2s. 1½d. (Re. 1-0-9) for dry crop, 13s. 10½d. (Rs. 6-14-11) for garden lands, and 7s. 2½d. (Rs. 3-9-7) for rice, yielded £16,773 12s. (Rs. 1,67,736). The remaining 735 acres of arable waste were rated at £1171 8s. (Rs. 11,714) and alienations at £976 (Rs. 9760). Deducting alienations £976 (Rs. 9760), and adding quit-rents £258 16s. (Rs. 2588) and grass lands £46 6s. (Rs. 463), the total rental of the eighty-six villages amounted to £18,250 2s. (Rs. 1,82,501). The following statement gives the details :

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Sálsette Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.
Government—		Ra.	Rs. a. p.		Ra.	Rs. a. p.		Ra.	Rs. a. p.
Dry-crop ...	17,091	19,223	1 0 9	320	294	0 14 9	17,411	19,517	1 15 6
Garden ...	1625	11,272	6 14 11	13	34	2 12 0	1638	11,306	2 10 11
Rice ...	38,360	1,37,241	3 9 7	402	11,886	28 4 0	38,762	1,48,527	31 13 7
Total ...	57,076	1,67,736	2 15 0	735	11,714	16 11 5	57,811	1,79,450	3 1 9
Alienated ...	.....	9760	...	...	...	...	...	9760	...
Total ...	57,076	1,77,496	...	735	11,714	...	57,811	1,89,210	...

In 1881 108,149 people owned 2012 carts, 5853 ploughs, 10,098 oxen, 4901 cows, 5446 buffaloes, 236 horses, two asses, and 1187 sheep and goats.

In 1880-81, of 44,393 acres the total area of occupied land, 21,150 acres or 47·6 per cent were fallow. Of the remaining 23,243 acres 234 acres were twice cropped. Of the 23,477 acres under tillage grain crops occupied 22,094 acres or 94·1 per cent, 21,952 acres of which were under rice *bhát* *Oryza sativa*, 131 under *náchni* *Eleusine coracana*, and 11 under *chenna* *Panicum miliaceum*. Pulses occupied only three acres under black gram *udid* *Phaseolus mungo*. Fibres occupied 42 acres or 0·2 per cent all under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 1338 acres or 5·7 per cent, of which 212 were under chillies *mirchi* *Capsicum frutescens*, and 1126 under vegetables and fruits and other garden crops. No oil-seeds were grown.

The 1881 population returns show, that of 108,149 people 75,624 or 69·92 per cent were Hindus, 7036 or 6·50 per cent Musalmáns, 24,248 or 22·42 per cent Christians, 948 or 0·87 per cent Pársis, and 293 or 0·27 per cent Jews. The details of the Hindu castes are : 2078 Bráhmans; 996 Káyasth Prabhus, 46 Brahma-Kshatris, and 42 Pátáne Prabhus, writers; 986 Vánis, 440 Jáins, 133 Lohánás, 43 Lingáyats, 34 Komtis, 28 Bhátíás, and 2 Tábólis, traders; 17,895 Kunbis, 14,928 Agris and Kolis, 730 Mális, 216 Vanjáris, 118 Kámáthis, 12 Chárans, and 10 Káchis, husbandmen; 184 Telis, oil-pressers; 127 Sális, weavers; 16 Ráuls, tape-makers; 15 Khatris, weavers; 9 Koshtis, weavers; 2 Sangars, blanket-makers; 1070 Sutárs, carpenters; 992 Sonárs, gold and silver-smiths; 770 Kumbhárs, potters; 316 Lohárs, blacksmiths; 254 Shimpis, tailors; 231 Kásárs, bangle-sellers; 149 Beldárs, masons; 148 Jingars, saddlers; 9 Tábats, coppersmiths; 4 Kátáris, turners; 194 Guravs, temple servants; 11 Bháts, bards; 526 Nhávis, barbers; 591 Parits, washermen; 606 Dhangars, shepherds; 296 Gavlis, milk-sellers; 321 Khárvis, sailors; 284 Bhois, river-fishers; 104 Mángelás, fishermen; 1237 Bhandáris and 14 Kálans, palm-juice drawers; 526 Pardeshis, messengers; 54 Khátiks, butchers; 41 Buruds, bamboo-workers; 17,929 Konkanis, 1045 Várlis, 1029 Káthkaris, 713 Thákurs, 377 Vadars, 42 Bhils, 15 Rámoshis, and 8 Vágghris, early tribes; 1043 Chámbhárs and 70 Mochis, leather-workers; 5016 Mhárs and 142 Máugs, village servants; 85 Bhangis, scavengers; 55

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Sub-divisions.SÁLSETTE.
Rent - Roll,
1879-80.Stock,
1881-82.Produce,
1880-81.People,
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Dheds, sweepers; 128 Gosávis and Bairágis, 40 Gondhlis, 18 Jangams, 12 Kolhátis, 11 Gárudis, and 8 Bharádis, religious beggars and wanderers.

KALYÁN.

Kalyán is bounded on the north by the Ulhás and the Bhátsa rivers which separate it from Bhiwandi and Sháhápur, on the east by Sháhápur and Murbád, on the south by Karjat and Panvel, and on the west by the Persik range of hills. Its area is 278 square miles, its (1881) population 77,988¹ or 280 to the square mile, and its (1880) land revenue £13,907 (Rs. 1,39,070).

Area.

Of its 278 square miles 10·25 are occupied by the lands of alienated villages. The rest contains 100,716 acres or 58·8 per cent of arable land, 26,097 acres or 15·2 per cent of unarable land, 12,285 acres or 7·2 per cent of forest, and 32,262 acres or 18·8 per cent of village sites, roads, ponds, and river beds. From 100,716 acres the total arable area, 1783 acres have to be taken on account of alienated land in Government villages. In 1880-81, of the balance of 98,933 acres the area of Government arable land, 42,108 acres or 42·5 per cent were under tillage.

Aspect.

The sub-division is triangular in form, the narrowest tract or the vertex being in the north. The west is a rich open plain. In the south and east, ranges of hills, running parallel with the boundary line, throw out spurs into the heart of the sub-division. For the transport of produce Kalyán has the advantage of the large tidal Ulhás creek, and of the Peninsula railway to the Tal pass in the north-east and to the Bor pass in the south-east.

Climate.

Except that the heat of April and May is accompanied by disagreeable east winds, and that fever is prevalent in the cold season, the climate of Kalyán is fairly healthy and agreeable. The rainfall is uniform. During the ten years ending 1881 it averaged eighty-six inches.

Water.

Kalyán is watered by three rivers, the Kálu in the north flowing from east to west, the Ulhás flowing through the sub-division from south to north, and the Bhátsa, the largest of the three, flowing south-west along the northern boundary of the sub-division. The Bhátsa receives the water of the two other streams not far from the head of the Thána or Bassein creek. In the beds of these rivers water remains in pools throughout the year, but in other parts of the sub-division the want of water is seriously felt during the hot season. The Kálu is navigable to country craft of about ten tons as far as Pise Bandar about nine miles above Kalyán, and boats of small tonnage get up the Bhátsa as far as the village of Vásundre about ten miles from Kalyán. In 1881-82 there were 107 ponds, 983 wells seventy-six with and the rest without steps, and 197 rivers streams and springs.

Soil.

The prevailing soil is black, and the east, though rocky in parts, is excellent pasture land. A tract of land near Kalyán, where rice is grown during the monsoon, has a second crop of onions, vegetables, and other garden produce, raised during the fair season by pond and well water.

¹ The revised population (77,988) is about 330 more than the original total given above at page 2.

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In 1858-59, when survey rates were introduced, 9196 holdings or *khátas* were recorded. In 1879-80 there were 9322 holdings, with an average area of 10½ acres and an average rental of £19s. 11½d. (Rs. 14-15-11). If equally divided among the agricultural population, these holdings would represent an allotment of 4½ acres at a yearly rent of 12s. 11½d. (Rs. 6-7-10). If distributed among the whole population, the share to each would amount to 1½ acres and the incidence of the land-tax to 2s. 9½d. (Rs. 1-6-6).

In 221 Government villages rates were fixed in 1858-59 for thirty years. The 90,603 occupied acres, at average acre rates of 6½d. (4s. 5ps.) for dry crop, 6s. 11d. (Rs. 3-7-4) for garden lands, and 7s. 4d. (Rs. 3-10-8) for rice, yielded £13,324 14s. (Rs. 1,33,247). The remaining 5595 acres of arable waste were rated at £285 12s. (Rs. 2856) and alienations at £1437 2s. (Rs. 14,371). Deducting alienations £1437 2s. (Rs. 14,371), and adding quit-rents £20 14s. (Rs. 207) and grass lands £3 (Rs. 30), the total rental of the 221 villages amounted to £13,634 6s. (Rs. 1,36,343). The following statement gives the details :

Kalyán Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assesment.	Acre rate.	Acres.	Assesment.	Acre rate.	Acres.	Assesment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	58,786	16,270	0 4 5	4953	1081	0 3 6	63,739	17,351	0 4 4
Garden ...	95	333	3 7 4	8	10	3 0 0	103	343	3 7 3
Rice ...	31,722	1,16,644	3 10 8	684	1765	2 12 8	32,356	1,18,409	3 10 0
Total ...	90,603	1,33,247	1 7 6	5595	2856	0 3 2	96,198	1,36,103	1 6 7
Alienated ...	...	14,371	...	...	...	...	...	14,371	...
Total ...	90,603	1,47,618	...	5595	2856	...	96,198	1,50,474	...

In 1881 77,988 people owned 2333 carts, 8775 ploughs, 12,840 oxen, 9898 cows, 9030 buffaloes, forty-three horses, fifty asses, and 2043 sheep and goats.

In 1880-81, of 90,603 acres the total area of occupied land, 48,999 acres or 54·08 per cent were fallow. Of the remaining 41,604 acres 504 were twice cropped. Of the 42,108 acres under tillage, grain crops occupied 37,843 acres or 89·8 per cent, 32,576 of which were under rice *bhát* *Oryza sativa*, 3979 under *náchni* *Eleusine coracana*, and 1288 under *chenna* *Panicum miliaceum*. Pulses occupied 2787 acres or 6·6 per cent, of which 818 were under gram *harbhara* *Cicer arietinum*, 105 under cajan pea *tur* *Cajanus indicus*, 34 under green gram *mug* *Phaseolus radiatus*, 1313 under black gram *udid* *Phaseolus mungo*, and 517 under other pulses. Oil-seeds occupied 895 acres or 2·1 per cent, all under gingelly seed *tíl* *Sesamum indicum*. Fibres occupied 310 acres or 0·7 per cent all under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 273 acres or 0·6 per cent, all of them under fruits vegetables and other garden produce.

The 1881 population returns show, that of 77,988 people 72,248 or 92·64 per cent were Hindus, 5283 or 6·77 per cent Musalmáns,

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Sub-divisions.

KALYÁN.
Holdings,
1879-80.

Rental,
1879-80.

Stock,
1881-82.

Produce,
1880-81.

People,
1881.

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**Chapter XIII.
Sub-divisions.****KAYLÁN.**

292 or 0·37 per cent Pársis, 143 or 0·18 per cent Christians, and 22 Jews. The details of the Hindu castes are 2292 Bráhmans; 531 Káyasth Prabhus and 9 Pátáne Prabhus, writers; 833 Vánis, 218 Lohánás, 34 Bhátíás, 18 Jains and 15 Lingáyats, traders; 19,970 Kunbis, 22,449 Ágrís, 163 Mális, 124 Chárans, 53 Vanjáris, 44 Kámáthis, and 33 Káchis, husbandmen; 267 Telis, oil-pressers; 106 Khatris, weavers; 13 Sális, weavers; 556 Sonárs, gold and silver-smiths; 509 Kumbhárs, potters; 277 Shimpis, tailors; 265 Lohárs, blacksmiths; 220 Sutárs, carpenters; 144 Kásárs, bangle-sellers; 45 Beldárs and 10 Pátharvats, stone-masons; 25 Kátáris, turners; one Támbat, coppersmith; 30 Guravs, temple-servants; 369 Nhávis, barbers; 93 Parits, washermen; 206 Dhan-gars, shepherds; 29 Gavlis, milk-sellers, 634 Bhois, river-fishers; 15 Mángelás, fishermen; 309 Pardeshis, messengers; 97 Buruds, bamboo-workers; 21 Bhandáris and 20 Kálans, palm-juice drawers; 17 Ghisádis, tinkers; 13 Khátiks, butchers; one Halvái, sweetmeat-maker; 5322 Káthkaris, 4915 Thákurs, 2976 Konkánis, 589 Kolis, 144 Vadars, 37 Várlis, 23 Vággris, and one Bhil, early tribes; 641 Chámbhárs and 194 Mochis, leather-workers; 5807 Mhárs and 68 Mángs, village servants; 51 Bhangis, scavengers; 49 Kaikádis, 125 Gosávis and Bairágis, 75 Kolhátis, 47 Gondhlis, 38 Bharádis, 29 Vásudevs, 24 Jangams, 12 Joháris, and 3 Joshis, religious beggars and wanderers.

MURBÁD.

Murba'd, in the east of the district, is bounded on the north by the Kálu and Sháu rivers which separate it from Sháhápur, on the east by the Sahyádris and the Ahmadnagar and Poona districts, on the south by Karjat and the Poona district, and on the west by Kalyán. Its area is 351 square miles, its (1881) population 63,932 or 182 to the square mile, and its (1880) land revenue £9060 (Rs. 90,600).

Area.

Of its 351 square miles $10\frac{3}{4}$ are occupied by the lands of alienated or part-alienated villages. The remainder contains 127,495 acres or 58·5 per cent of arable land, 16,498 acres or 7·5 per cent of Government forests, 61,072 acres or 28·04 per cent of public pastures and forest land, 7875 acres or 3·6 per cent of grass or *kuran*, and 4820 acres or 2·2 per cent of village sites, roads, ponds, and river-beds. From 217,760 acres the total area of the Government villages, 341 acres have to be taken on account of alienated land in Government villages. In 1880-81, of the balance of 217,419 acres the actual area of Government land, 51,550 acres or 23·7 per cent were under tillage.

Aspect.

Most of the sub-division is very hilly and is fairly wooded, though the trees are of no great size. The only large area of level land is in the east towards the foot of the Sahyádris. Murbád is difficult of access, and suffers from the want of means of exporting its produce. The people are mostly Thákurs, Kolis, and Maráthás, the Thákurs and Kolis being found in villages below the Sahyádris and the Maráthás in the west.

Climate.

In the hot weather, the climate is oppressive though not unhealthy, and after the rains and in the cold season it is very feverish. The rainfall in the villages near the Sahyádris is very heavy, but at

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Murbád in the west it has averaged ninety inches during the ten years ending 1881.

The supply of water is scanty. Two chief rivers, the Kálu in the north and the Murbádi in the centre, pass through Murbád. These rivers cease to run and the wells dry early in the hot season. The water supplied by wells is fairly good. In 1881-82 there were forty-three ponds, 565 wells fifty-nine with and the rest without steps, and 229 rivers streams and springs.

The soil of Murbád is poor. The uplands are of little or no value except as supplying brushwood for manure. There is no market for the grass. The staple crop is rice, but small quantities of *náchni*, *vári*, and *tíl* are also grown.

In 1879-80, 7180 holdings or *khátús* were recorded with an average area of $14\frac{1}{2}$ acres and an average rental of £1 5s. 3 $\frac{1}{2}$ d. (Rs. 12-12-5). If equally divided among the agricultural population, these holdings would represent an allotment of $4\frac{1}{2}$ acres at a yearly rent of 7s. 4 $\frac{1}{2}$ d. (Rs. 3-10-9). If distributed among the whole population of the sub-division, the share to each would amount to $1\frac{3}{8}$ acres and the incidence of the land-tax to 3s. 2 $\frac{1}{2}$ d. (Rs. 1-9-11).

In 170 Government villages rates were fixed in 1859-60 for thirty years. The 101,679 occupied acres, at average acre rates of 4 $\frac{1}{2}$ (2as. 8ps.) for dry crop, and 6s. 2d. (Rs. 3-1-4) for rice, yielded £8750 4s. (Rs. 87,502). The remaining 6049 acres of arable waste were rated at £186 (Rs. 1860) and alienations at £498 10s. (Rs. 4985). Deducting alienations £498 10s. (Rs. 4985), and adding quit-rents £213 8s. (Rs. 2134) and grass lands £12 6s. (Rs. 123), the total rental of the 170 villages amounted to £9161 18s. (Rs. 91,619). The following statement gives the details:

Murbád Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. s. p.		Rs.	Rs. s. p.		Rs.	Rs. s. p.
Government—									
Dry-crop ...	77,631	13,824	0 2 8	5589	758	0 2 1	83,220	14,082	0 2 8
Garden ...	...	...	...	...	...	...	...	...	...
Rice ...	24,048	74,178	3 1 4	460	1102	2 4 1	24,508	75,280	3 1 4
Total ...	101,679	87,502	0 13 9	6049	1860	0 4 10	107,728	89,362	0 13 3
Alienated ...	...	4985	...	...	...	...	...	4985	...
Total ...	101,679	92,487	...	6049	1860	...	107,728	94,847	...

In 1881 63,934 people owned 974 carts, 8499 ploughs, 15,452 oxen, 13,137 cows, 6084 buffaloes, 167 horses, three asses, and 2109 sheep and goats.

In 1880-81, of 101,691 acres the total area of occupied land, 50,272 acres or 49·4 per cent were fallow. Of the remaining 51,419 acres 131 acres were twice cropped. Of the 51,550 acres under tillage, grain crops occupied 42,714 acres or 82·8 per cent, 24,443 of which were under rice *bhát* *Oryza sativa*; 13,763 under *náchni* *Eleusine coracana*; and 4508 under *chenna* *Panicum miliaceum*. Pulses

Chapter XIII.
Sub-divisions.MURBÁD.
Water.

Soil.

Holdings,
1879-80.Rental,
1879-80.Stock,
1881-82.Produce,
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Chapter XIII.**Sub-divisions.****MURBÁD.**

occupied 4832 acres or 9·4 per cent, of which 86 were under *gram harbhara* *Cicer arietinum*, 11 under cajan pea *tur* *Cajanus indicus*, 352 under horse gram *kulith* *Dolichos biflorus*; 3546 under black gram *udid* *Phaseolus mungo*, 5 under peas *vátána* *Pisum sativum*, and 832 under other pulses. Oilseeds occupied 2663 acres or 5·2 per cent, all under gingelly seed *til* *Sesamum indicum*. Fibres occupied 1317 acres or 2·5 per cent, of which 841 acres were under Bombay hemp *san* *Crotalaria juncea*, and 476 under *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied twenty-four acres, of which three acres were under chillies *mirchi* *Capsicum frutescens*, and twenty-one under vegetables fruits and other garden produce.

**People,
1881.**

The 1881 population returns show, that of 63,932 people 62,290 or 97·43 per cent Hindus, 1640 or 2·56 per cent Musalmáns, and two Pársis. The details of the Hindu castes are : 535 Bráhmans ; 296 Káyasth Prabhus, writers ; 478 Jains, 330 Vánis, and 204 Lingáyats, traders ; 30,717 Kunbis, 3662 Agris, 215 Chárans, 139 Vanjáris, 69 Mális, 7 Káchis, and 5 Kámáthis, husbandmen ; 194 Telis, oil-pressers ; 52 Sális and 4 Koshtis, weavers ; 3 Khatris, weavers ; 383 Kumbhárs, potters ; 363 Sonárs, gold and silver-smiths ; 319 Lohárs, blacksmiths ; 232 Kátáris, turners ; 99 Sutárs, carpenters ; 80 Shimpis, tailors ; 37 Kásárs, bangle-sellers ; 27 Beldárs, masons ; 9 Tábats, coppersmiths ; 39 Bháts, bards ; 26 Guravs, temple servants ; 264 Nhávis, barbers ; 17 Parits, washermen ; 43 Dhangars, shepherds ; 2 Gavlis, milk-sellers ; 35 Bhois, river-fishers ; 4 Mángelás, fishermen ; 91 Pardeshis, messengers ; 63 Kálans and 16 Bhandáris, palm-juice drawers ; 47 Buruds, bamboo-workers ; 39 Khátiks, butchers ; 11,366 Thákurs, 3047 Konkanis, 2633 Káthkaris, and 127 Vadars, early tribes ; 450 Chámbhárs, leather-workers ; 5366 Mhárs and 47 Mángs, village servants ; 77 Gosávis and Bairágis, 27 Gondhlis, 3 Bharádis, and 2 Jangams, religious beggars and wanderers.

PANVEL.

Panvel includes the petty division of Uran. It lies in the south-west of the district, and is bounded on the north by Kalyán, on the east by Karjat, on the south by Pen in Kolába, and on the west by the Bombay harbour and Sálsette. Its area is 307 square miles, its (1881) population 101,181¹ or 329·6 to the square mile, and its (1880) land revenue £19,814 (Rs. 1,98,140).

Area.

Of 307 square miles, 91 are occupied by the lands of alienated villages. The remainder contains 76,691 acres or 55·4 per cent of arable land ; 8959 acres or 6·5 per cent of unarable land ; 39,132 acres or 28·3 per cent of forest land ; 4021 acres or 2·9 per cent of salt land ; 6926 acres or 5·01 per cent of village sites, roads, ponds, and river beds ; and 2512 acres or 1·8 per cent of surveyed alienated land in Government villages. From 138,241 acres the total area of the Government villages, 2512 acres have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 135,729 acres the actual area of Government land, 49,830 acres or 36·7 per cent were under tillage.

¹ The revised population (101,181) is about 2700 more than the original total given above at page 2.

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Panvel has along its eastern boundary the lofty Báva Malang, Mátherán, and Prabal ranges, and the Mánikgad range on the south-east. It is traversed from north (Ulva) to south (Sái) by the Karnála or Funnell Hill range which is almost denuded of forest, while on either side of the creek, which separates Uran from the sub-division, lie extensive salt-rice lands reclaimed from the sea and very extensive salt pans. In the Uran petty division there is another but lower range of hills.

Panvel has many natural advantages. Its sea-board gives it the command of water carriage to Bombay, and the Kálundri and Pátálganga which partly enclose the sub-division, and numerous other navigable streams and creeks which intersect the salt-rice lands, afford easy water carriage, while the Bombay-Poona road supplies excellent land communication.

The climate, though damp and unhealthy for Europeans, is temperate except in the hot weather when it is extremely warm. Cholera prevails at times in the hot weather and in the rains; and there is much fever during the cold months. The rainfall is abundant and regular, averaging over 100 inches. During the ten years ending 1881 the yearly fall averaged 107 inches.

Several small streams flow down the western slopes of the Mátherán hills and gather into the Kálundri river. At Panvel, nine miles from the sea, the Kálundri meets the tide and below Panvel it is navigable for boats of thirty tons at high tides. In the extreme south the Pátálganga with a winding westerly course falls into the south-east corner of the Bombay harbour. It is navigable for boats of twenty-five tons as far as Sái about six miles from its mouth, and for boats of twelve tons as far as Apta eight miles above Sái. Panvel, Ghotá, Pála, Gulsunda, and Vindhane depend on their streams for their supply of water, which, except at Gulsunda where it is abundant, becomes scanty in the hot weather. The water of most of the wells and ponds also fails towards the end of the hot season. In 1881-82, there were 195 ponds, four river dams, 898 wells ninety-three with and 805 without steps, and 179 rivers streams and springs.

The soil is red, a little stony, and moderately rich. Rice is the staple crop, but *náchni* and *vari* are also grown. In the west the soil is salt and much salt rice is grown. The *khárs* or salt-rice lands are of two kinds, the red soils in the inland parts under the hills and the black soils which cover a much larger area near the coast and creek banks.

In 1856-57, when the survey rates were introduced, 12,930 holdings or *khátás* were recorded. In 1879-80 there were 13,105 holdings, with an average area of $6\frac{3}{4}$ acres and an average rental of £1 8s. 10½d. (Rs. 14-3-7). If equally divided among the agricultural population, these holdings would represent an allotment of $2\frac{1}{2}$ acres at a yearly rent of 12s. 10½d. (Rs. 6-6-10). If distributed among the whole population of the sub-division, the share to each would amount to $\frac{1}{2}$ of an acre and the incidence of the land-tax to 3s. 10½d. (Re. 1-15-3).

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Sub-divisions.

PANVEL.

Aspect.

Climate.

Water.

Soil.

Holdings,
1879-80.

Chapter XIII.
Sub-divisions.

PANVEL.
Rental,
1879-80.

In 238 Government villages rates were fixed in 1856-57 and 1866-67, for thirty years for the sub-division of Panvel and twenty years for the petty-division of Uran. The 83,864 occupied acres, at average acre rates of 8½d. (5 as. 7 ps.) for dry crop, 8s. 7½d. (Rs. 4-5-1) for garden lands, and 7s. 6½d. (Rs. 3-12-2) for rice, yielded £17,946 10s. (Rs. 1,79,465). The remaining 4766 acres of arable waste were rated at £593 2s. (Rs. 5931) and alienations at £3730 18s. (Rs. 37,309). Deducting alienations £3730 18s. (Rs. 37,309), and adding quit-rents £331 (Rs. 3810) and grass lands £26 (Rs. 260), the total rental of the 238 villages amounted to £18,946 12s. (Rs. 1,89,466). The following statement gives the details :

Panvel Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	89,967	14,115	0 5 7	3924	1607	0 6 6	43,891	15,722	0 5 8
Garden ...	386	1667	4 5 1	3	14	5 7 8	389	1681	4 5 3
Rice ...	43,611	1,63,683	3 12 2	889	4310	5 2 3	44,500	1,67,993	3 12 7
Total ...	83,864	1,79,465	3 2 2	4766	5931	1 3 11	88,630	1,85,396	2 1 4
Alienated ...	...	37,309	...	...	...	...	...	37,309	...
Total ...	83,864	2,16,774	...	4766	5931	...	88,630	2,22,705	...

Stock,
1881-82.

In 1881 101,181 people owned 1200 carts, 8599 ploughs, 13,976 oxen, 11,088 cows, 10,372 buffaloes, 109 horses, nine asses, and 4080 sheep and goats.

Produce,
1880-81.

In 1880-81, of 84,281 acres the total area of occupied land, 34,815 or 41·3 per cent were fallow. Of the remaining 49,466 acres 364 were twice cropped. Of the 49,830 acres under tillage, grain crops occupied 46,535 or 93·4 per cent, 43,936 of which were under rice *bhāt* *Oryza sativa*, 1859 under *nāchnī* Eleusine coracana, and 740 under *chenna* *Panicum miliaceum*. Pulses occupied 2382 acres or 4·7 per cent, of which 1868 were under gram *harbharu* *Cicer arietinum*, 10 under cajan pea *tur* *Cajanus indicus*, 16 under green gram *mug* *Phaseolus radiatus*, 124 under black gram *udid* *Phaseolus mungo*, and 364 under other pulses. Oilseeds occupied 434 acres or 0·8 per cent, all of it under gingelly seed *tīl* *Sesamum indicum*. Fibres occupied 29 acres or 0·05 per cent all under *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 450 acres or 0·9 per cent, of which 16 were under sugarcane *us* *Saccharum officinarum*, and 434 under fruits vegetables and other garden crops.

People,
1881.

The 1881 population returns show, that of 101,181 people 94,144 or 93·04 per cent were Hindus, 5920 or 5·85 per cent Musalmāns, 500 or 0·49 per cent Jews, 486 or 0·48 per cent Christians, and 131 or 0·12 per cent Pārsis. The details of the Hindu castes are: 3476 Brāhmans; 904 Kāyasth Prabhus, and 101 Pātāne Prabhus, writers; 1123 Vānis, 328 Jains, 166 Lohānās, and 72 Lingāyats, traders; 41,992 Āgrīs, 16,177 Kunbis, 749 Mālis, 106 Kāmāthis, 69 Vanjāris, and 51 Chārāns, husbandmen and gardeners; 132 Telis, oil-pressers; 39 Rangāris, dyers; 25 Sālis, weavers; 1143

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Sonárs, gold and silver smiths; 662 Sutárs, carpenters; 484 Kumbhárs, potters; 358 Lohárs, blacksmiths; 211 Kásárs, bangle-sellers; 173 Shimpis, tailors; 171 Beldárs and 9 Pátharvats, stone-masons; 15 Tábats, coppersmiths; 75 Guravs, temple servants; 26 Ghadshis, singers; 5 Bháts, bards; 664 Nhávis, barbers; 124 Parits, washermen; 411 Dhangars, shepherds; 315 Gavlis, milk-sellers; 147 Bhois, river-fishers; 118 Khárvis, sailors; 629 Bhandáris and 316 Kálans, palm-juice drawers; 372 Pardeshis, messengers; 207 Buruds, bamboo-workers; 24 Ghisádis, tinkers; 8 Khátiks, butchers; 8 Halváis sweetmeat-makers; 6 Lodhis, labourers; 7636 Konkani, 4309 Káthkaris, 3611 Thákurs, 387 Bhils, 107 Vadars and 29 Káikádis, early tribes; 1092 Chámbhárs, leather-workers; 4429 Mhárs and 71 Mángs, village servants; 29 Bhangis, scavengers; 77 Gosávis and Bairágis, 76 Jangams, 70 Gondhils, 28 Bharádis, and 2 Chitrakathis, religious beggars and wanderers.

Karjat, in the south-east of the district, includes the petty-division of Khálápur. It is bounded on the north by Kalyán and Murbád, on the east by the Sahyádris which separate it from the Mával subdivision of Poona, on the south by Pen in Kolába, and on the west by the Mátherán hills and Panvel. Its area is 353 square miles, its (1881) population 82,063¹ or 232 to the square mile, and its (1880) land revenue £12,061 (Rs. 1,20,610).

Of its 353 square miles, thirty-two are occupied by the lands of alienated villages. The remainder contains 81,203 acres or 39·4 per cent of arable land, 50,522 acres or 24·5 per cent of unarable land, 46,476 acres or 22·6 per cent of forest, and 27,239 acres or 13·2 per cent of village sites, roads, ponds, and river beds. From 81,203 arable acres, 515 the area of alienated land in Government villages has to be taken. In 1880-81, of the balance of 80,688 acres the area of arable Government land, 41,476 acres or 51·4 per cent were under tillage.

Karjat is the rough hilly tract between the Sahyádris and the Mátherán hills. Along its northern side, the country is prettily diversified with hills and dales, the low lands divided into rice fields and the higher grounds covered with teak, *áin*, and other common forest trees and a little blackwood. Towards the east, near the Sahyádris the country becomes very rugged, the woodlands thicken into forest, and the flat rice grounds disappear.

The climate varies greatly at different seasons. In January and February the nights and early mornings are sometimes excessively cold, and in the hot months, except on the hill tops, the heat is most oppressive. During the ten years ending 1881 the rainfall averaged 121 inches.

The Ulhás, with the Dhávri Chilar Posri and other tributaries, and the Pátálganga have their source near the Bor pass in the Sahyádris and flow, the Ulhás with a northerly and the Pátálganga with a north-westerly course. Except in pools these streams are

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Sub-divisions.

PANVEL.
People,
1881.

KARJAT.

Area.

Aspect.

Climate.

Water.

¹ The revised population (82,063) is about 1900 more than the original total given above at page 2.

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Sub-divisions.

KARJAT.

Soil.

Holdings.

**Rental,
1879-80.**

dry during the hot season. The rainfall though usually less than in Thána is generally sufficient, and a failure of the rice crop is rare. But the storage of water is defective, and during the hot season the supply of drinking water is very scanty. In 1881-82 there were eighty-six ponds, three river dams, 642 wells seventy-five with and the rest without steps, and 302 rivers streams and springs.

The rice soil is a sticky black, richer than most of the district except Panvel. The uplands are reddish. The staple crops are rice, *náchni* and *vari*.

In 1879-80 11,287 holdings or *khátas* were recorded, with an average area of $6\frac{2}{10}$ acres and an average rental of £1 1s. 3½d. (Rs. 10-10-6). If equally divided among the agricultural population, these holdings would represent an allotment of 4½ acres at a yearly rent of 14s. 9½d. (Rs. 7-6-5). If distributed among the whole population of the sub-division, the share to each would amount to one acre and the incidence of the land-tax to 3s. 1½d. (Rs. 1-8-11).

In 273 Government villages rates were fixed in 1854-55 and 1855-56 for thirty years. The 75,762 occupied acres, at average acre rates of 2½d. (1 *anna* 5 *pies*) for dry crop, 1s. 10½d. (15 *as.*) for garden land, and 7s. 3d. (Rs. 3-10) for rice, yielded £11,688 8s. (Rs. 1,16,884). The remaining 484 acres of arable waste were rated at £159 12s. (Rs. 1596) and alienations at £941 (Rs. 9410). Deducting alienations £941 (Rs. 9410), and adding quit-rents £173 6s. (Rs. 1733) and grass lands £14 8s. (Rs. 144), the total rental of the 273 villages amounted to £12,035 14s. (Rs. 1,20,357). The following statement gives the details:

Karjat Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	44,639	4002	0 1 5	135	609	4 8 3	44,774	4611	0 1 7
Garden ...	...	...	0 15 0	...	...	...	...	...	0 15 0
Rice ...	31,123	1,12,882	3 10 0	349	987	2 9 0	31,472	1,13,869	3 9 10
Total ...	75,762	1,16,884	1 8 8	484	1596	3 4 9	76,246	1,18,480	1 8 10
Alienated ...	...	9410	...	...	...	...	...	9410	...
Total ...	75,762	1,26,294	...	484	1596	...	76,246	1,27,890	...

**Stock,
1881-82.**

In 1881 82,062 people owned 1274 carts, 8953 ploughs, 14,210 oxen, 14,629 cows, 10,761 buffaloes, ninety-two horses, and 4166 sheep and goats.

**Produce,
1880-81.**

In 1880-81, of 75,766 acres the total area of tilled land, 35,794 or 47.2 per cent were fallow. Of the remaining 39,972 acres 1504 were twice cropped. Of the 41,476 acres under tillage, grain crops occupied 38,795 or 93.5 per cent, 31,715 of which were under rice *bhát* *Oryza sativa*, 4807 under *náchni* *Eleusine coracana*, and 2273 under *chenna* *Panicum miliaceum*. Pulses occupied 2210 acres or 5.3 per cent, of which 270 were under gram *harbhara* *Cicer arietinum*, 120 under cajan pea *tur* *Cajanus indicus*, 39 under green gram *mug* *Phaseolus radiatus*, 361 under black gram *udid* *Phaseolus*

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mungo, and 1420 under other pulses. Oilseeds occupied 458 acres or 1·1 per cent, the whole under gingelly seed *til* *Sesamum indicum*. Miscellaneous crops occupied 13 acres, three of which were under sugarcane *us* *Saccharum officinarum*, and ten under other garden crops. No fibres were grown.

The 1881 population returns show, that of 82,063 people 78,059 or 95·12 per cent were Hindus, 3732 or 4·54 per cent Musalmáns, 152 or 0·18 per cent Christians, 76 Jews, and 44 Pársis. The details of the Hindu castes are 2652 Bráhmans; 530 Káyasth Prabhus, writers; 817 Vánis, 159 Jains, and 68 Lingáyats, traders; 29,326 Kunbis, 10,194 Ágrís, 199 Vanjáris, 113 Mális, 49 Chárans, 30 Kámáthis, and 7 Hetkárís, husbandmen; 567 Telis, oil-pressers; 61 Koshtis, weavers; 30 Sális, weavers; 6 Khatris, weavers; 2 Sangars, blanket-makers; 673 Sonárs, gold and silver smiths; 509 Kumbhárs, potters; 337 Lohárs, blacksmiths; 212 Shimpis, tailors; 208 Beldárs and 16 Pátharvats, stone masons; 158 Sutárs, carpenters; 114 Kásárs, bangle-sellers; 55 Kátáris, turners; 9. Tábats, coppersmiths; 215 Guravs, temple servants; 15 Bháts, bards; 12 Bhorpis, mimics; 11 Ghadshis, singers; 560 Nhávis, barbers; 235 Parits, washermen; 629 Dhangars, shepherds; 516 Gavlis, milk-sellers; 240 Bhois, river-fishers; 425 Kálans and 61 Bhandáris, palm-juice drawers; 246 Pardeshis, messengers; 86 Burads, bamboo-workers; 20 Ghisádis, tinkers; 17 Khátiks, butchers; and one Halváí, sweetmeat-maker; 8616 Thákurs, 6586 Káthkárís, 3719 Konkánis, 48 Vadars, and one Bhil, early tribes; 927 Chámbhárs and 80 Mochis, leather-workers; 7159 Mhárs and 107 Mángs, village servants; 41 Dheds, sweepers; 11 Bhangis, scavengers; 190 Gosávis and Bairágis, 65 Jangams, 71 Bharádis, 34 Gondhlis, 13 Kolhátis, and 5 Vásudevs, religious beggars and wanderers.

Chapter XIII.**Sub-divisions.****KARJAT.****People,
1881.**

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Konkan.]**JAWHÁR.**

THE petty state of Jawhár in Thána lies between 19° 43' and 20° 5' north latitude and 72° 55' and 73° 20' east longitude. It has an area of about 500 square miles,¹ a population, according to the 1881 census, of about 48,000 souls or ninety to the square mile, and for the five years ending 1880, an average yearly revenue of nearly £10,000 (Rs. 1,00,000).

Jawhár.
Description.

Jawhár is surrounded by Thána, Dáhánu and Mokháda lie on the north, Mokháda on the east, Váda on the south, and Dáhánu and Máhim on the west. Most of the state is a plateau raised about 1000 feet above the Konkan plain. Except towards the south and west where it is somewhat level, the country is hilly and rocky with numerous rivers streams and large forests. Its chief streams are the Deharji, the Surya, the Pinjali, and the Vágh. Except the Vágh which flows into the Damanganga these streams fall into the Vaitarna. The Deharji and the Surya have their sources in Jawhár, and the Pinjali rises in the Shir pass near Khodále and forms the southern boundary of the state. The Vágh rises below Vatvad and flows north, forming the eastern boundary of the state. The lands of Jawhár are distributed over three sub-divisions, or *maháls*, Malváda with an area of about 150 square miles and a population of nearly 20,000 souls, Kariyat Haveli with 360 square miles and nearly 25,000 inhabitants, and Ganjád with 80 square miles and nearly 5000 inhabitants.

At Jawhár, which is on a tableland, the water-supply is defective, the springs in the neighbouring valleys being small and much below the level of the town. The Chief has improved the water-supply by enlarging the Surya reservoir and by embanking a low piece of ground. Both these works are (1882) in progress.

Though from its height above the sea it is decidedly cooler than the rest of Thána, the Jawhár climate is variable and feverish. A heavy rainfall, lasting from June to October and averaging about 120 inches,¹ is followed by nearly three months of damp weather, warm at first, and later on often chilly. After December comes a gradual change, until, in February or March, the hot season sets in. The heat is great in the lower villages, but on the raised plateau on which Jawhár stands it is less severe than in other parts of Thána. The climate in the hot-weather is like that of Mokháda and Násik, the nights being always cool. No record of thermometer readings has been kept.

Climate.

¹ In Mr. Mulock's opinion the area of the state is about 300 square miles.

² The details are, 1873, 85·16; 1874, 122·94; 1875, 143·43; 1876, 105·1; 1877, 62·27; 1878, 180·67; 1879, 131·55; 1880, 119·28; 1881, 111·16.

Jawhár.
Production.

Except good building stone, nothing is known about the Jawhár minerals. The chief forest trees are teak, *ság*, *Tectona grandis*; blackwood, *sisam*, *Dalbergia sissoo*; *khair*, *Acacia catechu*; *áin*, *Terminalia tomentosa*; *palas*, *Butea frondosa*; *tivas*, *Ougeinia dalbergioides*; *kalam*, *Stephegyne parvifolia*; *ásam*, *Briedelia retusa*; and *ked*, *Nauclaea cordifolia*. Though the reckless forest management of former Chiefs has left few trees fit for cutting, there is no village without its forest. The timber season begins about November and closes before the rains set in. The bulk of the timber is carried to Manor in the Máhim sub-division, and thence shipped to Gogha. Traders are allowed to cut timber under a permit. When leave is given, twenty-five per cent of the fees are recovered at once, and an agreement made regarding the time for cutting and carrying away the timber. After the trees are cut, they are inspected by the *mahálkari*, the head sub-divisional revenue officer, and, when he is satisfied that the agreement has been properly carried out, the timber is allowed to be taken away. During the fair season, tolls or *nákás* are set at suitable points along the chief timber routes, and the cartmen's permits are examined. Including a charge of 6d. (*as.* 4) for marking, a cart of timber has to pay 6s. 9d. (Rs. 3-6), either for one trip or for as many trips as it can make during the eight months. In 1878 an attempt was made to introduce some system into the forest cuttings by fixing, in each year, the parts of the forest in which cutting may go on. The forest establishment, consisting of one inspector and two peons, is kept up only during the eight working months. In 1881 the forest receipts amounted to £8290 (Rs. 82,900) and the charges to £158 (Rs. 1580). The Domestic Animals are cows, buffaloes, bullocks, sheep, and horses. The cows vary in price from £1 to £2 10s. (Rs. 10-Rs. 25) and the he-buffaloes from £2 to £5 (Rs. 20-Rs. 50). Of Wild Animals there are the Tiger, *vágh*, *Felis tigris*; the Panther, *bibla*, *Felis pardus*; the Bear, *ashval*, *Ursus labiatus*; the Hyæna, *taras*, *Hyæna striata*; the Fox, *khokad* or *lokri*, *Vulpes bengalensis*; the Jackal, *kolha*, *Canis aureus*; the *sámbar*, *Rusa aristotelis*; the Spotted Deer, *chital*, *Axis maculatus*; the Barking Deer, *bhekar*, *Cervulus aureus*; and the Wild Dog, *kolsunda*, *Cuon rutilans*.

Population.

According to the 1881 census the population was 48,556 of whom 47,964 were Hindus, 501 were Musalmáns, and ninety-one were Christians, Pársis, and Others. Of the total number of 48,556 souls, 25,174 or 51·8 per cent were males and 23,382 or 48·1 per cent were females. In 1881 there were 116 villages of which 102 had less than 1000 inhabitants, eleven had between 1000 and 2000, and three between 2000 and 3000. There were also 9375 houses of which 8307 were occupied and 1068 unoccupied. Of 48,556 the total population 41,095 (20,895 males, 20,200 females) or 84·63 per cent were early tribes. Of the early tribes 21,816 (11,135 males, 10,681 females) or 53·08 per cent of the whole were Várlis; 7671 (3873 males, 3798 females) Thákurs; 3246 (1659 males, 1587 females) Káthkaris or Káthodis, and 8362 (4228 males, 4134 females) other early tribes. Besides the early tribes there were 5943 (2941 males, 3002 females) Kolis, 4773 (2706 males, 2067 females) Kunbis, and 6869 (3891 males, 2978 females) other Hindus.

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The people especially the Várlis are poor. Their staple food is rice and *náchni*; their clothing is coarse and scanty. A few well-to-do families wear silver ornaments, and one or two wear gold ornaments. But the ornaments of most of the people are of brass and copper, and those of the poorest are of wood. They keep the same holidays as other Thána Hindus, and at their festivals freely indulge in liquor and flesh. The Kolis are of four divisions, Ráj Kolis, Mahádev Kolis, Malhár Kolis, and Dhor Kolis. The Ráj Kolis are Mahádev Kolis, who have taken the name Ráj Kolis because they are connected with the Chief. The Dhor Kolis are said to have been Ráj or Malhár Kolis, who became Dhor or cattle eaters and married Káthkari girls, and so have fallen to the rank of Mhárs and Káthkaris. The Thákurs, who are like Ráj and Malhár Kolis in their habits and dress, are of two main divisions, Ma-Thákurs and Ka-Thákurs. Ma-Thákurs call a Bráhma to their marriages; Ka-Thákurs call no Bráhma. The Ka-Thákurs are said formerly to have called a Bráhma and to have given up the practice, because at a wedding both the bride and the bridegroom died soon after the Bráhma had finished the ceremony. This seems improbable as in other respects, such as visiting sacred shrines and bathing in sacred pools, the Ma-Thákurs are much better Hindus than the Ka-Thákurs. Of the origin of the two names Ma-Thákur and Ka-Thákur, the people seem to have no explanation. According to one story both speak a stammering Maráthi, the Mús putting in a meaningless *m* and the Kás a meaningless *k*. The Kunbis, who are generally called Konkani Kunbis or Kunbis from the southern Konkan, are like the Maráthás. In their habits and religion they resemble the Ráj Kolis and are less wild than the Várlis and Káthodis. They are good husbandmen. The Várlis are strict Hindus like the Ráj and Malhár Kolis, Thákurs, and Kunbis. They worship the ordinary gods, but do not call a Bráhma to their marriages. They are idle and fond of wandering. They are poor husbandmen and almost penniless. The Káthkaris, or Káthodis as they are more often called, like the Dhor Kolis, eat cow's flesh and worship the tiger-god.

Inquiries during the first management of the state (1859-1864) brought to light a curious form of vassalage, which was common in the establishment of most large Marátha families. There were about eighty state vassals, the bondsmen called *dásas* and the bondswomen *dásis*. These people were said to be the offspring of women who had been found guilty of adultery, and in punishment had been made slaves of the state and their boys called *dás* and their girls *dási*. These vassals did service in the Chief's household and were supported at his expense. All children of a *dás* and the sons of a *dási* were free and had to provide for themselves, so that the number of vassals never became very large.

Except in Malváda and Ganjáda the soil is stony and unsuited for the better class of crops. From the hilly nature of the country most of the fields are uplands, or *varkas*, and over a good deal of the area the tillage system is *dalhi*, or sowing seed in wood ashes. The chief crops raised are rice, *bhát*, *Oryza sativa*; *náchni* or *nágli*, Eleusine coracana; hemp, *tág*, *Crotalaria juncea*; and gram, *Cicer arietinum*,

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in the better class of soil in Malváda and Ganjáð. Among the husbandmen Ráj Kolis, Malhár Kolis, Thákurs, and Kunbis are fairly off, but Várlis, Dhor Kolis, and Káthkaris are very poor. There is no regular market. The state buys every year a quantity of tobacco for distribution during the rains to each landholder, and recovers the price at a fixed rate along with the instalments of land revenue. The wages of field labourers are very low, being 8s. (Rs. 4) a month; but the wages of craftsmen are high, being from 2s. to 3s. (Re. 1-Rs. 1½) a day for a carpenter and a mason. In 1877, owing to the failure of crops, one-fourth of the assessment in the Ganjáð and one-eighth in the Malváda sub-division were remitted. In 1876 the practice of fixing the market prices of articles, and, in 1877, the practice of exacting forced labour were stopped.

Trade.

In so wild and rugged a country communication is difficult. Eastward the Sahyáðris can be crossed by laden bullocks and horses through the Chinchutára and Gonde passes to the north of, and through the Dhondmáre and Shir passes to the south of, the high hill of Vatvad. These routes lie through Mokháda, and, owing to the hilly nature of the ground and the deep rocky banks of the Vágh river, the difficulties to traffic are very great. How great these obstacles are is shown by the fact that, except one or two in Mokháda town, there is not a cart in the Mokháda sub-division. Occasionally carts bring timber through the Talásari pass, and in this direction the produce of the state finds an outlet towards Peint, and Nagar-Haveli in Dharampur. The westerly route, about thirty-five miles from Jawhár to the Dáhanu railway station, crosses the Kásat-vádi and Deng passes by a well-engineered and metalled road, built between 1872 and 1874 by the public works department, during the minority of the present Chief at a cost of £9500 (Rs. 95,000). The making of twenty-five miles of the road in Dáhanu was begun and stopped until some arrangement could be concluded for taking off the heavy transit dues levied, in the detached Jawhár sub-division of Ganjáð, on goods passing from the eastern or inland portion of Dáhanu to the sea coast. The Chief proposed to forego all dues on traffic passing along the new road, provided Government made and repaired the road to the west of Talavali and forewent their right to levy tolls. This arrangement has been sanctioned.¹

Export and transit dues on British goods are levied in thirty-two places in Jawhár. Almost no article escapes untaxed. The rates on grain vary from 1s. 4½d. to 1s. 6d. (*annas* 11-12) a bullock cart; the rates on cattle are 1s. 3d. (*annas* 10) a head, those on timber from 6d. to 1s. (*annas* 4-8) a cart, and those on liquor, hides, and *moha*, from 9d. to 3s. (*annas* 6-Rs. 1½) a bullock cart. A high line of hills runs parallel to the sea coast from opposite Sanján to the south of Dáhanu, and the roads across these hills pass through Jámshet, Karádoho, or Aine in the Ganjáð sub-division. All timber and grain from the east of Dáhanu have to pass one of these tolls on their way to Sávtá near Dáhanu or to the railway. The heavy dues

¹ Bom. Gov. Res. 4470 of the 19th September 1881, and India Gov. Letter 1096 of 2nd September 1881.

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formerly gave rise to many complaints and much correspondence, especially from the forest department. The yearly average exports of grain have been roughly calculated at 1500 to 2000 *khandis*, and the average annual receipts from export duties at £400 (Rs. 4000), a very heavy demand which seriously cripples the trade of the state.

Up to the first Muhammadan invasion of the Deccan (1294) the greater part of the northern Konkan was held by Koli and Várli chiefs. Jawhár was held by a Várli chief and from him it passed to a Koli named Paupera. According to the Kolis' story, Paupera who was apparently called Jayaba, had a small mud fort at Mukne near the Tal pass. Once when visiting a shrine at Pimpri, he was blessed by five Koli mendicants and saluted as the ruler of Jawhár. Paupera thereupon collected a body of Kolis, marched northwards, and was acknowledged by the people of Peint and Dharampur. He went to Surat and as far north as Káthiáwár where he remained for seven years. On his return from Káthiáwár he went to Jawhár and asked the Várli chief to give him as much land as the hide of a bullock could cover. The Várli chief agreed, but when the hide was cut into fine shreds or strips, it enclosed the whole of the Várli chief's possessions. Gambhírgad about twelve miles north-west of Jawhár and the country round were given to the Várli chief, and Paupera became the sole master of Jawhár.¹

Paupera had two sons, Nemsháh and Holkarráv.² Nemsháh the elder succeeded to the chiefship on Jayaba's death, and, about the middle of the fourteenth century (1343), was given the title of Sháh and recognized by the Delhi Emperor as chief of a tract of land containing about twenty-two forts and yielding a revenue of £90,000 (Rs. 9,00,000).³ So important was this in the history of Jawhár that the 5th of June 1343, the day on which Nemsháh received the title of Sháh from the Delhi Emperor, was made the beginning of a new era. This era which at present (1882) is 540 is still used in public documents. In the fifteenth century, during the time of their highest prosperity, the territories of the Ahmadabad kings stretched as far south as Nágothna and Chaul, and they probably held most of the sea coast, though they did not interfere with the inland parts of Jawhár. By the middle of the sixteenth century Jawhár limits were straitened by the advance of the Portuguese, who, besides their

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¹ Captain Mackintosh in Bom. Geog. Soc. I. 239-240. The mention of Ankola, apparently Ankola in north Kánara, was thought (see above p. 440 note 5) to show that Jayaba the ferryman, or Koli who defeated the nephew of the Gauri chief and founded a dynasty, belonged to central or south Konkan and not to Thána. According to the story the Gauri Rája is said to have ruled at Násik and Trimbak and to have been the brother of Rám Rája the chief of Daulatabad. His nephew is said to have governed the Konkan below the Sahyádris. Jayaba defeated him, became master of the Konkan, and attempted to spread his power in the Deccan but was checked by the Musalmáns. The facts that Rám Rája, the Yádav chief of Devgiri or Daulatabad had a viceroy in Thána about 1300 (1286-1292); that in the early part of the fourteenth century, the Musalmán hold of the Konkan was very weak; and that Jayaba's son was acknowledged an independent chief in 1343, make it probable that the Jayaba, the ferryman, mentioned in the Mackenzie Manuscripts (Wilson's Edition, I. cvi.) is the founder of the Jawhár family. The mention of Ankola on the extreme south of the Konkan is perhaps to be explained by the fact (Fleet's Kánarese Dynasties, 74) that Rám Rája held the whole of the Konkan as far south as Mysor.

² Bom. Gov. Sel. XXVI, 14.

³ Aitchison's Treaties, IV. (1876), 321.

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coast possessions, held the strong hill of Asheri and had several stockaded forts in the inland parts of north Thána. They had constant quarrels and made several treaties with the chief of the Kolis, whose followers they describe as causing much mischief, jumping like monkeys from tree to tree.¹ About this time the Koli chiefs seem to have held the wild north-east apparently as far south as about Bhiwandi and the hill-fort of Máhuli. Besides these the Kolis had three leading towns, Tavar to the north of Daman, Vazen perhaps Vásind, and Darila apparently Dheri near Umbargaon a large town of stone and tiled houses.² In the decay of Portuguese power (1600-1650) the Kolis regained their importance. The Moghal generals, to whom mountain warfare was hateful, were glad to secure the alliance of the Jawhár Kolis. At the close of the seventeenth century (1690), with the help of the Musalmáns, the Jawhár chief marched over the north Konkan with 4000 soldiers, plundering the Portuguese villages and churches. About the beginning of the eighteenth century, except the sea coast, the Jawhár rulers held the whole of the north Konkan from Bassein to Daman, as well as some districts as far south as Bhiwandi.³ Their lands were strengthened by ten forts, and they enjoyed a yearly revenue of about £35,000 (Rs. 3,50,000), chiefly from transit duties.

Later on, in the eighteenth century, the Jawhár chief had to meet a more formidable foe than the Portuguese. Their successes between 1739 and 1760 threw into the hands of the Maráthás not only the Portuguese coast tracts, but great part of the southern districts of Jawhár. The Jawhár chief became dependent on the Maráthás. The Peshwa levied the *bábtí* and *sardeshmukhi* cesses, employed the chief and his troops, more than once attached the state to punish the chief for not putting down Koli raids, and levied a yearly tribute or *nazar* of £100 (Rs. 1000).⁴ In 1742, on the death of Vikramsháh, one of his widows, Sáí Kuvarbái, was allowed by the Peshwa to adopt a son. Shortly after, the other widow Mohan-kuvarbái succeeded in effecting the death of the adopted son, and the Peshwa assumed the management of the state. The state was again attached in 1758, and a third time in 1761.⁵ In 1782 an arrangement was made with the Peshwa, under which the Jawhár chief was allowed to keep territory yielding a yearly revenue of from £1500 to £2000 (Rs. 15,000-Rs. 20,000). In 1798, on the death of Patangsháh II. the Peshwa allowed his son Vikramsháh III. to succeed, but made him agree to manage his affairs in submission to the Peshwa's government, to pay a succession fee of £300 (Rs. 3000), and to be subject to the supervision of the *mámlatdár* of Trimbak.⁶ In 1805, in consequence of a Bhil outbreak near Rámnagar, the Peshwa sent a force and ordered the Jawhár chief to place himself under the orders of his officers.⁷ Vikramsháh III. died without heirs

¹ Da Cunha's Bassein, 257. ² Nairne's Konkan, 45. ³ Bom. Gov. Sel. XXVI. 15.

⁴ Peshwa's State Diaries for 1725, 1729, 1738, 1758, 1760, 1766, 1770, 1772, and 1774, quoted by Col. Etheridge, Alienation Settlement Officer, 16th September 1885.

⁵ Peshwa's State Diaries for 1758, 1760, and 1762, in Col. Etheridge's Report quoted above.

⁶ Peshwa's State Diary for 1798, quoted by Col. Etheridge as above.

⁷ Peshwa's State Diaries for 1805 as above.

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in 1821, but shortly after his death a son named Patangsháh was born. The succession was disputed by the widows of two brothers of the late chief. To prevent disorder the Collector of the north Konkan went to Jawhár and installed the posthumous child as Patangsháh III. During his minority the management of the state was entrusted to Patangsháh's mother Sagunábái, and a joint yearly allowance of £200 (Rs. 2000) was fixed for the maintenance of the other two widows and their sons. The succession fee due to the British Government was, without affecting its future payment, remitted as a favour. In 1835 there were eighty-three villages and a yearly state revenue of £1000 (Rs. 10,000) of which £600 (Rs. 6000) were from transit and excise duties and £400 (Rs. 4000) from land revenue. In succession to Patangsháh III., who died without heirs at Bombay in 1865 (11th June), his widow adopted Náráyanráv grandson of Mádhavráv, Patangsháh III.'s uncle. This Náráyanráv called Vikramsháh IV. died on the 23rd July 1865. It seems that before the disposal of Náráyanráv's body his young widow Lakshmibái, at the advice of Gopikábái his mother and guardian, adopted as her son Malháráv the present Chief, who was then about ten years. As is shown in the accompanying family tree, he was the son of one Mádhavráv, a descendant of Lavjiráv, a brother of Krishnasháh the ninth chief.

At the time of Malháráv's adoption the state was attached, and the mámlatdár of Dáhanu was for a time placed in charge. When the adoption was sanctioned, the management of the state was entrusted to the Ráni Gopikábái, on condition that a succession fee of £2000 (Rs. 20,000) was paid and that the young Chief should be taught English and be sent to the Poona High School; that not more than half of the state income should be spent; that an officer should be chosen to manage the state, who could not be dismissed without the approval of the British Government; and that provision should be made for the administration of civil and criminal justice. On these terms the young Chief was invested at Poona on the 29th October 1866, and installed in Jawhár on the 28th March 1867. The average of six years' receipts between 1859-60 and 1864-65 showed a yearly revenue of £10,125 (Rs. 1,01,250), and on the 29th April 1866 a credit balance of £12,475 (Rs. 1,24,750). The expenses of the establishment were reduced, so that the expenditure was not more than one-half of the revenue. Schools were opened; important roads were made through the Kásatvádi and Dheng passes, at a cost of £9500 (Rs. 95,000); and wells dug and the water-supply improved.

In 1869 an enquiry by the late Mr. Havelock, C.S., showed that the Jawhár accounts were carelessly kept, and confused, if not falsified. The manager Kuvarji Shápurji was tried, and, though acquitted of criminal conduct, was found incompetent, and replaced in March 1870 by Mr. Jaisingráv Ángria. Mr. Jaising was succeeded by Mr. Shivrám Nilkant, who remained in charge till the young Chief came of age in 1877. The young Chief, with a suitable establishment, went to Poona and studied under a private tutor. In 1874 he was married to a daughter of Mahád Khán Pátíl of the village of Kalusta, near Igatpuri in Násik. The marriage took

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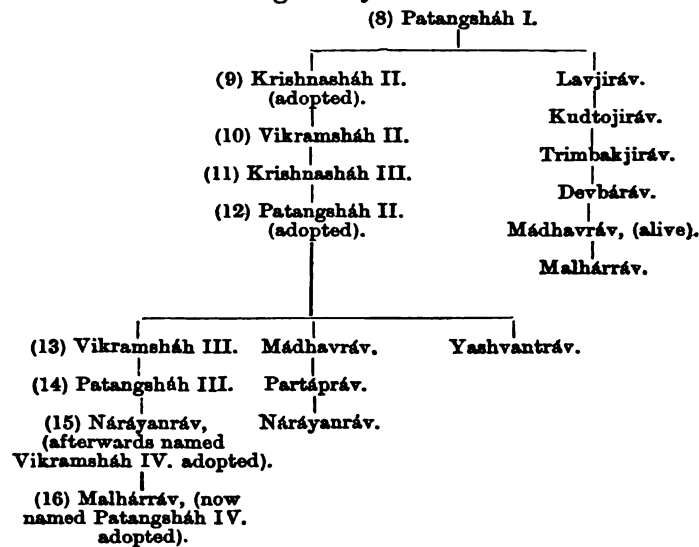
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place at Jawhár on the 20th April 1874, in the presence of the Political Agent Mr. J. W. Robertson. On the 28th March 1875 the Ráni regent Gopikábái died, and the direct management of the state was assumed by the Collector and Political Agent.¹ In December 1875 the Chief was withdrawn from the Poona High School, and for a time attended the Poona Judge's Court that he might learn how the business of a British Court was carried on. At the end of May 1876 he was allowed to take a share in the management of the state, and on the 22nd January 1877 he assumed complete charge.² The Chief, who is (1882) twenty-eight years old and has a son, enjoys second class jurisdiction, which, according to Government Resolution 670 of the 5th of February 1877, gives him power to carry out capital sentences in the case of his own subjects only. Otherwise he has full jurisdiction over native British subjects committing crimes in his territory, subject to the advice of the Political Agent, should there be ground for his intervention. Except the succession fee, the Chief pays no tribute to the British Government. He has no military force. Adoption is allowed only by the sanction of Government, and in matters of succession the family follows the rule of primogeniture.

Sixteen chiefs seem to have ruled over Jawhár. The names of the first eight are (1) Paupera or Jayaba, (2) Nemsháh I. or Dhulbáráv, (3) Bhimsháh, (4) Mahamadsháh, (5) Krishnasháh I. adopted son of Mahamadsháh, (6) Nemsháh II., (7) Vikramsháh I., and (8) Patangsháh I. The names of the remaining eight rulers are shown in the following family tree :

**Land.**

For administrative purposes the lands of the state are distributed over the three divisions or *maháls*, of Malváda, Kariyat-Haveli, and

¹ Gov. Res. 2532, 13th April 1875.² Gov. Res. 7127, 8th December 1876.

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Ganjád, each in charge of an officer styled *mahálkari*, whose monthly pay is £2 10s. (Rs. 25). These officers perform civil criminal police registration and forest duties under the minister or *kárbhári*, whose monthly pay is £10 (Rs. 100). They supervise the collection of the land revenue made by the village accountants *taláti*s, the village headmen *pátis*, and the forest inspectors. They also examine their accounts and records, submit periodical reports and returns to the minister, and carry out his orders.

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The land is held to belong to the state, but so long as the holder pays his rent he cannot be ousted. The holders of land are the actual husbandmen. There is no class of big landlords or middlemen. The land tenure varies in different parts of the state. In Kariyat-Haveli land is measured and assessed by the plough or *nángar*. Under this system a rough estimate of the tillage area is framed from the number of bullocks and he-buffaloes employed by each landholder, a pair being considered to represent a plough. The cattle are counted in July and August by village headmen and accountants, and the assessment is levied at rates varying from 10s. to 16s. (Rs. 5-Rs. 8) a plough. In the Malváda division the assessment is based on the supposed productiveness of the soil.

Certain areas of land, locally known as *mudka* or *muda* and *thoka*, are measured and their outturn ascertained, and, with these as a standard, the assessment on other areas and classes of land is fixed. The assessment on each *mudka* varies from £1 4s. to £4 (Rs. 12-Rs. 40), and the assessment on each *thoka* from 2s. to £1 (Rs. 1-Rs. 10). A third system of defining the areas of land, similar to that adopted by the survey department, is in force in the Ganjád division. Under this system, which is known as *bighávní*, the assessment rates vary from 4s. to 11s. 6d. (Rs. 2-Rs. 5½) a *bigha* or three-quarters of an acre. The upland or *varkas* area is measured every year and assessed at 3s. (Rs. 1½) a *bigha*. In 1878 it was determined to introduce into the whole of Jawhár the system of revenue survey in force in the neighbouring Thána villages. The rates were not reduced, but the mode of assessment was improved and leases on favourable terms were granted. The work of measuring is now in progress.

Thirty years ago (1854) justice was very imperfectly administered. In civil cases, when the dispute was about a debt, the parties were brought into court, and, when the claim appeared just, the debtor was warned to pay. If he refused to pay, his property was sometimes attached or himself imprisoned, but, as a rule, nothing was done to enforce payment. When the debtor paid, the state took a share and handed over the rest to the creditor. In criminal matters light offences were punished with fines levied by subordinate officers, from whose decisions an appeal lay to the Chief, who investigated the matter, but kept no record of his proceedings. In cases of adultery a fine varying from £3 10s. to £10 (Rs. 35-Rs. 100) was imposed on the parties concerned. In default of payment the woman was kept by the Chief as a bondswoman. Persons convicted of witchcraft were fined, and, in default of payment, had their nose and tongue cut off. Only in

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Justice.**

cases of murder and gang-robbery were written depositions taken. Sentences of fine, imprisonment, whipping, or the stocks, were finally passed according to the Chief's discretion. During the Political Agent's management of the state (1865-1877) four civil courts were established. Of these the courts of the *mahálkaris* of Kariyat-Haveli and Malváda were authorised to dispose of suits of less than £20 (Rs. 200). Claims over that amount and appeals from the *mahálkaris*' decisions were heard in the minister's court. The fourth court, that of the Political Agent, exercised the powers of the High Court. In 1878 a new *mahálkari's* court was established in the Ganjád sub-division, with the same powers as the courts in other sub-divisions. In 1879 the court in each *mahál* was abolished, and an itinerant judge was appointed. There are thus three courts, the itinerant judge's and *kárbhári's* courts for original, and the Chief's court for appellate suits. In judicial proceedings the Penal Code and Acts IX. of 1859 and X. of 1872, modified by certain local practices and usages, are generally followed. A fee of 12½ per cent (2 *as.* in the rupee) is levied as a stamp duty on all plaints. In 1881, of 133 cases including arrears, two were disposed of by the *kárbhári* and ninety-four by the circuit judge. The average length of time taken to dispose of a case was both in the *kárbhári's* court and in the circuit judge's court two months. Only one appeal was disposed of in the Chief's court. In 1881 there were 135 applications for the execution of decrees, of which 107 were disposed of. Civil prisoners are confined in a separate room attached to the criminal jail.

Registration.

In 1872, registration was introduced based on the principles of the Indian Registration Act, the minister being appointed registrar and the *mahálkaris* sub-registrars. In 1881, nineteen documents were registered, transferring property of the value of £405 (Rs. 4050). The registration fee is a half per cent; and the whole receipts amounted to £3 16s. (Rs. 38). Under the management of the Political Agent five criminal courts were established. Three of these were the courts of *mahálkaris*, invested with the powers of third class magistrates, the fourth was the minister's court with the powers of a second class magistrate and power to commit cases beyond his jurisdiction to the Political Agent, the fifth was the court of the Political Agent, who exercised the powers of a sessions judge and heard appeals from the decisions of subordinate magistrates. Since the Chief has assumed charge of the state, he decides first class magisterial and sessions cases, and hears appeals.

In 1881, 195 criminal cases of which 174 were original and twenty-one were appeal were disposed of. The people are orderly and free from crime. Robbery, insult, assault, house-trespass, theft, hurt, mischief, and misappropriation of property are the most usual forms of crime.

Police.

Up to 1875-76 the state police force comprised only six constables and one head constable, who were posted in the town of Jawhár, and occasionally told off on duty to other places. In that year the police force was increased by the addition of one chief constable and six constables. At present (1881) the state police is twenty-one strong,

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and is maintained at a monthly cost of £17 (Rs. 170). In 1881, of 248, the total number of persons arrested, 158 were convicted; and of the property of £21 14s. (Rs. 217), alleged to have been stolen, £20 8s. (Rs. 204) or 94 per cent were recovered. There are no mounted police.

The jail is under the charge of an officer called *thánedár*. It is in a healthy position near the Chief's residence. It has room for about fifty prisoners; who are employed in keeping the town clean and in in-door work. The health of the convicts is attended to by a native medical practitioner belonging to the state. In 1881 there were ninety-two convicts on the jail roll and the jail charges amounted to £53 (Rs. 530). There are no jail receipts.

Excluding £34,428 (Rs. 3,44,280) invested in Government securities, the state revenue amounted in 1880-81 to £9010 (Rs. 90,100), of which £2435 (Rs. 24,350) or 27 per cent of the whole were from land, £2784 (Rs. 27,840) from forests, £2191 (Rs. 21,910) from excise, £535 (Rs. 5350) from transit duties, and £1065 (Rs. 10,650) from other sources. The total charges amounted to £6520 (Rs. 65,200), of which £1526 (Rs. 15,260) were spent on establishments, £762 (Rs. 7620) on public works, £304 (Rs. 3040) on medicine and education, and £3928 (Rs. 39,280) on miscellaneous accounts. The excise revenue is under the exclusive management of the British Government, to whom, in 1880, the chief sold his revenue for five years at a yearly sum of £3200 (Rs. 32,000).

In 1879 four primary schools were supported by the state. In 1881 the number of schools rose to six. Of these one at the town of Jawhár, which teaches English up to the second standard, is held in a large school-house lately built by the Chief. In 1881 it was attended by 116 pupils Bráhmans, Prabhus, Vánis, Sonárs, Shimpis, Parits, Maráthás, Kolis, and Musalmáns, and had an average monthly attendance of seventy-nine pupils. The other five schools, at Malavda, Kurja, Deheri, Nyáhále-Khurd, and Alavde, had 172 pupils and a monthly attendance of 105 pupils. According to the 1872 census the number of persons able to read and write was 208.

Until 1878 there was no dispensary. The Chief employed a native medical practitioner who occasionally dispensed European medicines. In 1878 a dispensary was opened in Jawhár in a building made by the Chief. In 1881 it was attended by 1133 persons, of whom fifteen were in-door patients. The cases treated were malarial fever, bronchitis, dysentery, and diarrhoea. In 1879 the vaccinator, who is paid £24 (Rs. 240) a year, with the help of a peon on £7 4s. (Rs. 72) a year, performed 2050 operations, all of which were successful. The average number of births and deaths registered during the five years ending 1879 was 237 births and 219 deaths; the returns are very incomplete.

Jawha'r, the capital of the state, is a growing place of about two hundred houses. It is built on either side of a broad street, which runs north and south between two deep gorges, on a tableland about 1000 feet above the sea. The place is healthy and free from excessive heat. The water supply is at present scanty, but the

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Chief is considering a plan for making a reservoir and bringing the water into the town by pipes. Within the last few years the Chief has done much for Jawhár. He has built a large public office, school-house, and dispensary, and, by free grants of timber, has induced the townspeople to rebuild their houses in a much better style than formerly. The only remains are near the Chief's residence, the ruins of a large palace and music-room or *nagárhána*, which were built by Krishnasháh about 1750, and destroyed by fire in 1822. On the same tableland as the present town is old Jawhár. There is now nothing to mark the site of the old town. In 1881 a stone step well was found completely hidden in the ground. The only place of interest in the state is said to be the ruined fort of Bhopatgad, about ten miles south-east of Jawhár.

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As it contains Sopára the great ancient centre and Bombay the great modern centre of the sea trade of Western India, the Thána coast has a special interest in connection with the disputed question whether the Hindus were among the earliest sailors on the Indian Ocean.

Vincent was satisfied that the direct trade between Western India and Eastern Africa and Arabia dated from pre-historic times.² He assumed

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¹ These notes have had the advantage of additions and corrections by the following gentlemen: Mr. E. J. Ebdon, C. S.; Mr. G. C. Whitworth, C. S.; Capt. J. S. King; Dr. G. Da Cunha; Mr. E. H. Aitken; Mr. J. Miller; Professor Mirza Hairát; Munshi Lutfullah; and Munshi Ghulám Muhammad.

² Commerce of the Ancients, II. 159. Vincent considered that the Hindus never were seamen (II. 404), and that the first sailors and the first carriers on the Indian Ocean were Arabs (II. 2 and 480). Again, he says, the Arabs were the only nation who could furnish mariners, carriers, or merchants in the Indian Ocean (II. 62). The ancient practice of applying the name India to the coasts of Persia, Arabia, and east Africa, as well as to Hindustán, has been considered (Sir W. Jones in *As. Res.* III. 2, 4, 5, 7) to point to Hindu settlements on those coasts. Yule (*Cathay*, 182 note; *Marco Polo*, II. 359) seems to find in the Arab-Persian words Sind, Hind, and Zang, a sufficient explanation of the 'Three Indies,' a phrase which, with variations in detail, he traces through the writings of geographers and travellers from the fourth to the fourteenth century, and which survives in the modern expression Indies or East Indies. *Marco Polo*, II. 335, 365. But the words Sind, Hind, and Zang do not explain how the word India came to be used of Abyssinia, nor do they account for the confusion between Ethiopians and Indians that runs through the whole of Greek and Roman literature. The Persian Zang or Ethiopian may by general writers have been used vaguely to include all eastern Africa. But the geographers, at least Masudi (915) Ibn Haukal (970) Al Biruni (1020) and Idrisi (1150), were careful to use the Arab Habash for Abyssinia and to confine Zang to the Zanzibár coast. [See Reinand's *Abu-l-fida*, lxxxv, ccii, ccv, ccxc; *Fragments*, 125. Kosmas (530) also confines Zingian to the Zanzibár coast, *J. R. A. S.* XX. 292]. The words Sind, Hind, and Zang also fail to explain the Arab and Christian name of 'Land of India' for the country near the head of the Persian Gulf, a use which, according to Rawlinson, still remains (*J. R. G. S.* XXVII. 186). Finally, they do not account for the Arab practice of including Jáva and other Malay islands in India (Reinand's *Abu-l-fida*, ccxxx, ccxc).

The practice of applying the name India to the coasts of Persia, Arabia, and Africa may, as Rawlinson suggests (*Herodotus*, I. 650), date from the time when the whole coast was held by a single Cushite or Ethiopian race. But the peaceful or forceable settlement of large bodies of Hindus along the shore of the Indian Ocean is shown to be possible by the great Hindu invasions of the Persian Gulf and the Red Sea which took place during the fifth, sixth, seventh, and eighth centuries (Reinand's *Abu-l-fida*, ccclxxxiv; *Memoir Sur l'Inde*, 200; *Rawlinson Proc. R. G. S.* I. 40). *Marco Polo's* (1290) description of the Hindu pirates or seafaring tribes who, with their wives and children on board, lived at sea during the whole fair season (Yule's *Ed.* II. 324-325), shows how easily, in times of political or religious distress, a large body of Hindu emigrants may have been provided with a passage across the Indian Ocean.

The following summary of existing Indian settlements in Africa is from Keith Johnston's *Africa* (London, 1878). The trade of Masuah on the Abyssinian coast is chiefly in the hands of resident Banians or Indian Muhammadans who act as go-betweens (p. 251). In Zanzibar the wholesale and retail trade is in the hand of East Indians, of whom in 1873 there were over 4000 of all castes and of every trade. They are generally termed Hindi or Banyans. The Hindi are more especially Muhammadans, Khojás, Bohorás and Memans, the Banyans, Bhatías and Lohánás. There were

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that the rule of Manu making sea-faring a crime and the modern Bráhmans feeling against the sea applied to all Hindus at all times. He therefor

also Laskars or Indian seamen (pp. 297, 299, 300, 301). There were Cutch men on Madagascar (p. 504), and at Lourenço Marquez on the north of Delagoa Bay there was a large proportion of half-castes, Banyans, Musalmáns, and Bráhmans (437). Finally, in central Africa at Taborah to the south of Lake Nyansa, Cameron in 1873 found a thousand Beluchis, an outpost of the Sultán of Zanzibár (p. 332).

To the special notices given in the text and in the History Chapter on Hindu settlements in Persia and on the African coast, the following general remarks may be added :

PERSIAN GULF. Oederic (1320) speaks of the Lower Euphrates as 'India within land' (Yule's Cathay, I. ccxliii.), and Marco Polo (1290) brings Greater India or Hindustán nearly as far west as Ormuz. (Yule's Marco Polo, II. 336). Under the Arabs (640-1000) the lands near the head of the Persian Gulf were colonized by Jats and Sanghars (?) (Jatán and Ságán) from the mouth of the Indus, and were termed Hind (Rawlinson in J. R. A. S., New Series, XII. 208 and Proc. R. G. S. I. 40; Yule's Cathay, I. 55 note, 3), Masudi (Prairies d'Or, IV. 225) states that at the time of the Arab conquest (A.D. 640) the land near Basra was called India, and this practice seems to go back to the beginning of the Christian era. (Rawlinson in J. R. G. S. XXVII. 186). The formidable invasions of the Persian Gulf from India by sea during the sixth, seventh, eighth, and ninth centuries (compare text and Reinand's Abu-l-fida, cccxxxiii. and Rawlinson Proc. R. G. S. I. 40) are perhaps one reason why the country on the coast was called India. Sea invasions from India may also be the reason why the early Persians (B.C. 330) built no cities near the coast (Elliot and Dowson, I. 513), and why they dammed the Tigris (Rooke's Arrian, II. 149; Elliot and Dowson, I. 513). It seems also possible that the Indian-named tribes who some time before the Christian era were deported to near the Caucasus may have been Indian pirates or invaders from the Persian Gulf (Elliot and Dowson, I. 512). As is noticed in the text (p. 404 note 3) one of the earliest fragments of history is the doubtful settlement in the Persian Gulf of the Indian Andubár who taught the Babylonians religion and crafts. (Rawlinson in J. R. A. S. XII. (N. S.), 209).

AFRICA. The references in the History Chapter show that from very early times the connection between Western India and Eastern Africa has centred in three places, in Socotra and in the Abyssinian and Zanzibar coasts. In addition to its Sanskrit name Masudi (915) notices (Prairies d'Or, III. 37) that, before the Greeks came, the island of Sokotra was colonised by Hindus, and passages in Masudi, Marco Polo, and Ibn Batuta (Prairies d'Or, III. 37; Yule's Marco Polo, II. 328, 344, 345) show that from the tenth to the fourteenth century the island was a centre of Hindu piracy. It has been recently argued (Philological Museum, II. 146 in Smith's Dict. of Greek and Roman Geography, I. 60) that the Memnones of Ethiopia came from Western India, and, in the early part of the century, Wilford's Essay on Egypt (As. Res. III. 295-462) satisfied Sir W. Jones (Ditto 467) that the early Hindus had a knowledge of Misr and the Nile. Jordanus (1320) calls Abyssinia India the Lesser (Yule's Marco Polo, II. 365), and Marco Polo (1290) and Benjamin of Tudela (1150) call Abyssinia or Abash Middle India (Ditto 360, 365). In the fifth and sixth centuries Abyssinia was in close connection with India (J. R. A. S. XX. 292); mention is made of Indian and Ethiopian elephants being used in the wars of the kings of Abyssinia (Marco Polo, II. 368). Apollonius (A.D. 100) a doubtful authority, mentions a colony from India to Ethiopia (Priault in J. R. A. S. XVIII. 92). In Roman and Greek writers from Virgil to Homer India and Ethiopia are used as convertible terms (see Smith's Anc. Geog. II. 43), a confusion which, in Sir William Jones' opinion (As. Res. III. 4, 5), can be explained only by Indian settlements in Abyssinia. As regards Zanzibar settlements Jordanus (1320) calls the Zanzibar coast India Tertia (Yule's Cathay, 182), and Marco Polo (1290) calls Zanzibar an Indian island (Yule's Ed. II. 356). Ritter holds that the Hindu colonies in Zanzibar were not confined to the coast. He notices that in modern times banian trees or Indian figs have been found planted near the falls of the Congo river on the west coast of Africa in nearly the same latitude as Zanzibar (Erdkunde, Band IV. Abch. II. 661). The existence of a highway of trade across Africa from the Congo river was known to the Portuguese before they rounded the Cape of Good Hope. (Ditto and compare Stevenson's Sketch of Discovery, 336). When they reached Mozambique they found that the people of the coast easily understood a Kafir of Guinea who was in Paulo da Gama's boat (Three Voyages of Vasco da Gama, 79). Ptolemy (A.D. 150), who had a considerable knowledge of Central Africa, shows two inland trade routes from about Zanzibar, one west to the Atlantic, the other north to near Tripoli (see Africa Map V. in Bertius' Ed.). The traffic across Africa still remains. Cameron in 1874, who



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concluded that the first seamen were Arabs, and that the Hindus, though they may have been merchants and shipowners, were never sailors. On the

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crossed from near Zanzibar to the Congo river, found the traffic of the Indian Ocean and the Atlantic meet in the heart of Central Africa (Keith Johnston's Africa, 349). Al Biruni (1020) notices that the Comayris to the south of Zanzibar professed the Indian religion (Reinaud's Abu-l-fida, cccviii.) and Smee (1811) detected an Indian element in the Sawáhilis of the Zanzibár coast. (Trans. Bom. Geog. Soc. VI. 93). The fact that the people of Madagascar are of the same stock as the Malays (Keith Johnston's Africa, 531), or perhaps rather of the pre-Malay Polynesians (Fornander's The Polynesian Race (1878), I. 140), shows across what wide stretches of sea early settlements were made.

Hindu settlements in Africa have the special interest that recent writers on the rude stone monuments of the east and the west are inclined to explain the sameness in character and in certain details to a movement of an eastern tribe through Africa into Western Europe. Col. Leslie (Early Tribes of Scotland, II. 478) holds that the remains of rude stone monuments furnish proof of a Celtic migration from the heart of Africa through Spain and France to the north of Scotland. This implies no more direct connection between West India and East Africa than the general accepted view of the spreading of races from Central Asia. But Dr. Fergusson goes further and holds that the apparent Indian element in the monuments in Algiers is due to some western movement of an Indian people, probably within historic times, or to the influence of Buddhist missionaries. (Rude Stone Monuments, 414, 426, 496, 498, 507).

Two somewhat doubtful instances of large Indian settlements in East Africa remain to be noticed. In the Central Soudan to the west of Abyssinia is a settlement of Kanuris whose name and certain peculiarities of language suggest a connection with the Indian Dravidians (Caldwell's Dravidian Grammar, 80; Keith Johnston's Africa, 176, 188).

Another section of the people of Africa whose language undoubtedly points to an Indian origin are the gypsy tribes of Egypt.* In 1799 (As. Res. III. 7) Sir W. Jones suggested that the famous pirates the Sanghars or Sanganians of Sindh, Cutch, and Káthiawár had settled on the shores of the Red Sea and passed through Egypt into south-east Europe as the Zingani or Zingari that is the gypsies. There are two difficulties in the way of this theory. The present gypsies of Egypt seem to have no trace (Newbold in J. R. A. S. XVI. 285-300) of the word Sanghár or Zingari, and, except the Helebi who may have come from Yemen, their language points to a passage from India through Persia, Turkey, and Arabia. The second difficulty is that though the earliest form of the name by which the gypsies were known in Europe At-sykanoi, or *asikanoi* seems connected with Sanghár, the form Tchinghami or Zingeneh is known in Turkey, Syria, and Persia and may have passed from Asia Minor into Greece.† In spite of these difficulties the following evidence may be offered in support of Sir William Jones' suggestion that part of the gypsies passed west by sea through Egypt to Europe.

The Sanghars are still widely spread in India. Besides in Cutch and Káthiawár, under the names Sangár and Singhar they seem to occur to the south-east of Agra, in Umarmot, the Gangetic provinces, and eastern India. (Elliot's Races, North-West Provinces, I. 332; Elliot's Supplementary Glossary, 51; Bombay Gazetteer, V. 95-96 Cutch). Perhaps also they are the same as the Changars, a low-class Panjáb tribe whose similarity in habits has already led to their proposed identification with the Zingari or Gypsies (Trumpp in Edin. Rev. CXLVIII. 142). So famous were the Sanghars or Sanganians in the seventeenth century that in Ogilby's Atlas (1670) Cutch is referred to (p. 293) as Sanga. Sanghars or Sengars appear in the list of Rajput tribes, but according to Tod (Rajasthan (Madras Edn.), I. 75-107) they

* Among English Gypsies the words for water, fire, hair, and eye are *pasi*, *yog*, *bai*, *yak*; among Norwegian Gypsies, *páni*, *jag*, *bai*, *jak*; among Persian Gypsies *páni*, *asik*, *bái*, *aki*, and among Egyptian Gypsies *pini*, *ag*, *bai*, *anaki*. The corresponding Gujaráti words are *páni*, *ag*, *vai*, *dnkh*.

† The chief modern forms of the name are in Spain Zingali, in Italy Zingari, in Germany Zigeuner, in Russia Ziganeh, in Turkey Tchinghami, in Syria Jinganib, and in Persia Zingar. In the fifteenth century the name appears as Sekanae in Germany and in the thirteenth and perhaps as early as the ninth century in Turkey in Europe and in Greece as Asigkanoi or At-Sigkanol. Between the tenth and the seventh century they appear in Persia as Sagán. Besides from the Sanganians or Sanghars these names have been derived from the Changars a Panjáb tribe. Trumpp in Ed. Rev. CXLVIII. 142; from Sakán that is Sakán or Skythian by Rawlinson Proc. R. G. S. I. 40; from Zang (P) negro Burton in Academy 27th March 1875; from Zang (P) rust (or ruddy) Capt. King; from Zingar a saddler Capt. Newbold J. R. A. S. XVI. 810; from the Kurd tribe Zengheneh Balfour's Cyclopædia II. 324; and from two gypsy words *chen* moon and *kam* sun by Leland. The Gypsies, 341.

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other hand, from the Sanskrit name Socotra, that is *Sukhatara* or *the* Fortunate, and from certain Hindu-like divisions and customs among

were never famous. Ibn Batuta (1340), Marco Polo (1290), and Masudi (920) mention Sokotra as a centre of Hindu piracy (Masudi's *Prairies d'Or*, III. 37; Yule and Marco Polo, II. 328, 344, 345). That the Sokotra pirates were the Sanghars, Jats or Jats and Kerks who from Sindh, Cutch and Kathiawar ruled the Indian seas is made probable by Masudi's statement (III. 37) that Sokotra was a station for the Indians *bawdrij*, a name which Al Biruni (1020) applies to the pirates of Cutch and Somnath and which he derives from *baira* or *bera* the name of their boat. (Al Biruni in Elliot and Dowson, I. 65, 639). It curiously supports the connection between the Sanghars and the Zingari or Gypsies, that *bera* the name of the Cutch pirate craft is also the Romani or Gypsy word for boat (*Encyclopædia Britannica*, Ninth Edition, X. 614; Borrow's *Romani Word Book*, 22). In the eighth century the Sanghars seem to appear as the Tangameras or Sangameras whom the Arab writers associate in piracy with the Meds Kerks and Jats (Elliot and Dowson, I. 376, 508). According to Arab writers these tribes, taking their wives and children, went in mighty fleets moving long distances as far as Jidda on the Red Sea and occasionally settling in great strength. In the sixth century their piracies and raids are said to have made Naushirvan the Sassanian insist on the cession of the Beluchistan coast (*Indian Antiquary*, VIII. 335). In much earlier times the Sanghars perhaps again appear in the Sangadas or Sangaras whom Alexander's Greeks (B.C. 325) found to the west of the Indus and between its eastern and western mouths (McCrimble's *Commerce and Navigation of the Erythrean Sea*, 177; Vincent's *Commerce of the Ancients*, I. 198). Apart from this doubtful mention in Alexander's times the evidence seems sufficient to support Sir William Jones' suggestion that from early times the Sanghars or Sangarians of Cutch and Kathiawar were in a position to make settlements on the shores of the Red Sea. Sir William Jones' theory that the gypsies of Europe passed from India through Egypt seems to have been accepted for a time. A fuller knowledge of the Romani or European gypsy tongue proved the correctness of his main contention that the gypsies came from north-west India. At the same time the traces of Persian and Armenian in Romani and the absence of traces of Coptic or Arabic discredited the view that the gypsies entered Europe from Egypt.

That some perhaps most European Gypsies passed west through Persia and Asia Minor to eastern Europe seems beyond doubt. Besides the evidence of language, within the last two thousand years there are traces or records of at least six westerly movements among the frontier tribes of north-west India which may be included under the general term Jat.† The last movement seems to have been caused by Taimur's conquests (1398-1420) and the wanderers seem to have picked up and carried with them into Europe a number of the earlier Indian settlers in Persia and western Asia. At the same time it seems probable that under the name of At Sigkanoi or Asikani an earlier horde entered Europe from Egypt. The argument that because Romani has no Coptic or Arab words the gypsies never passed through Egypt loses its force when it is remembered that there is no trace of Arabic, Syrian, or Turkish in Romani, though some of the gypsies are known to have settled in Asia Minor on their way west. (*Edin. Rev.* CXLVIII. 144). Therefore, even though it left no trace in their language, the Asikani or Singani may have passed through Egypt on their way to Europe. But is it the case that there are no traces of Egypt in the Romani tongue? The earliest Greek form of their name At Sigkanoi, and a later form Asigani, suggest that the initial At or A is the Arabic Al the, and that the Al was changed into At because like

* Their settlements and raids on the Persian Gulf in the eighth and ninth centuries were on so great a scale that the whole strength of the Khalifa was brought against them and when defeated they were transported to Asia Minor (Rawlinson in *Proc. R. G. S.* I. 40; *Enc. Brit.* X. 617). According to Ibn-al-Athir (A.D. 768) the Kerks made descents as far up the Red Sea as Jidda (Reinard's *Memoir Sur l'Inde* 181 note 8). The resemblance between some of Masudi's Abyssinian tribes and these associated pirates, the *Zagawa* with the Sanghars, the *Karkarah* with the Kerks or Karaka, the *Medideh* with the Meds, and the *Mars* with the Mers seems worthy of notice (compare *Prairies d'Or*, III. 38, and Elliot and Dowson, I. 506, 580).

† These six movements are. 1, a doubtful transplanting of Kerks, Sindis, Kolis, Meds, and other west Indian tribes some time before the Christian era (Elliot and Dowson, I. 509-512); 2, the bringing of the Luris or Indian musicians to Persia by Behram Gur about A.D. 460 and their subsequent dispersion (Rawlinson in *Proc. R. G. S.* I. 40); 3, the deporting of Kerks, Sangars, and Jats in the eighth and ninth centuries from the Persian Gulf to Asia Minor. (Pitto and *Enc. Brit.* X. 617); 4, a doubtful migration of Jats westward after their defeat in India by Mahmud of Ghazni in 1025; 5, a displacement of the Indian element in Persia and Asia Minor during the conquests of the Seljuks (11th century) and Osmanli Turks (14th century); 6, a final westward movement at the close of the fourteenth century the result of Taimur's ravages.

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the people of east Arabia, Lassen came to the conclusion that the first sailors and colonizers on the Indian Ocean came from India.¹ This view is adopted by Duncker, who agrees with Lassen that the mention by Agatharcides (B.C. 200) of leather boats on the Sabæan or Yemen coast shows that the Arabs were not deep-sea sailors.² It is also accepted by the recent African traveller Schweinfurth who holds that the shipping and the coast towns of the Red Sea are of Indian origin.³ Though this opinion is somewhat extreme, there is little doubt that from the earliest times the Hindus have been among the chief sailors and colonizers of the Indian Ocean.⁴ In timber, iron, sail-cloth, and cordage, India has always been rich, and the examples given in the History Chapter show that from the earliest historic times Hindus have been able and willing to make long voyages on the Indian Ocean and to settle on its most distant shores.

An examination of the names of the vessels which now ply on the Thāna coast, and of the words that denote their parts and their gear, shows that, of the names of vessels about two-thirds and of the names of the parts of vessels and of shipping gear about four-fifths are of Indian origin. At the same time it seems unlikely that sailing and boat-building did not spring up of themselves in the Red Sea. The high shores of the Red Sea

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Thāna Boats.

Early Sailors.

the modern Turkish the old Arab form of the name was Tchingani. Next to Sangani or Zingari the best known name for the gypsies is Rom. Rom besides a gypsy means in their speech a man and a husband and Rom also means a man and a husband in modern Coptic (Ed. Rev. CLXVIII. 140). Again the gypsies use *guphtos* (Ditto 142) apparently Egyptian or Copt, as a term of reproach. That they came from Egypt to Europe is supported by the fact that the At Sigkanoi are first noticed (14th century) in Crete, the part of Europe nearest Egypt, and that they are there described as of the race of Ham (Enc. Brit., Ninth Edition, X. 612). In the beginning of the fifteenth century (1417-1438), when they seem to have been joined by a second horde from Armenia and Asia Minor, the Secanee Zingari or Sanghars stated that they came from Egypt and their statement was accepted all over Europe. Besides the name of Egyptian, which has been shortened into Guphtos in Greece, Gitano in Spain, and Gypsy in England, the Sekanae or Zingari were in Cyprus, perhaps also in Austria, called Agariens or the children of Hagar, Nubians in some parts, Farawni in Turkey, and Pharaoh-nepek or children of Pharaoh in Magyar or Hungary. A curious trace of the belief in the Gypsy connection with Egypt remained till lately in the oath administered to Gypsies in Hungarian courts of justice, 'As king Pharaoh was engulfed in the Red Sea may I be if I speak not the truth' (Ed. Rev. CXLVIII. 120, 121, 122; Enc. Brit., Ninth Edition, X. 612). Again their leaders' titles mark the first gypsies as belonging to south-east Europe and Egypt. In 1417 the first band of Secanae who appeared in Germany was led by the duke of Little Egypt, and in Scotland in 1500 the 'Egyptians' were led by the earls of Cyprus and Greece, and by the count of Little Egypt. (Enc. Brit., Ninth Edition, X. 612; Ed. Rev. CXLVIII. 117). Some of the earliest bands (1420) knew that they originally came from India. (Enc. Brit., Ninth Edition, X. 613), and others of the same horde seem (the passage is doubtful) to have said that they came from India through Ethiopia (Ed. Rev. CXLVIII. 121). Their knowledge of their Indian origin seems a reason for holding that the Sicanæ or Sanghars were correct in stating that they were settled in Egypt before they came to Europe.

Whether any of the Sanghars or Zingari passed along north Africa to Spain is doubtful. Gypsies were very early in Spain (1447) but the presence of Greek in the Spanish Romani seems to show that they came overland from eastern Europe. (Enc. Brit. X. 613-615). Of the gypsies of north Africa some were deported from the south of France in 1802 (Ditto 613), others have apparently come from Spain, and a third doubtful element seems to be passing west across Africa.

¹ Ind. Alt. II. 583, 586. Compare Jones in Asiatic Researches, III. 9, 10.

² Duncker's History of Antiquity, and Lassen Ind. Alt. II. 587.

³ Heart of Africa, I. 51. Compare Burckhardt (Travels in Arabia, I. 44): The Arabs are not sailors. The timber comes from Asia Minor, the canvas from Egypt, and the sailors from Yemen and Somali.

⁴ A good summary of the Arab claims to have been among the chief sailors of the Indian Ocean is given in Stevenson's Sketch of Discovery, 230.

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Names of Seamen.

encouraged the early seamen to venture long distances from the land ; its islands offered them safe havens in stormy weather ; and the necessities of Egypt and the products of Arabia ensured the seamen a rich reward.¹ Job, probably about B.C. 1500, mentions the ships of Ebeh,² and it has been noticed that the silver models of ancient Egyptian vessels in Marriott's Museum at Boulak closely resemble the present Arab *baghla*.³ In the words used for the different grades of seamen ; in the names of vessels ; and in the names of the parts, rigging, and outfit of vessels, there is a strong Arab element and there is abundant evidence that from very early times the Arabs have ranked among the most daring and skilful seamen of the Indian Ocean. The early history of the Phœnicians seems to point to the islands and narrows of the Persian Gulf as a third very early centre of seamanship and ship-building,⁴ and there is also a strong Persian element in modern Hindu seafaring terms.

Of the words in use for the different grades of seamen only a small number are Hindu. Of the terms for the higher grades *nākhoda* or chief captain is the Persian *nākhuda* ;⁵ *sarāng*, properly *sarhang*, is a word meaning commander or boatswain from *sar* head and *hang* the Persian army or soldier ; and *mālim* or navigator is the Arab *muallim* teacher or master. *Tāndel*, or captain of a small boat, alone seems to be Hindu from *tānda* a band or crew. Hindus generally call Hindu seamen or boatmen by their caste name, *khārva* in Gujarāt, *koli* on the Marātha coast, and *ambi* on the Karnātak rivers. The only general terms in use for sailor are the Arabic *khalāsi* from *khalās* freedom or discharge, and *laskar* from the Persian *lashkar* an army. The use of these Persian and Arab terms does not arise from the want of Hindu words. Captain in Sanskrit is *naukādhyaksh* and *naukādhipati*, and sailor is *samudraga* and *nāvik*. But none of these words are in common use. The fondness for foreign terms for seamen is shown by the general adoption, at least in Bombay harbour, of the English or part-English *kaptān* and *botvāla*.

Among the present Hindu sailors and boatmen of Western India the chief deep-sea sailors who make voyages across the Indian Ocean are the Khārvās of Gujarāt and Cutch. These men are of Rajput or part-Rajput descent, and perhaps represent the fresh seafaring element that was introduced into the Hindus of Western India between the first and the sixth century after Christ. The only Hindu sailors of the North Konkan coast who now make voyages across the Indian Ocean are the Khārvās of Daman. They sail Portuguese brigs of about a hundred tons in all weathers, steering by the compass and by charts, and voyaging as far as Mozambique, journeys which sometimes take as long as eight months.⁶ During 1881, exclusive of Daman and Bombay traders, the chief long voyages made by native craft were two *dhingis*, probably Karāchi boats, which went from Jaitāpur in Ratnāgiri to Urmada in Makran ; one *ganja* of Karāchi which went from Balsār to Madagascar ; a Cutch *ganja* which went from Broach to Arabia ; and a Bombay *bārkas* of 35½ tons which went from Broach to Arabia. Two of the captains were Musalmāns, the rest were Cutch Hindus of the Khārva caste.⁷

¹ Laborde's Arabia Petrea, 300, 301.

² Chapter IX. 26.

³ Laborde's Arabia Petrea, 301 ; Mr. James Douglas, Book of Bombay, Angria's Kolaba.

⁴ Lassen Ind. Alt. II. ; compare Rawlinson's Herodotus, IV. 241.

⁵ From *nav* ship and *khud* self and *d* or *dī* coming, in the sense of owner or captain. Capt. J. S. King, Bo.S.C.

⁶ Mr. Miller.

⁷ Mr. E. H. Aitken.

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For purposes of comparison the present names of the different craft that belong to or visit the Thána coast may be arranged under three heads : General terms meaning ship, vessel, or craft ; names of trading and fishing vessels ; and names of small craft or canoes.

There are seven general terms meaning vessel or craft, *ármár*, *bárkas*, *galbat*, *ghuráb*, *jaház*, *náv*, and *tirkati*.

Bárkas is in general use in Thána in the sense of coasting craft. It includes such small vessels as the *machva* to which the term *galbat* is not applied. On the other hand it does not include canoes ; a *hodi* is not a *bárkas*. According to the Wágh or Head Pátíl of the Alibág Kolis a canoe or *hodi* is called a *barakin*. The origin of the words *bárkas* and *barakin* is doubtful. The early Portuguese (1500-1510) in the Straits of Babelmandeb found *bárkas* applied to small boats attached to ships. In Europe also the bark was originally a small boat.¹ As *barca* in Portuguese means a great boat and *barquinha* a little boat, the use of *barakin* near Chaul favours the view that the word came to India from the Portuguese. But, as is noticed later, bark seems to be one of the boat names which the east and the west have in common. *Barca* is used in the Latin writers of the fifth century, and two or three hundred years later *barga* and *barka* are the names of the Danish and Norman pirate boats.²

Galbat is generally used of large foreign vessels such as English ships and steamers. The word seems to be the Amharic or Abyssinian *jalba* a boat, the Arabic *jím* being pronounced hard in Yemen and final *h* being interchangeable with *t*.³ The early Portuguese (1510) found *geluas* or *jeluas* small boats in the Straits of Babelmandeb.⁴ The word is interesting as it seems to be the origin of the English jolly-boat. Jolly-boat is generally derived from yawl, but as the yawl was itself a small boat, it is difficult to explain the addition of the word boat. The word jolly-boat appears as *gelly watte* in several of the seventeenth century voyages. Kerr (Voyages, VIII. 169) suggests that the original form is *galivat*, and Dr. Da Cunha notices that *galeota* is a Portuguese word for a vessel. In the last century the *galivat* was a war boat, a large row boat of about seventy tons with one main and one small mast. It carried six or eight three or four pounder guns and was generally used to tow the *ghuráb*.⁵ The word *galba* seems also to be the origin of galley, galleon, and galleass, names said to have been brought into the Mediterranean by the Venetians from the Saracens about the fifteenth century.⁶ The same word seems to appear in *gauloi*, which, according to Stevenson, was the Phœnician word for a merchantman.⁷

Ghuráb, according to Candy's Maráthi Dictionary, means Arab. But, as the word is used by the Arabs, this seems unlikely. A more likely derivation seems to be the Arabic *ghurráb* crow. As is shown in the

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Names of Vessels.

*Bárkas.**Galbat.**Ghuráb.*

¹ Commentaries of Albuquerque, II. 230 and III. 98. In the seventeenth century the words bark and frigate were applied to small vessels, grabs, and pinnaces. Kerr's Voyages, VIII. 130, 265, 351.

² Skeat (Etymological Dictionary, S. V.) makes bark and barge the same, and traces both to the Egyptian *bari* a row-boat. Captain King and Munshi Lutfullah suggest that the Red Sea *bárkas* may be a distinct word and be derived from the Persian *bár-kash* or weight dragger. See below under *Barge*.

³ Captain J. S. King ; compare Rigby in Trans. Bom. Geog. Soc. VI. 93.

⁴ Commentaries of Albuquerque, II. 230 and III. 20. The *jelua* is described as a kind of barque like a caravel which plies in the Straits.

⁵ Grose's Voyage, I. 41 and II. 214-216 (1750).

⁶ Lindsey's Merchant Shipping, I. 491. Taylor (Words and Places, 445, note 2) derives galleon from the Walloons or Flemish.

⁷ Sketch of Discovery, 144.

Appendix A.	Trade Chapter the <i>ghuráb</i> was formerly the chief war vessel of the Thána coast. The word is now used of large deep-sea Arab and Indian vessels, especially of the Konkan <i>pátimár</i> .
Thána Boats.	
Names of Vessels.	
<i>Jaház.</i>	<i>Jaház</i> is a general term for a large vessel. The word in Arabic means vessel in the general sense of utensil; in Persian it means a ship. ¹ It is used by Friar Oderic in 1320, and is the ordinary Musalmán word for a vessel.
<i>Náv.</i>	<i>Náv</i> is used chiefly of creek ferry-boats about the size of a <i>machra</i> (3-20 tons). The word is of Sanskrit origin, and is one of the few sea terms which the Áryan languages have in common.
<i>Tirkati.</i>	<i>Tirkati</i> in Maráthi and <i>tarkati</i> in Gujaráti, perhaps <i>tinkáthi</i> or three-masted, is the common Hindu word for an European sailing ship. It corresponds to the Arabic <i>safari</i> or voyager. Steamers are known as <i>ágbots</i> .
Foreign Vessels.	Of the twenty-four vessels that are found on the Thána coast, five are foreign and nineteen are local. The five foreign vessels are the <i>baghla</i> , the <i>dhau</i> , the <i>botel</i> , the <i>dhangí</i> , and the <i>kothia</i> .
<i>Baghla.</i>	<i>Baghla</i> is a large deep-sea vessel of Arab or Red Sea origin. The name is generally derived from the Arabic <i>baghla</i> , a mule, because of its carrying power. A better derivation seems to be from <i>baghghal</i> slow, the trading vessel, opposed to <i>sanbuk</i> the passenger-boat apparently from <i>sabk</i> fast or outstripping. ² The shape of the <i>baghla</i> is said to have remained unchanged since early Egyptian times. <i>Ganja</i> the name for a large <i>baghla</i> with a figure-head is of doubtful origin. ³
<i>Dhau.</i>	<i>Dhau</i> is a large vessel which is falling into disuse. They never visit the Thána coast. Their origin is in the Red Sea. The word is used vaguely and is applied to <i>baghlás</i> . It seems to appear in Nikitin's (1470) travels as the <i>tavas</i> in which people sailed from Persia to India. ⁴
<i>Botel.</i>	<i>Botel</i> is a large vessel found both on the Arab coast and in the Persian Gulf. According to Dr. G. DaCunha, the word, like the Gujarát <i>batila</i> , and the Suaheli or Zanzibár coast <i>batilla</i> comes from the Portuguese <i>batel</i> a boat. ⁵ This derivation is confirmed by Captain Low, who, without noticing the similarity of name, says, 'The <i>batil</i> has more of the European form than any other Indian vessel. The after-part shows the origin to have been Portuguese; they are said to be of the same shape as the vessel in which Vasco da Gama came to India.' ⁶ The Portuguese <i>batel</i> is the same as the French <i>bateau</i> and the Celtic <i>bat</i> . The word seems to belong to the east as well as to the west, as it appears in the <i>bahita</i> of Jáva. ⁷ It seems also to be used both in the east and in the west in the double sense which the word vessel bears, that is both a sailing and a drinking vessel, boat and bottle in the west corresponding curiously to <i>batel</i> and <i>batálu</i> the Kánarese for a cup or small vessel. ⁸

¹ Pictet's Origines Indo-Européennes, II. 179-180.² Capt. J. S. King.³ Capt. King suggests the Persian *ganj* a granary or store-house: Munsbi Ghulám Muhammad suggests the Persian *ghunja* a rosebud in reference to the form of the figure-head.⁴ India in XVth Century, Nikitin, 9.⁵ Trans. Bom. Geog. Soc. VI. 92.⁶ Indian Navy, I. 169. See a picture of the San Rafael in Lindsay's Merchant Shipping, II. 4. The puzzling difference of opinion among the Portuguese authorities as to whether Vasco's ship was the San Rafael or the San Gabriel is explained by the fact that the San Rafael, which was Vasco da Gama's original ship, was wrecked, and that he went home in the San Gabriel. Three Voyages of Vasco da Gama, 38, 247.⁷ Crawford's Dictionary of the Archipelago, II. 167.⁸ Mr. Ebdon.

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Dhangí is a large vessel belonging to the Makran coast. The word is said to mean a log in Beluchi.¹ It seems also to be Dravidian and is said to be in use on the Godávári.² In Gujarát the larger vessel seems to be called *danga*, and, besides it, there is a smaller *dhangí* like a canoe, except that it is always built never dug out.³ In this sense the word *dhangy* has been adopted into English.

Kothia is a large ship belonging to Cutch and Káthiáwár. The origin of the word is doubtful. It perhaps means something hollowed, akin to *kothár* a granary. It appears in the Periplus (A.D. 250) under the form *kotimba*, as one of the local vessels that piloted Greek ships to the Narmada.⁴

The nineteen local vessels are the *armár*, *balyáv*, *bátíla*, *chhabina*, *ghuráb*, *hodága*, *machva*, *mahángiri*, *manja*, *mum*, *mumbda*, *padáo*, *palav*, *pánwála*, *pátimár*, *phani*, *shybar*, *suvál*, and *tarappa*.

Armár is said to be used in Kolába like *ghuráb* as a big vessel, originally a vessel of war. The word is doubtful. *Armár* by itself is never used as a kind of ship in Portuguese. The nearest word to it is *armada* a navy.⁵

Baláv or *Balyáv* is the Konkan fishing or racing boat. The word is apparently Indian, the same as the *balám* a canoe. *Dobásh*, literally two-tongued or interpreters, the ship-chandlers' boats in Bombay harbour are *balávs*. These are the 'balloons' of the early English writers. Most of the present Bombay yachts are balloons.

Batila is a Gujarát boat. Like the Arab *botel* the word seems to be of Portuguese origin.

Chhabina is a passenger boat with a covered cabin. It is apparently a Persian word meaning a guard-boat.

Ghuráb is said to be a Konkan trader of about 200 *khandis*. This is the old war vessel or grab of which an account is given in the Trade Chapter. The probable origin of the name is given above.

Hodága is an Alibág name for the *pátimár*. The word is Kánarese.

Machva is of Sanskrit origin, as if *matsyaváha* or fish carrier. Except in Uran the Konkan *machva* is used not for fishing but in the coasting trade. The Gujarát *machva*, a differently built boat from the Konkan *machva*, is used for fishing. *Machva* is also a general term in Gujarát for small craft of one and a half to ten tons (5-30 *khandis*).⁶

Mahángiri is a greater or longer *machva*. The origin is doubtful. According to Molesworth (Maráthi Dictionary), it is the Sanskrit *mahágiri* that is great hill, so called because of its bulk. This seems unlikely. Perhaps the word may be the Persian *mahi* fish and *giri* catch.⁷ The same word seems to appear in the class of Mángela fishermen who are found in Dáhánu and in Sálsette. Like the *machva*, the Thána *mahángiri* is a coasting trader not a fishing boat.

Manja is said to be the same as *machva*. The word is doubtful, but apparently Indian. Mr. Whitworth states that the Gujarát *manja* is an undecked craft of the same shape bow and stern, and from thirty to seventy

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Foreign Vessels.

*Kothia.**Coasters.**Armár.**Baláv.**Batila.**Ghuráb.**Hodága.**Machva.**Mahángiri.**Manja.*¹ Mr. J. Pollen.² Pandit Bhagvánlál Indrají.³ Wágh Pátíl.⁴ Geographiæ Veteris Scriptores, I. 25.⁵ Dr. G. De Cunha. The change from armada to *armár* is not greater than the more recent change of man-of-war to *manvár*.⁶ Mr. Whitworth, C. S.⁷ Mr. Edden notices that the chief peculiarity of the *mahángiri* is its length of hull and suggests the Dravidian *giri* or *gere* meaning line as if Long-line.

Appendix A.**Thána Boats.****Coasters.****Mum.**

tons (100-200 *khandis*) burden. The word is perhaps connected with *manji* a hod in the sense of a load carrier.

Mum also is doubtful; it is apparently un-Sanskrit Hindu. *Mum* is used of a water vessel as well as of a sailing vessel. The word suggests a connection with *mumbe* or Bombay, *Mumbe* and *Trumbe*, Bombay and Trombay, forming one of the popular jingling name couplets. Molesworth notices a *mumbda* or greater *mum*.

Paddo.

Paddo is a small trading vessel. It is apparently of Dravidian origin, as the word seems to mean undecked from *pad* open, opposed to the *kapal* or decked boat.¹ *Parao* is one of the Malay words for a boat.² The word may be compared with the Greek *prora* a boat and with the English prow or forepart of a boat.

Palav.

Palav seems not to be in use. The word is Sanskrit. *Palva* is the name of one of the Jáva boats, and it is one of the few boat names which the Áryan tribes have in common.³ It has been thought to give its name to the Pálva or Apollo Bandar in Bombay, but it is doubtful whether the Hindu Pálva is not a corruption of the English Apollo.

Pánwála.

Pánwála is used of small fast-sailing *pátimárs* from Chaul which bring fruit and vegetables to Bombay. The name probably comes from *pán* or betel-leaf.⁴

Pátimár.

Pátimár is a fast sailer and coaster south of Bombay, apparently the Hindi *páth-már* courier or messenger.⁵ The Musalmáns have twisted the word into *phatemári* to make it the Arabic snake (*már*) of victory (*phateh*). The Portuguese (1510, Commentaries of Albuquerque, II. 78) found it on the Malabár coast. The name was used by the people of the Malabár Coast, who perhaps adopted it from the *páth-márs* or Bráhmán couriers from the north who were high in favour with the Nair women. These Bráhmáns are said to have come from Gujarát. They seem to have played the same part as the Chitpávans played, who, before the Peshwa rose to power, were chiefly known as *harkarás* or spies. Dr. Da Cunha states that *patamar* has been adopted by the Portuguese as a vessel carrying advices, and in Admiral Smyth's Sailor's Word Book *Patamar* appears as an excellent old class of advice boat. Mr. Whitworth finds it known in Gujarát as a Malabár boat, too sharp and deep for the Gujarát rivers.

Phani.

Phani is a small coasting trader, apparently of Indian origin. Its odd wedge-shaped prow suggests that the word is *phani* a wedge.⁶

Shybár.

Shybár, apparently the Persian royal carrier, *shahi-bár*, is a great *pátimár*. The Gujarát form is *chibár*. Hamilton (1700, New Account, I. 134) calls the *shybár* a half galley. The word is now used for very large vessels employed in the Malabár timber-trade.

Suvál.

Suvál is said to be a South-Konkan name for the *machva*. The word is apparently Indian.

Tarappa.

Tarappa is a ferry-boat, the use being now confined to the double raft-like ferry-boats used for horses and carts. The word is of Sanskrit origin, one of several words *tarálu*, *tarandhu*, *tarani*, and *tari*, all from *tar* across. It appears in the Periplus (A.D. 250) as *trappaga*, one of the local boats

¹ Caldwell's Dravidian Grammar, 2nd Ed., 501.

² Crawford's Dictionary of the Archipelago, II. 167.

³ Crawford's Dictionary of the Archipelago, II. 167; Pictet's Origines Indo-Européennes, II. 181.

⁴ Mr. Miller.

⁵ Captain J. S. King.

⁶ Captain J. S. King.

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that piloted Greek ships up the Cambay Gulf.¹ The *taraph* or *taforea* was a favourite vessel with the early Portuguese.² The word seems connected with the Arab and Persian *tranki*, a vessel not now in use.³ Hamilton (1700, New Account, I. 56) described the *tranki* as an undecked bark, and Grose (1750, Voyage, I. 18) speaks of it as an uncouth vessel of from 70 to 100 tons. Valentia (1800, Travels, II. 379) describes it as a big dow used in India and Yemen.

There are eight words in use for jolly-boats and canoes, *bámbot*, *barakin*, *dhangí*, *hodi*, *pagár*, *shipil*, *sambuk*, and *toni*.

Bámbot is now in common use for a canoe or small ferry-boat not only in Bombay harbour but in the Ratnágiri creeks. In spite of its general use it seems to be derived from the English bumboat, the boats that convey provisions and vegetables to ships.⁴ The Ratnágiri Musalmáns, who are employed in large numbers as watermen in the Bombay harbour, probably took the word home with them.

Barakin and *Dhangí* have been mentioned above.

Hodi seems to be an un-Sanskrit Hindu word.

Shipil, said to mean a small *hodi*, is of doubtful origin ; it is apparently Indian. The Sanskrit *sip* is a sacrificial vessel shaped like a boat, and *shipil* is a shell. The word seems connected with the English ship which also meant a drinking vessel.

Sambuk is used in Kolába as the small boat of a *pátimár*. The word is also applied to low-lying *baghlás* from Yemen. It is the Arab *sonbuk* or *sanabik*, perhaps, as opposed to the slow *baghla*, from the Arab *sabk* fast or outstripping. In Barbosa (1500, Stanley's Edition 5, 64-68, 171) *sanbucos* and *sambucos* are generally small vessels of the Malabár country. It occurs frequently in Vasco da Gama's Three Voyages (79, 80, 109, 246, 333). Early in the sixteenth century Varthema (Badger's Ed., 154) described the *sambuchi* of Kalikat as a flat-bottomed boat, and Albuquerque (1510, Com. I. 18) described it as a Moorish boat. In the seventh century this word was introduced by the Arabs into Spain, and has been adopted as *xabeque* into several European languages (Taylor's Words and Places, 443). *Almadia* a small canoe, though apparently not known on the Thána coast, has a history closely like the history of the *sambuk*. The word which is the Arabic *el-madiya* or ferry was brought by the Arabs into Spain, where it still means a raft (Taylor's Words and Places, 443). The same word *almalda* is noticed among the Kalikat shipping (Badger's Varthema, 154) as a small bark of one piece, and is mentioned by Albuquerque (Com. I. 26) and by Barbosa (9) on the African coast as hollowed out of a single trunk. It is still used in Portuguese as a small canoe.

Toni is a dug-out canoe. It is used in Bombay harbour instead of *hodi*, but it is generally believed to have been introduced by the Europeans. *Doni* is a Kánarese word for a canoe. Smyth gives *tonee* a canoe of some burden in use on the Malabár coast. *Doni* or *dohna* is the Somali for a boat. Rigby in Trans. Bom. Geog. Soc. VI. 92; IX. 168.

Appendix A.
Thána Boats.

Canoes.

Bámbot.

Barakin and Dhangí.

Hodi.

Shipil.

Sambuk.

Toni.

¹ McCrindle's Periplus, 118.² Commentaries of Albuquerque, I. 18.³ Low's Indian Navy, I. 169.⁴ The origin of the English bumboat is doubtful. Webster gives the improbable bum for buttock from its broad shape ; Skeat gives the Dutch *bin*, the *bin* being originally a well to keep fish alive ; Smyth gives *bumbard* or *bombard* the name of a barrel, because these boats used to bring beer to soldiers on duty ; Captain King suggests bum to dun, as in bum-bailiff, because the women used to advance on credit and dun the seamen on pay day.

Appendix A.**Thána Boats.****Parts of a Vessel.**

Of eight names of parts of a vessel, three are Sanskrit-Hindu, three of which one is doubtful un-Sanskrit Hindu, and two of which one is doubtful European. The keel is sometimes called *ade* an un-Sanskrit Hindu word and sometimes *pathán* a Sanskrit word. The bow is *nál* a Sanskrit word, and a piece of wood at the bow is called *bhurda*, perhaps the English board as the word is used in the Bombay harbour in the phrase *bord-par* on board.¹ The stern is *vare* also *varám*, perhaps un-Sanskrit Hindu from *var* meaning the high part. The cross beams or thwarts are *vák*, the ordinary Sanskrit-Maráthi across or athwart. The long beams are *durmedh* an un-Sanskrit Hindu word for shaft or post. The side timbers are *perchi*, perhaps from the Sanskrit *per* a joint or a space between joints.

Fittings.

Of fourteen words for the fittings of a vessel seven are un-Sanskrit Hindu, three Sanskrit, two European, two Arab, and one Hindustáni. The rudder or *sukán* is the Arabic *sukkán*. The mast is *dolkáthi*, the moving or swaying post, apparently Hindu, the *dol* being un-Sanskrit and the *káthi* or post Sanskrit. The yard, *parmán* or *parbán*, is said to be Hindustáni. For sails there are four words. The main sail is *shid*, a Hindu word apparently un-Sanskrit. The stern sail is *kahabi* of unknown origin. The bow-sail is *bom*, apparently from the European boom and that from the German *baum* or tree, that is pole, because it is fastened to a boom or loose bow-sprit. Mr. Whitworth notices that the Gujarát sailors use the words *bom* and *jib* more correctly than the Konkan sailors, using *bom* for the loose bow-sprit and *jib* for the jib-sail.² The storm-sail is *burkas*, apparently the Arabic *burka* a veil. The sheet is *náde*, apparently un-Sanskrit Hindu. The pulley is *kappi* and the pulley-rope *idali*, both apparently Hindu words. The thole pin is *dole* apparently Hindu. The oar is either *valhe*, apparently un-Sanskrit Hindu, *halisa* among the Musalmáns, or *phalati* properly the steering paddle perhaps the European float. The anchor is *nángar*, commonly called *langar*, apparently the Sanskrit *lángal* meaning plough.

The two sea terms in commonest use, *ghos* and *dáman*, are Persian. *Ghos* from *goshah*, apparently in the sense of corner or point, means the lower end of the sail-yard, the tack. As, in going in a wind, the tack is always fastened on the windward or weather side, the order to the helmsman, *ghos* or *ghos kar*, means luff or go into the wind. *Dáman*, from the Persian and Sanskrit *dáman* in the sense of row or fringe, means the sheet of the sail, and, as in sailing into a wind, the sheet is always made fast on the lee side, *dáman* means leeward, and the order to the helmsman, *dáman* or *dáman kar*, means ease off the wind.

Word Adoptions.

These details show four cases in which the east seems to have taken names of vessels from the west; the adoption of the Portuguese *batel* in the Arab *botil* and the Gujarát *batela*; the adoption of the Portuguese *barca* in the Thána *bárkas* or small craft and the Kolába *bárúkin* or small boat; the adoption from the Portuguese of *ármár* by the Kolába Kolis to mean a war-ship, and the adoption of the English bumboat. In seven cases Europe has taken names of boats from Asia, four of them before and three of them since the Portuguese discovery of the sea route to India. Of the four cases before Portuguese times, two belong to the Arab rule in Spain in the eighth

¹ Mr. E. H. Aitken.

² Jib seems an English word, the sail that is easily turned, jib meaning turn as in the phrase a jibbing horse. Like the Gujarát sailors some of the Bombay boatmen use *jib* for the sail and *bom* for the loose bow-sprit.

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century, xabeque from the Arab *sonbuk* and almada from the Arab *el m'adiya*, and two are a trace of the Venetian relations with the Saracens or Egyptians in the fourteenth and fifteenth centuries, galley, galleon, and galleass apparently from the Red Sea *jelua* or *gelua*, and carvel or caravel perhaps from *ghuráb*. Four adoptions have taken place since Portuguese times, *patamár* a news-boat adopted into Portuguese from the Konkan *patimár*; jolly-boat from *gallivat* adopted by both the Portuguese and the English; and *dhingy* adopted by the English from *dhangí*. In some of these cases it is doubtful whether the word was adopted or whether the word was not common to the east and to the west. Thus the *gal* of the Indian *galbat*, of the Red Sea *jelua* or *gelua*, and of the Mediterranean *galley* seems to appear again in the Danish *jolle* or *yawl*. So also *bárkas* is found on the Thána coast, in the Red Sea, and in most of the languages of western Europe. The Thána word *shipil* for a canoe, as has been noticed, is apparently not derived from the English ship though from their both meaning a drinking and a sailing vessel the words seem to have a common though unconnected origin.

The names of some Indian vessels, which do not appear in the Thána boat-list, offer further examples of a real or of a seeming connection between the shipping of the east and the shipping of the west.

The late Professor Dowson held that the English word barge came from the Arab *bárai* a large vessel of war. He shows that, unlike its modern representative, the old English barge was a vessel of trade and of war. As barga is the form of barca which appears in several West European languages, the proof of borrowing by the west from the east is perhaps doubtful. But the fact of common possession remains. Under the name *kátur*, the special craft of the pirates of Porka on the Malabár coast was famous during the sixteenth and seventeenth centuries. Judging from the descriptions, there seem to have been more than one *kátur*. Varthema (1503; Badger's Edition, 154) makes the *chatur* a narrow sharp canoe; Barbosa (1510; Stanley's Edition, 157) makes it a small vessel like a brigantine; in the chronicles of Albuquerque (1510; II. 236) it appears as a small man-of-war; and in 1536 (Kerr's Voyages, VI. 238) the barge of King Bahádur of Gujarát is called a *katur*. As the word *katur* has been adopted into Portuguese as a small war vessel, it seems probable that the broad and short English man-of-war's cutter is called after the Indian *katur*. The quick-sailing sloops with running bow-sprits, known as cutters, are more likely to get their name from their speed. But they may possibly be named after the other or Malay variety of *katur*.

Caravel or *carvel*, though now unknown, was a favourite craft with the Portuguese in the sixteenth and with the English in the seventeenth century. It was known in Europe before the Portuguese rounded the Cape of Good Hope. Vasco da Gama had a caravel of fifty tons in his first fleet (1498).¹ The caravel is described in Albuquerque's Commentaries (1510) as a round boat of about 200 tons with lateen sails.² At the end of the sixteenth century it appears in Davis' Voyages as a light vessel with high square poop from 100 to 200 tons, invariably lateen-rigged though some carried square sails on the fore-mast.³ Smith describes it as

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Thána Boats.

Word Adoptions.

Barge.

Katur.

Caravel.

¹ Da Gama's Three Voyages, 26. Da Gama took five lateen-rigged caravels in his second voyage (1502; ditto 281), and brought out some more in 1524 which were fitted with lateen sails in Dáhol. Ditto 308; Kerr, II. 302. ² I. 4.

³ Note, p. 156. The editor derives it from the Italian caravella. Lindsay (Merchant Shipping, I. 569) notices that the caravel was not always small.

Appendix A.
Thana Boats.
Word Adoptions.
Carack.

a light lateen-rigged vessel of small burden formerly used by the Spaniards and Portuguese. The word seems to come through the Italian diminutive *caravella* and the Latin *carabus* and Greek *karabos* from the Arab *ghurāb* or *khurāb*. *Carac*, *carrac*, *carack*, like *carvel* is no longer in use. In the sixteenth and seventeenth centuries it was a favourite word for a ship of great burden. Taylor makes it one of the shipping terms which came to Europe from Arabia. But, as far as is known, no word like *karak* occurs either in Persian or in Arabic. Other accounts state that it was introduced by Hippus the Tyrian, and the early Phœnician connection with the Persian Gulf suggests that the original form may have been *kellek*, a word still (1810, Rich's *Kurdistan*, II. 120) in use on the Euphrates. The word seems to appear in the British *karak* or coracle, the Welsh *kyryg* or *kwrecy* a round body or vessel.

Lateen Sail.

Another bond of connection between the east and the west is the lateen sail. The ancient sailors in the Mediterranean, the Phœnicians, Greeks, and Romans seem to have used square sails only. In late Roman times (A.D. 100 - 200) a triangular sail was introduced. It was called *Suppara*, a word which is very seldom mentioned and is of unknown origin.¹ The word lateen or Latin shows that the knowledge of the triangular sail came to West Europe from the Mediterranean. The Arab word for a lateen sail *shira-ol-faukani* literally top-sail seems to show that they borrowed the lateen sail from Western India where it is the sail or *shid*. It therefore seems probable that the knowledge and use of the lateen sail spread west from India.²

Cargo.

Another seafaring word that seems to have travelled from the east westward is cargo. The usual derivation of cargo is from a low Latin word *caricare* to load. But the old English form of the word, its present form in Portuguese and Spanish is *cargazon*, and its use by one of the sixteenth century voyagers shows that *cargazon* was then applied not to the lading but to the documents referring to the lading, and so suggests the Arab *kāghaz* or papers.³

¹ Lucan *Pharsalia*, V. 429. 'Summaque pandens Suppara velorum perituras colligit auras. And loosing the top Supparas of the sails catches the dying breeze.' See also Statius, VII. 32; Lindsay's *Merchant Shipping*, XXXVIII. In the passage from the *Pharsalia* the *Suppara* seems to be a top sail, and the word *Suppara* may have that meaning and be a translation of the Arab name *shira-ol-faukani*.

² The use of a lateen sail, as the main sail, in Europe seems to date from the time of Constantine the Great (A.D. 400), whose fleet is specially mentioned as sailing with a side wind. Stevenson, 266. Another debt which the west owes to the east in the matter of sailing is the device of reefing. See Gaspar Correa's (1514-1583) description of the Indian practice of making the sail as small as they pleased. *Three Voyages of Da Gama*, 242.

³ The merchants do give the *cargazon* of all their goods to the broker. Caesar Frederick (1563-1585); Hakluyt's *Voyages*, II. 343.

Besides galleys, grabs, galvats, baloons, prows, and shebars, which have been described either in the text or in the History Chapter, the early English accounts mention several curiously named vessels. The chief of these are ketches or dorishis, hoys, foists, and snows. The Ketch is described as a square-rigged vessel with a large and a small mast. The name is said to be a West Europe corruption of the Turkish *kāik* or *kaïque*. According to Low (*Indian Navy*, I. 65), its other name *dorish* comes from the Gujarāti *dodha* one and a half, because its mizzen mast was about half the height of its main mast. The Hoy, which according to Smith took its name from stopping to pick up cargo and passengers when called 'Hoy' to, was a sloop. The Foist was a quick sailing boat from the Portuguese *fusta* a tree or beam. The Snow was very like a brig, except that in the snow the boom mainsail was hooped to a trysail mast close to the main mast. (Low's *Indian Navy*, I. 209 note). The word snow is said to come from the German *snau*, a snout or beak.

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In connection with the sea trade between the east and the west the disputed question of the origin of the compass claims notice. The magnet and its power of drawing iron were as well known to the Romans (Pliny, A.D. 77, Nat. His. Bk. xxxiv, chap. xiv. and xvi.) as to the early Hindus. But Pliny does not seem to have known that the magnet had power to make iron turn to the north, while the early Hindu astrologers are said to have used the magnet, as they still use the modern compass, in fixing the north and east in laying foundations and in other religious ceremonies. Though the compass now universally, or at least generally, used by Hindu Joshis is the European compass, there is said to have been an older compass, an iron fish that floated in a vessel of oil and pointed to the north. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *machchh-yantra* or fish machine, which Molesworth gives as a name for the mariner's compass.¹

In the eighth and ninth centuries the Khalifas induced learned Brāhman to settle at Baghdād, and, under their teaching, the Arabs made great progress in navigation, trigonometry, astronomy, and medicine.² The fact that in the Arab word for the polarized needle *kutb-namā*, *kutb* the north pole is Arabic and *namā* the pointer is Persian, suggests that the Arabs did not know of the polarity of the needle, till after their conquest of Persia, and that they learned it from Brāhman astrologers. Masudi's (915) accounts of navigation seem to show that the Arabs of his time had not begun to use the needle.³ When the Arabs began to steer by the needle is not known. Early in the thirteenth century a Mediterranean captain is mentioned as steering at night by the help of a polarized iron needle buoyed on the surface of a jar of water by a cross reed or piece of wood. About the same time captains in the Indian seas are said to have steered by the help of a magnetised iron fish which pointed to the north. Another writer of a slightly earlier date (1218) notices that the magnet which made iron point to the north came from India.⁴

It is curious that about seventy years later Marco Polo (1290) takes no notice of the Indian knowledge of this north-pointing fish, and that the Italian traveller Nicolo Conti (1420-1440), who was specially acquainted with navigation, says that the Indians never used the compass (India in XVth Century, Nicolo Conti, 27). At the same time Fra Mauro, another Italian writer of the fifteenth century (Vincent's Periplus, II. 673; Stevenson's Sketch of Discovery, 332), notices that all Indian ships carried astronomers, who seem to correspond with Nicolo Conti's (India in XVth Century, 26) Brāhman astronomers who by supernatural power were

Appendix A.

Thāna Boats.

Mariner's Compass.

¹ Colonel J. W. Watson (Nov. 2, 1882) supplies the following valuable note from Kāthiāwār. The modern compass under the name of *kūkka yantra* is used by all the coasting crews. But there was an older compass a needle in the shape of a fish which was kept floating in a vessel of oil or water and by some magnetic power always pointed to the north. It is said to have been invented by Mai Dānav the father-in-law of Rāvan. An account of it is given in the Kāshyap Sānhita of Kashyap Rishi.

Mr. Miller says (20th October 1882), about fifteen years ago a Khārva from Verāval told me he was going to sail his *khotia* to Aden. I asked him how he steered. He said by the compass. But that his forefathers did not use the compass but steered by a small iron fish floating in a basin of oil and pointing to the north.

² The Arab knowledge of astronomy dates from the eighth century, Reinaud's Abu-l-fida, xl.; compare Reinaud's Memoir Sur. l'Inde, 309, 311, 315.

³ Reinaud's Abu-l-fida, ccix.

⁴ Reinaud's Abu-l-fida, cciii. cciv. It is worthy of note that these writers do not speak of the needle or fish compass as new inventions. Another account (Stevenson's Sketch, 328) cites a notice of the compass in a French poet of the end of the twelfth century.

Appendix A.
Thána Boats.
Mariner's Compass.

able to raise and to still storms. Fra Mauro tells that an Indian ship, in crossing from India to Africa, was driven about 2000 miles to the south and west, and that the astronomer on board brought her back after sailing north for seventy days. In such a storm, when sun and stars must have been hid for days, it seems probable that nothing could have saved the ship but the north-pointing fish. The Bráhma astrologer's assumption of supernatural power and the fact that the Indian knowledge of a north-pointing fish escaped the notice of Marco Polo and Nicolo Conti, make it probable that the *joshis* or astrologers kept their knowledge of the fish a secret and claimed to tell the north by supernatural means.

In the beginning of the fourteenth century, according to a writer in the *Encyclopædia Britannica*,¹ the Italian Flavio Gioio worked out the modern compass by combining the north-pointing needle with the old wind-card.²

The use of the European compass spread east in the fifteenth century during the close connection between Venice and Egypt. In 1500 the Portuguese found the Turkish and Red Sea Musalmáns provided with compasses, whose Italian name of *busola* or box showed that they came from Italy. The Arabs seem also to have translated *busola*, the Italian-box, into *hokka* the Arab box.³ The Hindu sailors picked up the word *hokka*, and the astrologers, who soon found the new compass more suitable than the old fish-machine, Sanskritized and adopted it under the title *hokka-yantra* or the box-machine.

There remains the question whether the knowledge of the polarity of the needle came to the Hindus from the Chinese. The Chinese claim to have known of the polarity of the needle as early as the twelfth century before Christ.⁴ It is doubtful whether they turned this knowledge to practical account. If they did they seem afterwards to have lost it. None of the Arab writers mention the use of any form of compass by the Chinese, and the Arab writers of the eighth and ninth centuries distinctly notice that the Hindus of that time were ahead of the Chinese in philosophy and astronomy.⁵ According to Reinaud, in spite of the silence of Marco Polo (1290) and of Ibn Batuta (1350),⁶ there is no doubt that the Chinese knew of the compass in the twelfth century after Christ and have since improved it into the modern Chinese compass. The modern Chinese compass, like the modern European compass, is a combination of a needle and a wind-card. But the facts that they call their needle the south-pointer, *ting nan chin*, and that the card is divided into twenty-four instead of into thirty-two points, seem to show that the Chinese and the European compasses are distinct inventions.⁷ The want of information about the early Hindu use of the fish-machine, and the long period that passed between the introduction of Hindu astronomy and astrology into Persia and the earliest recorded use of the north-pointing fish, make the Hindu share in the discovery of the compass doubtful. Still, so far as it goes, the evidence favours the view that the Hindus found out that the magnet polarized iron, and from this knowledge invented a rough but serviceable seaman's compass in the *machchh-yantra* or fish machine.

¹ Article Ship-building. Other writers seem more doubtful about the origin of the modern compass, Stevenson's *Sketch of Discovery*, 328, 334.

² The wind card seems originally to have been made by the Greeks, Reinaud (*Abu-l-fida*, cc.) gives a specimen of an old Arab wind card.

³ Reinaud's *Abu-l-fida*, cxxi. *Hokka* is Arab-Persian for a box or casket, Munshi Lutfullah.

⁴ Reinaud's *Abu-l-fida*, ccv.

⁵ *Memoir Sur l'Inde*, 321.

⁶ Reinaud's *Abu-l-fida*, ccvi, ccvii.

⁷ Lord Macartney in Vincent, II. 656, 658, 660.

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CHRISTIAN MISSIONS, 1250-1330.

THE Reverend H. Bochum, S.J., has supplied the following note on the great Christian movement in the fourteenth century of which the Mission at Thána formed a part.

Appendix B.
Christian Missions,
1250-1330.

From the beginning of the thirteenth century the Popes of Rome and the French Kings had taken a special interest in the evangelization of the powerful nation of the Moghals. During the seven years ending 1253 four embassies consisting of missionaries of the Order of St. Francis of Assisi and St. Dominic were sent partly by Pope Innocent IV and partly by King Louis IX of France to the Moghal princes in the interior of Asia.¹ In 1289 another papal legate, the Franciscan Friar John de Montecorvino, was commissioned by Pope Nicolas IV to negotiate with the Moghal kháns of Persia and China.² It is to this Friar that the first Roman Catholic Missions in India, 200 years before the arrival of the Portuguese, owe their origin. We are able to trace the steps of these early missionaries in India for a period of nearly sixty years from the last ten years of the thirteenth century to the beginning of the second half of the fourteenth century. Then all trace ceases, a sign that their missionary work in India was suspended or given up. In consequence of the war with the younger brother of Kublai Khán, the Friar John de Montecorvino was unable to continue his journey to China by land from Tauris in Persia, and resolved to take the sea route by India to China. During a stay of fifteen months at Meliapur near Madras he learnt much of the Native Christians of St. Thomas at Meliapur and on the Malabár Coast. In 1303, when he was settled in Peking under the protection of the Emperor, he wrote the Pope asking him to send missionaries to India as well as to China, in India recommending Quilon as the place best suited for missionary work. In a second letter he repeated the same request. The request was complied with. In 1307 a band of missionaries were sent to China; probably before 1318 a regular mission of Franciscans and Dominicans was established on the Coromandel Coast, though it lasted for only a short time.³ Corvino's recommendation of Quilon was not forgotten. In 1328 Dominican Friar Jordanus was appointed Bishop of Quilon by Pope John XXII.⁴ Jordanus had come to India in 1321 with a large missionary party of Franciscans and Dominicans, part of whom on their arrival were sent for the faith at Thána. They had been sent from Avignon, where the Pope resided, in 1319, and, after preaching the Gospel in Persia, had come to Ormuz where they embarked on a vessel which was bound for India. At Diu they were separated into two vessels, and all trace of the parties was lost. The other, among whom were the Dominican

¹ Erdk. I. p. 298. Abel Remusat : *Memoir Sur les Relations Politiques des Chret. avec les Empereurs Mongols.*

² Erdk. I. p. 258, 283-299.

³ Kunatman, *Hist. Pol.* Bl. 1856.

⁴ B. Brovius, *Annales Ad. An.* 1328.

Appendix B.
Christian Missions,
1250-1330.

Jordanus with four Franciscans, landed at Thána.¹ Details of Jordanus and his companions are given in his own letters and in those of Oderic another Franciscan missionary in India. They are also noticed by the papal legate John de Marignola, who was sent by Pope Benedict XII in 1339 at the head of fifty missionaries to China, where he stayed for four years and then sailed to India.² He visited the tomb of St. Thomas the Apostle at Meliapur and the Christians on the Malabár Coast. After fourteen months he returned to Europe, and, in 1353, related to Pope Innocent IV the report of his missionary expeditions in the east.³

¹ Wadding, *Annales Minorum* Ad. An. 1321. The suggestion may be offered that some of the monks who were connected with these missions may have passed inland by Násik down the Godávári. Near Nirmal on the Godávári, about half-way between Haidarabad and Nágpur, open air chamber-tombs or dolmens have been found* marked with large stone crosses. Jordanus found the poorer classes of Hindus near Sopára most willing to become Christians. Had it not been for the hostility of the Musalmáns he felt confident of success. It seems possible that there was at that time a connection between the Sopára Kods and the inland Kols and that some of the Sopára converts may have advised the missionaries to go to a land which they knew would be friendly and which was free from the fear of Musalmán interference.

Dr. Fergusson (*Rude Stone Monuments*, 489) notices these crosses beside the rude tombs as illustrations of Pope Gregory the Great's policy not to destroy heathen temples and buildings but to turn them to the service of God. Perhaps the missionary who consecrated the old form of burial was influenced by the feeling to which Colonel Dalton (*Ethnology of Bengal*, 204) has given expression in his account of the Mundas or eastern Kols, who are probably related to the builders of these cross-adorned tombs. 'I think that Mundas who become Christians may be allowed to keep as much as they wish of their beautiful funeral ceremonial. There is nothing in it repulsive to our religious sentiments.'

² Yule's *Cathay*.

³ J. G. Meinert, *John de Marignola's Travels in the East, 1339-1353*. Prag. 1828. *Ritter Asien* IV. 2 p. 57-62. Dr. Kunstman, *Hist. Pol. Bl.* 1856. 5th and 6th Art. 'Missions in India and China of the 14th Century.'

* These crosses are single stones dressed in the latest form of cross about ten feet long of which seven feet are above the ground. In Dr. Fergusson's opinion they probably belong to the eleventh or twelfth century. See illustration and description in *Rude Stone Monuments*, 486, 488.

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PORTUGUESE LAND REVENUE, 1535-1547.

Appendix C.
Portuguese Land
Revenue,
1535-1547.

	1535.		1536.		1537.		1538.		1539.		1540.	
	Rupees	Muddas.	Rupees	Muddas.	Rupees	Muddas.	Rupees	Muddas.	Rupees	Muddas.	Rupees	Muddas.
Máhim Town ...	600	...	676	...	760	...	734	...	570	...	767	...
" Customs ...	633	...	800	...	858	...	...	...	...	...	550	...
Mázgaon " ...	142	...	192	...	208	...	208	...	200	...	217	...
Bombay " ...	...	...	383	...	483	...	450	...	438	...	469	...
Karanja Town ...	1333	21	1578	21	2865	21	1923	21	1917	7	792	...
" Customs ...	4762	1312	5318	1312	6268	1312	6386	1312	3081	1636	2876	3065
Sálsette Island ...	1260	...	1510	...	2100	...	2112	...	242	92	1862	...
Thána Town ...	913	...	1604	...	1992	...	...	...	...	...	943	...
" Customs ...	2222	1987	2372	1987	2605	1987	...	...	114	28	1655	37
Pargands of Anjor ...	4331	682	5497	682	6551	680	5668	504	66	691	1650	66
" Kairána ...	183	...	253	...	...	...	...	...	...	...	...	...
" Panechena ...	38	...	50	...	...	...	...	...	...	...	...	...
" Káman ...	1397	...	3412	...	3708	...	3598	...	1031	26	2865	...
" Virár ...	383	...	...	...	...	...	...	...	...	...	...	...
" Solgaon ...	...	...	...	...	...	...	...	...	...	...	...	...
Virár Customs ...	...	...	...	...	...	...	...	...	...	...	...	...
Káman " ...	...	...	...	...	...	...	...	...	...	...	...	...
Bassein Town ...	...	...	...	...	...	...	...	...	...	...	...	...
" Customs ...	...	...	...	...	...	...	...	...	...	...	...	...
" and Thána ...	...	...	...	...	...	...	...	...	...	...	...	...
Agáshi Town ...	...	...	4687	...	5231	...	295	...	...	...	2331	...
" Customs ...	...	...	...	...	...	...	...	...	...	...	600	...
Pargana of Manora ...	...	...	4538	2304	...	...	...	...	...	...	...	...
Sabjo and Talus Customs ...	...	...	...	...	...	...	...	...	...	...	203	...
Forts of Sánkshi and ...	...	...	...	...	...	...	...	...	...	...	...	...
" Karnála ...	...	...	296	...	296	...	296	...	...	...	...	...
" Sopára ...	...	...	...	...	...	...	235	...	...	...	...	...
" Sandavão ...	...	...	...	...	...	...	14	...	...	...	...	...
Other Sources ...	...	...	3900	...	4602	795	192	...	25	2	...	...
Total ...	18,197	4002	37,066	6306	38,527	4795	22,111	1837	6762	2482	17,830	3163

	1541.		1542.	1543.	1544.	1545.	1546.	1547.	Total.	Average.
	Rupees	Muddas	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Máhim Town ...	788	...	913	892	1000	1000	1250	1250	11,200	861
" Customs ...	633	...	700	...	625	625	750	525	6699	670
Mázgaon ...	217	...	228	250	255	275	275	275	2922	224
Bombay ...	468	...	500	517	642	644	688	688	6370	520
Karanja Town ...	1138	...	1938	1383	1763	1758	2255	2235	26,248	2019
" Customs ...	552	...	...	...	800	800	800	775	...	...
Sálsette Island ...	4052	1210	6550	9000	10,325	10,325	11,575	11,575	92,093	7084
Thána Town ...	1570	...	1697	1350	...	1671	...	2000	16,874	1534
" Customs ...	1221	...	1177	...	...	...	...	...	7850	1308
Pargana of Anjor ...	1233	200	3167	3167	2583	2583	3000	3000	47,845	3987
" Kairána ...	...	...	...	...	1000	1000	1200	1200	...	...
" Panechena ...	98	...	...	...	3367	3367	4500	4500	...	...
" Káman ...	179	92	5250	5250	...	3175	3375	3375	62,631	5219
" Virár ...	2506	...	...	...	...	...	3505	3505	...	...
" Solgaon ...	...	...	...	...	...	...	4325	4325	...	...
Virár Customs ...	...	...	...	...	...	...	...	...	436	218
Káman ...	...	...	...	...	...	...	...	...	88	44
Bassein Town ...	3203	...	3410	1060	2875	2875	3075	3075	35,574	2736
Bassein Customs ...	...	...	...	...	...	...	...	...	383	383
Bassein and Thána ...	...	...	...	...	6450	6450	6450	5500	24,850	6212
Agáshi Town ...	2740	...	2840	617	...	1450	2625	800	28,479	2589
" Customs ...	583	...	750	...	1450	...	1450	...	4538	4538
Pargana of Manora ...	...	...	...	...	...	...	...	...	...	...
Sabjo and Talus Customs ...	558	...	292	...	500	500	500	350	2903	414
Forts of Sánkshi and ...	...	...	...	...	...	...	...	...	888	296
" Karnála ...	...	...	...	...	...	...	...	...	235	235
" Sopára ...	...	...	...	...	...	...	...	...	14	14
" Sandavão ...	...	...	1608	12,576	...	...	...	...	22,903	3817
Other Sources ...	...	...	...	...	...	...	...	...	...	...
Total ...	21,739	1502	31,020	36,092	33,630	38,478	51,598	48,973	4,02,023	30,925

As noticed above (pp. 312 and 313) the size of the *muda* varied in different parts of the district. According to Jervis (Weights and Measures, 1825) one *muda* was equal to twenty-five *pharas*, which, on the basis of one *phara* to eighty-nine pounds, is equal to 2225 English pounds.

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THE NAME SILÁHÁRA.

Appendix D. Siláháras.

REASONS have been given in the text (p. 422 and note 4) for holding that Siláhára is a Sanskritized word and that the Siláhára family belonged to the early or eastern tribe of which a trace remains in the common Marátha and Maráthi-Kunbi surname Shelár. The original of this name seems to be the un-Sanskrit (Dravidian or Kolarian) Maráthi *shel* a he-goat. The Shelár tribe are peculiar among Maráthás or Maráthi-Kunbis in refusing to eat the goat. This rule against eating goats' flesh and the resemblance of their name to the word for goat suggest that this is an example of the practice, common among Bengal Kolarians, of adopting the name of an animal as a tribal distinction, making it the crest or totem, called *devak* in Maráthi, and abstaining from feeding on it.¹ This trace of what is considered to be a Kolarian practice is interesting in connection with the apparent relation between the Kods of the Sopára burial circles and the Kols and Gonds of the Central Provinces.²

¹ Dalton's *Ethnology of Bengal*, 161, 189; Lubbock's *Primitive Condition of Man*, 172-173. Colonel Dalton notices the case of certain Khassias who, contrary to the custom of their tribe, refuse to eat the sheep. Probably, he says, they call themselves the sheep tribe and so, according to Kolarian custom, are debarred from eating the sheep. *Ethnology of Bengal*, 161.

² For the Kods see above p. 409 and note 1 and Vol. XIV. p. 325 and Appendix pp. 414-416.



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